



Millennial **STAR**

January 1964



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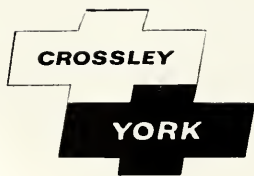
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## YOUR BEST PROTECTION

**W**OULD you drive a car without brakes ?  
Would you live a life without restraints on your conduct ?

The tendency to throw restraint to the wind and "live it up" in the ways of the world is creating one of the worst problems of the present day.

The best protection against the degradation of an unrestrained life is the gospel of Jesus Christ. This is not merely because it tells us which restraints are best for us, but is chiefly because the gospel points our way to a great destiny.

It shows us that we are the children of God and that therefore we may become like him. But it teaches also that this great goal may be achieved in only one way—and that is by following the rules established for it.

And yet, that is no different from the principle involved in all other worthwhile things. Could a man, for instance, become a doctor without following the course of instruction and training ? If a student in a medical college were to throw away the rules of progress and lead an unrestrained life in college, he would never obtain a degree.

To become like our Father in Heaven we must restrain ourselves in times of temptation. We must "put the brakes on". We must so discipline ourselves that we will walk the straight path of obedience in the Church. We will never "live it up" like the world. Although we live in the world, we will not partake of her wicked ways.

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## PRESIDENT JOHN F. KENNEDY

Sunday, November 24, 1963

*AS I write I have open in front of me the September 1963 issue of the Millennial Star, in which we honoured and paid tribute to our President, David O. McKay, on his 90th birthday. And among those tributes is one that this day will touch the hearts of all the members of the Church of Jesus Christ of Latter-day Saints in this country.*

*I am thinking of the gracious honour paid to our prophet by President John F. Kennedy, who, two days ago, was assassinated in Dallas, Texas.*

*So much of what President Kennedy wrote in that letter to our prophet, can be turned to express our feelings for this tremendously great Christian and President of the United States.*

*"I am happy," he wrote, "to commend you for your long and devoted service to God, to your State and to your country . . . May your influence for good . . . be felt . . . both here and in far-off lands and by all who admire and respect you."*

*The loss that all America feels today is our loss also; the grief that is within them is our grief . . . but as that great nation rises above the present uncertainty and unhappiness, so we know that President John Fitzgerald Kennedy's Christian influence for good will again be felt throughout the world.*

DAVID BOULTON

**From the Pen of the Prophet**

# THE TRAGEDY OF UNCHASTITY

BY PRESIDENT DAVID O. MCKAY

THE test of true womanhood comes when woman stands at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood.

It is the most vital part of the foundation of a happy married life. There is a general idea throughout the world that young men may sow their wild oats, but that young women should be chaperoned and guarded.

But even in this matter of chaperonage there is too much laxity on the part of the parents, if recent reports are to be relied upon.

In the Church of Jesus Christ there is but one standard of morality. No young man has any more right to sow his "wild oats" in youth than has a young girl. He who comes to his Bishop to ask for a recommend to take a pure girl to the altar is expected to give the same purity that he hopes to receive.

A woman crowned with virtue is the highest, holiest, most precious gift to man, excepting only salvation offered in the Gospel, and that forms a part of it. But a woman who barter her virtue is not one of the least of man's shames.

Young men and women sometimes yield to indulgence for the sake of popularity. One who persistently bids for popularity at the expense of health and character is a foolish man.

A man who stands behind a bar and swallows drink for the sake of sociability is paying a high price for a miserable product. Social popularity purchased in such a way and at such a price is not good enough for an honest man to wipe his feet upon.

Indeed men who yield to temptation to seek popularity among friends loose the very thing they desire, while the boy who maintains his standards wins their respect.



The love and consideration shown toward each other by President and Sister McKay is the prime example for all Latter-Day Saints.

# add to your faith - VIRTUE

BY PRESIDENT MARK E. PETERSEN

THE Prophet Joseph Smith has taught us that no one can be saved in ignorance. Yet many of us allow our ignorance to lead us into serious difficulties. Since the glory of God is intelligence we should use to the best possible advantage the intelligence which he has given us. We should plan our lives so as to prevent either our ignorance or our emotions from leading us in the directions we never would take, if we permitted our intelligence to govern our actions in the matter.

When Simon Peter wrote his second epistle to the Saints of the ancient Church, he spoke of the precious gift of faith which the Saviour had given to mankind. Then he said that through his divine power the Lord has called us to *GLORY AND VIRTUE*, "... that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:4.)

Then he continues: "Beside this, giving all diligence, add to your faith *VIRTUE*; . . ." (2 Peter 1:5.) Why would Peter give this counsel? Why did he suggest that we add to our faith virtue? Because:

*Without virtue there is no purity.*

*Without purity there is no strength.*

*Without strength there is no character.*

*Without character there is no spirituality.*

*Without spirituality, there is no salvation in the Kingdom of God.*

In short, Faith without the works of Virtue is dead. So allow your faith to grow and live to make room for true

spirituality. Add to your faith virtue.

We are the children of God. The Almighty is our Father. We belong to the family of the Lord. Then we may know that family life is good, and that parenthood is divine. It is so in heaven. It is intended to be so on earth.

Procreation here in mortality was designed to be an act of co-operation with our Creator, God. It is the divinely established means of bringing His spirit children into mortal life. He gives to us the blessing and honour of being co-creators and partners with Him.

By His divinely approved process He sends each of His spirit-children to this life in complete innocence and purity. It is no wonder then, is it, that Jesus said of little children: "... of such is the Kingdom of God." (Mark 10:14.) To prepare for them—to prepare for your part in this divinely-provided act of creation—add to your faith, virtue.

Because parenthood is intended to be divinely pure on this earth, the Almighty places strict safeguards about it. It must be preserved in purity. Each home into which his precious children are born, so far as Latter-day Saints are concerned, should be a house of God, and "holiness becometh the House of the Lord." Each home is based upon marriage which is holy. Violation of the marriage covenant is a serious offence against God. But the advance preparation for our matrimonial experience is also a sacred responsibility. To violate it is to make ourselves unfit to be partners with God in the most divine act of our mortal

experience—that of being co-creators with Him.

So in preparation for your sacred marriage: Add to your faith virtue.

The Lord has told us that he delights in the chastity of his children. Brigham Young at one time said: "Ever since I knew that my mother was a woman, I have delighted in chastity. The man who abuses or tries to bring dishonour upon the female sex is a fool, and does not know that his mother and sisters were women."

The late President Joseph F. Smith once said on this subject:

*"Sexual union is lawful in wedlock and if participated in with right intent is honourable and sanctifying. But without the bonds of marriage, it is a debasing sin, abominable in the sight of Deity.*

*"Infidelity to marriage vows is a fruitful source of divorce, with its long train of attendant evils, not the least of which are the shame and dishonour inflicted upon unfortunate, although innocent children.*

*"It is a deplorable fact that society persists in holding women to stricter account than men in the matter of sexual offence. What shadow of excuse, not to speak of justification, can be found for this outrageous and cowardly discrimination? Can moral defilement be any less filthy and pestilential in man than in woman? Is a male leper less to be shunned for fear of contagion than a woman similarly stricken?"*

*"So far as woman sins, it is inevitable that she shall suffer, for retribution is sure, whether it be immediate*

**Can a man take fire in his bosom and his clothes not be burned? Can one go on hot coals and his feet not be burned? WHOSO COMMITTETH ADULTERY LACKETH UNDERSTANDING; HE THAT DOETH IT DESTROYETH HIS OWN SOUL.**



or deferred. But in so far as man's injustice inflicts upon her the consequence of his offences, he stands convicted of multiple guilt. And man is largely responsible for the sins against decency and virtue, the burden of which is too often fastened upon the weaker participant in the crime.

*"We believe in one standard of morality for men and women. If purity of life is neglected, all other dangers set in upon us like the rivers of waters when the flood gates are opened."* (Gospel Doctrine pp. 309, 313.)

At no time has the Lord ever suggested that a sin in one person is less serious than in another. God is no respecter of persons. All are alike before him. He has but one standard of morals, and one law of chastity. To men and women alike the law says: "Thou shalt not commit adultery." (Exodus 20:14.)

And the Lord gives us the additional explanation that whosoever even looks upon another with lust, has committed adultery with that other person in his or her heart. The law is the same to all. The Lord does not make fish of one and fowl of another. He does not condemn one and condone another.

He teaches that he delights in the chastity of women. But can he delight any less in the chastity of men who are his sons and to whom he has given his holy Priesthood? Every holder of the priesthood is under the oath and covenant of the Priesthood, which is an oath and covenant of righteousness, a solemn pledge to live by every word that proceedeth from the mouth of God. For some inexplicable reason man over the years has claimed a certain immunity in committing sin. But can any man justly claim that special privilege? And particularly can he with impunity drag his priesthood with him into the depths of sin in violation of his oath and covenant of righteousness?

If sin can be greater in some than in others, then it is most serious in those who have the light, and sin against it. It is most serious in those who are under covenant with God. And what Latter-day Saint, man or woman, is not under covenant, either in baptism or in the priesthood or both, not to mention the sacred ties

of the sacrament of the Lord's supper.

As President Smith has said, the penalty for sin is the same for man as for woman. As Paul taught that there is one Lord, one faith and one baptism, so all scripture teaches that there is but one law of morals, and that law decrees: That sex sin is "most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost." (Alma 39:5.) In other words, sex sin is next to murder in the eyes of our Father in Heaven. So if you believe in God, if you wish to become like Him: Add to your faith virtue.

In case there are some who do not live right, what is their problem? To bring their problems into clear perspective, let us mention how these sins start. You remember the bit of verse which says: "First a thought, then an act." This is usually the case in the unclean life, but not always. Sin sometimes appears to begin in an innocent lack of good judgment.

Occasionally a sweet and innocent girl wears a gown which gives a wrong impression. Or she may wear it from a sense of daring. Or perhaps out of a desire to look like some film star or fashion model she dresses immodestly and exposes too much bare flesh. In any event, this exposure produces an evil thought—usually in the mind of a boy who is tempted by that exposure. And after the thought comes the act. The act may not always involve the same girl. Often some other girl is the victim.

If we so live as to be fully worthy, it is the decree of the Lord that we may bring our body-temple back into his presence. But only those preserved in purity by holiness of life, and those which have been cleansed by the blood of Christ after sincere repentance, can be given this blessing. Worlds without end, the unclean which remains unclean, shall be forever incompatible with heavenly things.

For the pure and holy, a promise is made by the Lord that we may take part in a glorious resurrection. Our bodies—those in which we now live then will be fashioned after the Saviour's glorious body, if we have merited it by our clean and obedient

lives, and thus shall we become like him.

Then is it not worth every effort in self control to keep thees bodies pure? Our ultimate destiny is to become like our Father in Heaven, and like our elder brother, Jesus our Saviour. But we cannot reach it without purity—purity of mind and body. So be honest with yourselves—be honest with the Lord who gives you this opportunity, and: Add to your faith virtue.

Now some among us already may have sinned. What about them? Is there any way back? Can they rise above their transgressions? Yes, they can. That is one of the most beautiful things about the gospel. The Lord gives us the opportunity of repentance.

*"Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live?"*

*"If the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which*

## 'Let virtue

FIRST A THOUGHT—then an act.

That has been the history of conduct, good and bad, over the years. First a thought, then an act.

An act is born in the mind. We do what we think of doing. It may be a great invention we plan for, it may be an evil act. But it begins in the mind.

The Lord understands this well. It was for this reason He taught the Saints early in this dispensation to have clean minds that their actions might also be clean.

Anciently He said: "Be ye clean that bear the vessels of the Lord." In modern times He said: "Let virtue garnish thy thoughts unceasingly."

The poet said that "the world is too much with us." Jesus taught that although we are in the world, we must not be OF the world. How can we keep our minds clean so that in turn we will live clean?

It would help a great deal if we were not so willing to be like sheep and follow the ways of the world. Let us

is lawful and right, he shall surely live, he shall not die.

*"All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done shall he live." (Ezek. 18: 23-21-22.)*

So the Lord holds out to us the gift of repentance and says:

*"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.)*

It is infinitely light and easy, when compared to the tremendous burden and slavery of sin. But as we take his yoke upon us, we must do so wholeheartedly and sincerely. We cannot come half way with him, for he severely condemns insincerity. We must come to him with all our heart, and not only with all our soul and with all our strength and with all our

mind. We must turn from sin, but we must make reconciliation wherever that is necessary, and then for the rest of our lives keep his laws and statutes.

If we endure in righteousness to the end of our lives, our sins will not be mentioned to us again. In the righteousness that we have lived, shall we go on and receive his blessings. Then the good shepherd will say to us: "Well done, thou good and faithful servant; . . . enter into the joy of the Lord." (Matt. 25:23.)

So if any have sinned, turn now to the Lord, believe in his promises, and for the rest of your lives: Add to your faith virtue.

Recently I heard a chorus of a hundred Primary children sing: "My Body is a Temple." As I listened I turned and looked on their lovely faces, and thought I understood a little better the words of the Master: "... of such is the Kingdom of God." (Mark 10:14.)

Then I remembered another pas-

sage of scripture, this time from Nephi of old, who wrote: "I, Nephi, having been born of goodly parents . . ." (1 Nephi 1:1). I looked again at those little children singing so beautifully that sacred song: "My Body is a Temple." Then I looked at the adult audience made up in large by the parents of those children.

"My body is a temple." As a child, every human being has the right to be born with a body clean enough, and free enough from stain, to be a temple for the spirit of God. And every parent must keep his or her own body so clean and so pure and so holy that it will be a temple, one fit to give birth in holiness to other temples in compliance with the laws of God which govern such births.

To quote Paul again:

*Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them members of an harlot? God forbid! (1 Cor. 6:15.)*

## — add to your faith - VIRTUE : 2 —

# **garnish thy thoughts unceasingly'**

BY PRESIDENT MARK E. PETERSEN

ask a few questions on this point:

Do women's styles, for instance, help to cleanse the thoughts of either men or women? Do short skirts promote chastity? Can a girl or woman garnish her thoughts with virtue by wearing suggestive clothing, either short at the bottom or low at the top, and so tight as to be revealing and suggestive?

When women sit down improperly and permit their inadequate clothing to expose their person, do they help to garnish with virtue the thoughts of those who observe them, even accidentally?

When evil stories are told, is it an evidence that anyone's thoughts are being garnished with virtue?

When members of the family go about their own home inadequately clothed, what does it do to the mental attitudes of those within?

Do couples suppose that marriage gives licence to indecency and uncleanness? Is not decency as important after marriage as before? Should not

the mind be garnished with virtue at all times?

Is not the spirit of rebellion against the commandments a means of corrupting the mind and driving away the virtues which should characterise every good Christian?

If we garnish our minds with virtue will we indulge in violations of the Word of Wisdom, which certainly is a great bulwark of virtue?

Reading should be most selective, both for adults and children, for reading can either help to cleanse or corrupt the mind. If we are to garnish our thoughts with virtue, we must select with the greatest of care what we read, and what we permit our little ones to read.

One of the most important things parents can do is to teach their young people just entering the dating age the importance of cleanliness of mind.

No one can look with lust upon another and have a clean mind. The Saviour taught that he that looketh

upon a woman to lust after her hath committed adultery with her in his heart. Again—although there may not have been an overt act—it was in the mind, and mental filth was defined as "adultery in his heart" by the Saviour.

Our great objective is to become like our Father which is in heaven—perfect. We are given this goal as a commandment.

Certainly the first thing we must do to keep this commandment is to be clean—pure—and virtuous.

But to be virtuous we must have clean minds. We must think no evil if we would do no evil.

As Christ is our pattern, so we must make His life the rule of our lives. Since no unclean thing can enter the kingdom of heaven—not even our minds—we must garnish our thoughts unceasingly with virtue, and deliberately plan our dress, our speech, and all of our acts, to promote it.

# Broken homes are the cradles of delinquencies

BY ELDER SPENCER W. KIMBALL  
OF THE COUNCIL OF TWELVE

IN these days of radio and television, we may preach to all the world. Yesterday, the human voice could be heard only hundreds of yards. Today, the Lord having opened the way, modern inventions permit our bearing witness to all the people of the earth. From yards to miles to Telstars to planets the human voice may now be carried. The prophet of God may now be heard in all the world, fulfilling completely the command: "*Go ye into all the world, and preach the gospel to every creature.*"

*"He that believeth and is baptised shall be saved; . . ."* (Mark 16:15-16.)

*"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; . . ."* (D C 29:10.)

Satan's threat to take all those who will follow him is no idle boast. He may be depended on to engulf and capture all who will listen to him. The Lord announces: "*. . . ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation.*"

*" . . . the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call labourers into my vineyard.*

*"And my vineyard has become cor-*

*rupted every whit; . . ."* (Ibid., 33:2-4.)

Nephi in his parting testimony reiterated: "*. . . wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.*" (2 Nephi 33:5.)

More often, we warn the youth of the pitfalls endangering them, but today, let us warn the married folk, among whom there are many who suffer with discontent, jangling, and broken homes which, as we know, are the cradles for delinquencies.

The world is increasing in wickedness. We see the wanton disregard for the Sabbath, the limited number really active in any religious programme, the graft, dishonesty, delinquency, divorce, and immorality.

In an address to the Relief Society sisters President McKay has quoted evidence that the world is ripening in iniquity. "Today, lawlessness is on the increase, the cost of crime at all levels in the United States is \$22 billion, over \$4 billion more than is spent for education. Sixteen per cent of the total of \$141 billion tax load at all levels of government is spent on crime. It represents a cost of \$128.00 last year for every person in the United States."

President McKay pointed to the increase of 34 per cent in the crime

rate in the past five years, while the population increase was seven per cent. And, we are constrained to ask, "How long will the Lord tolerate this people when crime increases nearly five times as fast as the population?" Now, as we speak of a sharp rise in iniquity, we are not unmindful of those numerous good people to whom the home life and the commandments of God are still their magnificent obsession. They have their reward. But all too many are following the path of evil, and our voices must sound a warning.

The revelations say: "*Wherefore the decree hath gone forth from the Father, . . .*"

*"For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; . . ."* (D & C 29:8-9.)

And again: "*. . . woe unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice . . ."* (3 Nephi 9:2.)

*"Woe unto them . . . and in that day that they are fully ripe in iniquity they shall perish. . . .*

*" . . . at that day shall he [the devil] rage in the hearts of the children of*





Elder Spencer W. Kimball pictured during his last visit to this country, when he opened the Deseret bookshop in Mitcham.

*men, and stir them up to anger against that which is good."* (2 Nephi 28:16, 20.)

Infidelity is one of the great sins of our generation. The cinema, the books, the magazine stories all seem to glamorise the faithlessness of husbands and wives. *Nothing is holy*, not even marriage vows. The unfaithful woman is the heroine and is justified, and the hero is built up that he can do no wrong. It reminds us of Isaiah who said: "*Woe unto those who call evil good, and good evil; . . .*" (Isaiah 5:20.)

We make no apology then for raising our voices loud to a world that is ripening in sin. The Lord has said: "Say nothing but repentance unto this generation; . . ." (D & C 6:9.)

The adversary is subtle; he is cunning, he knows that he cannot induce good men and women immediately to do major evils so he moves slyly, whispering half truths until he has his intended victims following him, and finally he clamps his chains upon them and fetters them tight, and then he laughs at their discomfiture and their misery.

The age-old sins continue with us today. The cry of repentance is to every nation, kindred, tongue, and people. "*But woe unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!*" (2 Nephi 9:27.)

To those people who hide their guilt and will not abandon nor confess, the Lord says: "*By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them.*" (D & C 58:43.)

"*. . . I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, . . .*" (Ibid., 19:20.)

And again, he says: "*. . . hearken to the voice of the Lord your God, [who] . . . is a discerner of the thoughts and intents of the heart.*" (Ibid., 33:1.)

And, again: "*Or do ye imagine to yourselves that ye can lie unto the Lord . . .*

"*. . . can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having . . . a remembrance that ye have set at defiance the commandments of God?*"

"*. . . can ye look up to God at that day with a pure heart and clean hands? . . .*" Alma 5:17-19.) Sins cannot be for ever hidden.

And Jacob stated: "*. . . by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labour in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.*" (Jacob 2:5.) Some folk hide their guilt and will not confess, and this is what Lucifer desires. He has a greater hold on them.

Peter, a man of God, discerned that

Ananias and Sapphira had held back part of the returns from their sale and said: "*. . . Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, . . .*

"*. . . thou hast not lied unto men, but unto God.*" (Acts 5:3-4.)

And in our own day the Lord promised his bishops and other appointees: "*. . . to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God.*" (D & C 46:27.) And, again, "*. . . and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.*" (Ibid., 132:52.) Men's thoughts and lives are engraved on their faces.

Some let their marriages get stale and common, the Lord says: "*. . . whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.*

"*Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; . . .*" (Ibid., 49:15-16.) There are those married people who permit their eyes to wander and their hearts to become vagrant, who think it is not improper to flirt a little, to share their hearts, and have desire for someone other than the wife or the husband, the Lord says in no uncertain terms: "*Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.*" (Ibid., 42:22.)

And, when the Lord says *all thy heart*, it allows for no sharing nor dividing nor depriving. And, to the woman it is paraphrased: "*Thou shalt love thy husband with all thy heart and shall cleave unto him and none else.*" The words *none else* eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. We sometimes find women who absorb and hover over the children at the expense of the husband, sometimes even estranging them from him. The Lord says to them: "*Thou shalt cleave unto him and none else.*"

Marriage presupposes total allegi-

ance and total fidelity. Each spouse takes the partner with the understanding that he or she gives self totally to the spouse: all the heart, strength, loyalty, honour, and affection with all dignity. Any divergence is sin—any sharing the heart is transgression. As we should have “an eye single to the glory of God” so should we have an eye, an ear, a heart single to the marriage and the spouse and family.

Modern revelation gives us: “*Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out [or excommunicated].*” (Ibid., 42:24.)

Many acknowledge the vice of physical adultery, but still rationalise that anything short of that heinous sin may not be condemned too harshly; however, the Lord has said many times: “*Ye have heard that it was said by them of old times, Thou shalt not commit adultery:*

“*But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her in his heart.*” (Matt. 5:27-28.)

And to paraphrase and give the modern version: “*And she that looketh upon a man to lust after him shall deny the faith, and shall not have the Spirit; and if she repents not she shall be cast out [or excommunicated].*” (See D & C 42:23.) The commands of the Lord apply to women with equal force as to their husbands, and those scriptures come with the same sharpness and exactness to both sexes, for he has but a single standard of morality. It is not always the man who is the aggressor. Often it is the pursuing, coveting woman, and note that for both, *all* is lost if there is not true, sustained, and real repentance.

Home-breaking is sin, and any thought, act, or association which will tend to destroy another's home is a grievous transgression. A certain young woman was single and was therefore free to properly seek a mate, but she gave attention to and received attention from a married man. She was in transgression. She argued that his marriage was “already on the rocks” and the wife of her new boy friend did not understand him and that he was most unhappy at home, and he did not love his wife.

Regardless of the state of the married man, the young woman was in serious error to comfort him and listen to his disloyal castigation of his wife and to entertain him. The man was in deep sin. He was disloyal and unfaithful. So long as he is married to a

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## OUR FRONT COVER

SO much has already been said and written about President David O. McKay's new Second Counsellor in the First Presidency of the Church, that it would seem unnecessary for us to add even one word to the tributes that have been paid.

But inasmuch as President Tanner was editor of the *Millennial Star* for two years we feel we must at least voice the thoughts of all members of the Church in Great Britain by saying, “God bless you, President Tanner; we grew to love you and be inspired by your very presence in our chapels and at our meetings. We pledge you in this first month of this New Year our love and support in your new calling.”

No greater tribute to any man could be paid than for us to remember his counsel and heed his advice. And during the years that President Tanner served as West European Mission President and lived in this country, the advice that he constantly gave us—both by word of mouth and by unailing example—is expressed in the passage of scripture that must surely be his favourite . . .

“Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.” (Matthew 6:33).

May we during 1964 and the years to follow, accept and live the counsel given to us by President Nathan Eldon Tanner—our front cover man.

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woman, he is duty bound to protect her and defend her and the same responsibility is with his wife. Numerous cases have come to us such as the following one:

A husband and wife were quarrelling and had reached such a degree of incompatibility that they had flung at each other the threat of divorce and had already seen lawyers. Both of them, embittered at each other, had found companionship with other parties. This was sin. No matter how bitter were their differences, neither had any right to begin courting or looking about for friends. And any dating or such association by wedded folk outside the marriage is iniquitous. Even though they proceeded with the divorce suit, to be moral and honourable they must wait until the divorce is final before either is justified in developing new romances.

Recently, I learned that the woman of a broken marriage was married within hours after her divorce was final. She had been untrue to her marriage vows, for she had been courting while she was still an undivorced wife.

If one cannot marry before the divorce is final, then it must be obvious that generally one is still married. How then, can one justify courtship while he or she still has living, an undivorced spouse? So long as the marriage covenant has not been legally severed, neither spouse morally may seek new romance or open the heart to other people. After the divorce becomes final, both freed individuals may engage in proper courting activities.

There are those who look with longing eyes, who want and desire and crave these romantic associations. So to desire to possess, to inordinately want and yearn for such, is to *covet*, and the Lord in powerful terms condemns it: “*And again, I command thee that thou shalt not covet thy neighbour's wife; nor seek thy neighbour's life.*” (Ibid., 19:25.)

How powerful! The seventh and tenth commandments are interwoven into one great command which is awesome in its warning. To covet that which belongs to another is sin, and that sin begins whenever hearts begin to entertain a glamorous interest in anyone else. There are many tragedies affecting spouses, children, and loved ones. Even though these “affairs” begin near-innocently, like an octopus the tentacles move gradually to strangle.

When dates or dinners or rides or other contacts begin, the abyss of tragedy opens wide its mouth. And, it has reached deep iniquity when physical contacts of any nature have been indulged in. Man's desires are fed and nurtured by the food-thoughts, be they degenerate or holy.

Amulek, the prophet, reminded us: *"For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence."* (Alma 12:14.)

The case of Potiphar's wife is an example of the creeping tentacles of sin. Even though this scheming woman did not succeed in defiling Joseph, her sin was most grievous. The intent was there and the desire and the lust and the coveting. She had "already committed adultery with him in her heart and mind . . ." as she "cast her eyes upon Joseph day by day." This woman's transgression did not begin when she ripped the clothes from the body of this fleeing stalwart. Her perfidy had been born and nurtured in her mind and heart in the "day by day" of wanting him, teasing him, and coveting him. Her sin was a progressive thing. So, for all the numerous people, who, like this seductive woman, carry in their hearts and minds designs or desires or covetings, deep sin lieth already at their doors.

*"For as he thinketh in his heart, so is he: . . ."* (Prov. 23:7.) Nothing justifies evil. Two wrongs do not make one right. Spouses are sometimes inconsiderate, unkind, and difficult, and they must share the blame for broken homes, but this never justifies the other spouse's covetousness and unfaithfulness and infidelity. James Allen gives us this: "The outer world of circumstances shapes itself to the inner world of thoughts."

Many super-selfish folk think only of themselves when they begin to cross the lines of propriety in their romanticising outside their homes; to those who ignore the innocent parents, the innocent spouse, and the innocent

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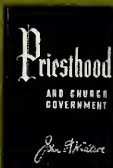
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children, the scriptures are replete with warnings. "... I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God." (Jacob 2:10.)

Little do most of those who deviate think of the innocent bystanders until the heaviness of final guilt weighs down upon them. The Lord speaks again: "For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people . . . because of the wickedness and abominations of their husbands." (Ibid., 2:31.)

"... Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad example before them; and the sobbings of their hearts ascend up to God against you . . . many hearts died, pierced with deep wounds." (Ibid., 2:35.)

And, women also justify themselves in irregularities. They often invite men to sensual desire by their immodest clothes, loose actions and mannerisms, their coy glances, their extreme "make up," and by their flattery. Paul also called to repentance. "Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is head of the church: . . .

"Therefore as the church is subject unto Christ, so let the wives be unto their own husbands in everything." (Eph. 5:22-24.)

And to the husbands comes the command: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . .

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: . . ." (Ibid., 5:25, 28-29.)

Some who marry never cut themselves loose from the apron strings of the parents. The Lord says through his prophets: "For this cause shall a man [or woman] leave his father and

mother, and shall be joined unto his wife [or husband], and they two shall be one flesh." (Ibid., 5:31.)

Parents who hold, direct, and dictate to their married children and draw them away from their spouses are likely to regret the possible tragedy. Accordingly, when two people marry, the spouse should become the confidant, the friend, the sharer of responsibility, and they two become independent. No one should come between the husband and wife, not even parents.

Paul concludes: "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Ibid., 5:33.)

To those who claim their love is dead, let them return home with all their loyalty, fidelity, honour, cleanliness, and the love which has become

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#### FOUR THINGS

Four things a man must learn to do

If he would keep his record true:

To think without confusion, clearly,

To love his fellowmen sincerely;

To act with honest motives purely;

To trust in God and heaven securely.

HENRY VAN DYKE

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embers will flare up with scintillating flame again. If love wanes or dies, it is often infidelity of thought or act which give the lethal potion. To those who belittle marriage and its vows and responsibilities, to wives and husbands who joke each other about possible infidelities, Paul decries such jesting and joking about sacred things. "But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh saints;

"Neither filthiness, nor foolish talking, nor jesting, . . ." (Ibid., 5:3-4.)

To jest to one's spouse about "affairs" could be the planting of seeds which might grow to destroy the marriage. Marriage is holy. It is sacred. Last week in Chicago four men sitting behind me were drinking. They were joking about their wives' boy friends,

and their own girl friends. Whether or not they were adulterers and adulteresses was not known, but certainly no good could come from such foolish jesting, and it is an unholy way to speak of the glorious relationship of marriage.

May we, with Jacob, plead to the couples of the world: "... arouse the faculties of your soul; shake yourselves that ye may awake from the slumber of death; and loose yourselves from the pains of hell. . . ." (Jacob 3:11.)

"... ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would dwell with the damned souls in hell.

"... when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you." (Mormon 9:4-5.)

"... Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh." (D & C 36:6.) Those who have slipped into the ugly approaches may have already silenced the still, small, pleading voice so many times that he hesitates longer to return as an unwelcome guest. He leaves the iniquitous one "on his own."

The Lord says: "... my Spirit shall not always strive with man, saith the Lord of Hosts." (Ibid., 1:33.)

But, forgiveness may come to that person who repents with all his heart, restores all that can be restored, and lives the commandments fully and constantly.

In conclusion, I plead with all young people bound by marriage vows and covenants to make that marriage holy, keep it fresh, express affection meaningfully and sincerely and often.

Husbands come home—body, spirit, mind, loyalties, interests, and affections, and love your companion into an holy and unbreakable relationship.

Wives, come home with all your interests, fidelity, yearnings, loyalties, and affections, and working together make your home a blessed heaven. Thus, would you greatly please your Lord and Master and guarantee yourselves happiness supreme.

# Avoid the very appearance of Sin

BY MILTON R. HUNTER  
OF THE FIRST COUNCIL OF SEVENTY



A FEW years before President Grant died, he came to a general conference one day and said that while preparing his mind for conference he had wondered what great blessing he could give to the Latter-day Saints. He pondered on what good thing he could do for them. And then he remarked, "Under the inspiration of the Lord I have come to the conference with the one simple idea, 'Keep God's commandments!'"

Many Latter-day Saints think that they can reject temple marriage, fail to pay their tithes and offering, commit various sins here in mortality and that they will have another chance to make all of this up in the life to come.

I desire to emphasise the point that now is the time for members of the Church of Jesus Christ of Latter-day Saints to render obedience to all of the Master's laws and ordinances.

It is required that we keep God's commandments now, because we have taken upon ourselves the name of Christ. We are members of His Church, and so we are having our opportunity to render obedience to all of His commandments now. We should perform our own ordinances in the temple and keep all of the Lord's commandments while the day lasts, because for us the night may come wherein we cannot work. That would be terrible if we had not proved faithful.

In the account of the grand council of heaven we read: *"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;*

*"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them, . . ." (Abraham 3:24-25.)*

Thus, in the very beginning—even in the spirit world—we were informed that mortality was to be a state of probation, a proving ground, to see if we would keep all of God's commandments. That same idea was verified in a modern revelation through the Prophet Joseph Smith to the Latter-day Saints. Jesus Christ, our Lord, declared:

*"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.*

*"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)*

A little later another revelation came to the Prophet which warned the Saints as follows:

*"For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (Ibid., 78:7.)*

Jesus Christ is the great Lawgiver and Judge. He is the one that will give us our rewards and blessings for righteousness, and, on the other hand, withhold blessings or give us the punishments for failing to live righteous lives. He judges on a very fair basis by eternal law. He cares not whether one is rich or poor, bond or free, male or female.

Jesus judges by what is in one's heart; *" . . . for out of the abundance of the heart the mouth speaketh,"* (Matt. 12:34), and, *"For as he thinketh in his heart, so is he: . . ." (Proverbs 23:7.)*

And so the Lord's judgment will be based upon law. We shall receive exactly what we merit. We read in the Doctrine and Covenants:

*"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—*

*"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)*

As we learned in the Mutual theme a few years ago, the Lord also said: *"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Ibid., 82:10.)*

I think that we should not only avoid committing sins, but we should also avoid doing things that appear to be sinful.

# Double personal preparation for

ADAPTED FROM AN ARTICLE

BY PRESIDENT IRVIN L. WARNOCK, OF THE

SOUTH-WEST BRITISH MISSION

**T**HE First Day of January is always a very precious moment in our lives. To most of us it is a turning point—we look back over the year that has passed, seeing, feeling and recognising again those moments of joy and happiness; asking forgiveness again for those actions and thoughts that have caused a person grief and pain.

For us, as members of the Church of Jesus Christ, the 1st of January is an important day . . . for it is natural for our thoughts at the beginning of a new year to turn to the Temple of our Lord and to turn to our plans for attendance there during the coming twelve months.

But as these thoughts arise in your hearts think carefully on your preparations to meet with our Saviour.

Personal preparation to go to the Temple of the Lord is far more than just checking through your wallet or purse to make sure that you have your Temple recommend handy.

It is far more than just checking through your wardrobe for a clean dress, or a clean shirt and socks without holes.

It is far more than just taking a bath and cleansing the physical body.

Personal preparation for this sacred

experience entails all this, yes, and also a spiritual conditioning of the soul.

In no other place on this earth can we as mortals get closer to the throne of God, our Heavenly Father, than in His holy house, the Temple . . . and only then if our hearts and minds have been properly prepared and attuned for the reception of His spirit.

How can we prepare ourselves?

Prayerful conditioning of the “inner man” is the vital necessity. Frequent humble prayer can cast evil, ugly and irreverent thoughts out of our minds and should replace them with a recounting of our numerous blessings and a contemplation of our divine heritage.

With a realisation of our tremendous responsibilities as members of the Church of Jesus Christ, the “inner man” can be tempered and mellowed in readiness for that peace that comes from receiving the spirit of the Lord in a clean tabernacle.

In a bulletin put out by the British Mission, President Marion D. Hanks wrote: “You enter the Temple with others, dress near others, enter the worship experience in a group, but this reminder is to invite to your attention the intensely personal nature of the occasion. You hear and re-

spond and act individually. You reverently and worshipfully offer service to the Lord and to another of His choice children, your brother or sister. You are an instrument in God’s hands to do for them something they could not do for themselves, worlds without end.

“In a strong, sweet sense, you are (as the scriptures teach) a Saviour unto them. This thing you do, individually.

“Be sure to be ready for the experience. Let there be meditation and prayerful consideration. Thoughtfully read and earnestly converse with your companions about the great spiritual adventure you are going to have.

“As you travel to the Temple, keep your conversation and your thoughts in tune with the spirit of the experience. Be respectful of the thoughts and sensitivities of others. Do not impose upon their desire to be in tune. If the experience is not yet for you what it should be, recognise that the lack is in you, and be humble, and be quiet.

“You go to the Temple to be endowed with sacred knowledge. You go to covenant with God for and on behalf of another, committing him or her, and recommitting yourself, to





# the TEMPLE . . . .

righteous and honourable action for the Lord. You go to worship and to serve and to do something decent and fine. You go with your mind on solemn things, anxious to bless a brother with this precious gift.

"All of this must be done in the right spirit. Let nothing rob you of the marvellous blessing of entering the Temple spiritually prepared and receptive. Real joy is entirely compatible with the Spirit of the Lord, indeed is a product of having that Spirit. Let that joy abound."

The Temple is the House of our Lord. There the principles of the Gospel are reviewed and profound truths of the Kingdom of God are unfolded. If we enter the Temple in the right spirit, we go out enriched in gospel knowledge and wisdom.

In the Temple we may lay aside the cares and worries of our everyday lives, for there our minds are centred on spiritual realities.

With a double personal preparation, both spiritual and physical, we can confidently expect—and are worthy to receive—a rich outpouring of the spirit of the Lord.

"I am Jesus Christ, the Son of God, wherefore, gird up your loins and I will suddenly come to my Temple" (D. & C. 36 : 8).

# 123-year dream comes true in Belfast

BY ELDER RUSSELL J. MARRIOTT

IT was at Lough Brickland in the year 1840 that these words were spoken to John Taylor by the first person to be baptised in Ireland, "Here is water. What hindereth me to be baptised?"

For 123 years, many thousands of baptised persons have dreamed of a beautiful chapel to worship in. Today that dream has come true. The Belfast project number 1 (Holywood Road), as it is known to the builders, has now been officially opened.

Cherished memories were mingled with the feelings of some members during the Thanksgiving Services on November 17, 1963. Brother John Moore of Omagh remembered the day, 53 years ago, when he walked across a field near his home, after reading the *Book of Mormon*, and was deeply impressed towards baptism. He had to send for the Elders to come from England to baptise him. He bore his testimony at the Sunday Thanksgiving Services as the oldest member of the Church in Ireland.

President Albert E. Walker, of the Stranmillis Branch, recalled his first mission to the British Isles in the late 40's when President Selvoy J. Boyer was his mission president. President Walker remembers the day when President Boyer came to Belfast to open a beautiful, newly-decorated home that became the only meeting place for the Saints in Belfast. The old "Mount", once the prize of Belfast Saints, is now part of the past.

President Stephen R. Covey lived in The Mount while on his mission in 1954. As a district president, he presided over less than 300 saints. There were only four branches of the Church in Ireland at that time. Now he presides over the Irish Mission as its first mission president. There are now 19

branches in Northern Ireland, including Dublin and the Isle of Man.

It wasn't unusual to have less than four missionaries in Ireland in the 50's, said President Covey. At the present time, there are 154 missionaries in the field.

The Holywood Road project began under the Scottish-Irish Mission in 1961, just over two years ago. At that time there was only one district. Now three districts comprise the Irish Mission: the Central Irish, Antrim and Londonderry-Omagh districts. In these districts there have been 1,800 baptisms since the mission was organised in July, 1962. The total membership is now 2,300.

A history of persecution has lingered a long time for the Saints on the Emerald Isle. Early missionaries counselled the newly-baptised Saints to join their brothers and sisters in the newly-founded freedom of the Salt Lake valley, because of it. Religious intolerance was rife, and a new convert to the Church often became a social outcast. Physical violence was not unknown. The famous potato famine drove hundreds of thousands of migrants to find a better home. Many settled in America and joined the Church.

Ireland today represents a striking contrast with the past. Although religious feelings are still deep, and intolerance is by no means non-existent, it is relatively passive when compared with earlier years. Religious freedom is now practised with more conscience by the Irish people. Even in the South of Ireland, which is approximately 98 per cent Catholic, our missionaries are teaching discussions to many who are courageous enough to hear the restored Gospel.

*The Belfast Telegraph* recently noted in their pages a story entitled,



"MORMONS GET AN AUDIENCE IN EIRE." Mormon missionaries had gathered an audience of 200 on a busy Cork street corner.

The "New Era" has opened, and beautiful buildings for Latter-day Saints to worship in are playing a





## Television and Press record building of £70,000 Chapel

BY ELDER RUSSELL J. MARRIOTT

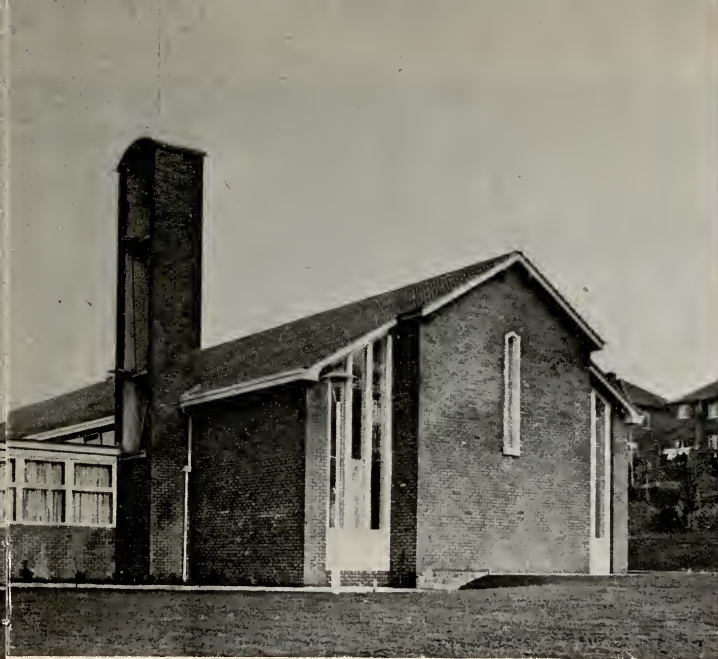
**W**HAT kind of people will donate over 22,000 hours of work towards the construction of a building that stood as just a blueprint in 1960? Thousands of people in Belfast, Northern Ireland, have found out the answer to this question, Latter-day Saints.

November 17, 1963, will always be an historical milestone in the lives of the 2,287 members of the Church in Ireland and the 150 missionaries who are now labouring there. It was on this date that the Thanksgiving Services were held for the first Mormon Church in Ireland, in Belfast.

There was not little rumour to prove the fact that the opening of the new church caused a stir of interest. It came rather in the form of a big splash. Northern Ireland's independent television station, UTV, did an on-the-spot film of the church before its opening. Belfast's 400,000 subscriber newspaper, the *Telegraph*, used two-thirds of a page to tell about the country's newest church building.

In spite of a 36-hour cloudburst, a total of 1,100 people attended the morning and afternoon Thanksgiving Services on the Sunday. More than 75 prominent non-member persons responded to personal invitations to attend the services. Mr. G. Brian Hobart, director of the local architectural firm which designed the church, commended the local Saints on their devotion, in his remarks. He said that the degree of craftsmanship was unusually good, considering the amount of non-skilled labour which was used. He also paid tribute to Elder Stephen James for his outstanding work as building supervisor. He said that his attitude towards the Mormons as a strange sect had changed; he now admires them for their accomplishments.

Most of the members of the Church



great part in the building-up of the Church in the British Isles. The effect of Ireland's first Mormon Church is already being felt, as people see the high standards and ideals of the Latter-day Saints, who are proud to call it their new building.

Above: The new Belfast Chapel, which cost almost £70,000 to build. Below: Part of the congregation at the Thanksgiving Service, conducted by President Stephen R. Covey, Irish Mission President.





in Ireland have at some time during the two year course of construction put their shoulder to the wheel and helped out at the site. Those who weren't able to work on the site contributed to the project in other ways.

The handsome building stands at the end of the Holywood Road in Belfast. It will house the Mountpottinger Branch, which now numbers about 356 members. It will also serve as a district building for the Central Irish District.

During the week after the Thanksgiving Services, each of the auxiliaries had a combined meeting for the Antrim and Central Irish Districts. They had numerous displays to describe each programme and its part in the organisation of the Church. These displays were all used in the "Public Preview" that lasted for two days before the Sunday Thanksgiving.

Saturday night was a special tribute evening in honour of those who had worked on the building. The building missionaries were each presented with a beautiful illustrated copy of the *Book of Mormon*. Elder and Sister James received a special framed picture of the completed church, snapped by Ireland's most famous photographer, Leslie Stewart.

President Stephen R. Covey presided over the Thanksgiving Services, and there were many special guests who took part in the week-end activities. President Selvoy J. Boyer and Sister Boyer came from the London Temple. It was a thrill to have them attend and speak at the opening of the first church in Ireland.

President J. Neil Bradley of the European Building Committee spoke of his first visit to Ireland, when he brought Elder and Sister James to Belfast to begin their mission in 1961.

Elder George Ogden, the District Building Supervisor, turned over the keys of the new building to Robert Devenney, President of the Mountpottinger Branch.

Elder Stephen T. Baird, architectural representative from the Church Building Committee, arranged a beautiful exhibition for the "Builders', Architects' and Surveyors' Preview" that was held on Saturday afternoon. Many of the prominent people in these



President Covey presenting copies of the illustrated Book of Mormon to each of the Church Building Missionaries who worked on the Belfast Chapel.

fields came to see what makes the Mormon Church the most functional church in Northern Ireland and one of the most beautiful.

There were almost 300 people at the Holywood Road Chapel on Monday evening to listen to Dr. Robert M. Cundick, the Hyde Park Chapel organist, perform. Sister Covey was guest soloist. This was an unusually large crowd for Belfast and a great tribute to Brother Cundick.

The Belfast Chapel was constructed at a cost of almost £70,000.

It is claimed to be the most modern church in Ireland. Sited on the main Bangor Road at the corner of Circular Road, the red-brick building will serve not only as a church but as a cultural centre.

It is one of four churches to be built in Ulster. Others are to go up at Cavehill Road, Belfast, and in Portadown and Londonderry. This is part of a plan to have 52 new churches of this type built in Great Britain this year.

The new building in Belfast is contemporary throughout, from its spire and tower depicting growth in a modern era, to its interior decor and furnishings. The majority of furnishings are in oak.

The main chapel has a seating capacity of 250 but this can be extended with the pulling back of partition shutters which lead to the recreation hall.

As well as this there is also accommodation for basketball, a large stage for drama and other cultural promotions. Nearby is a large, modern kitchen fully equipped to cater for special banquets.

Off the two corridors which run inside each side of the building are classrooms, reading rooms, a library, offices, and a special baptismal font.

To complete the picture there is a large changing room equipped with showers.

## READING

*"Do not be satisfied to read books about scripture or books about books, but go to the primary sources. You do not catch much of the spirit of Shakespeare merely by reading commentaries on Shakespeare. You capture it by reading Shakespeare, and so it is in large measure with the scriptures."—Elder Richard L. Evans, Council of the Twelve.*



## Book of Mormon Lesson of Life

# 'Each will enjoy that which he is willing to receive'

Conducted by  
President

MARION D. HANKS

**R**EAD Alma 4:10-11.

We have learned in the teachings of the *Bible* and the *Book of Mormon* that the individual child of God has a great responsibility in bringing about his own eternal happiness. God in His graciousness has given us the gift of salvation through the atoning sacrifice of His dearly beloved Son. But this gift must be *received*, it must be *accepted*.

Read again D & C 88:32, 33:

Each will enjoy that which he is "willing to receive." "What doth it profit a man if a gift is bestowed upon him and he receive not the gift?"

We learned that we must open the door when the Lord knocks.

We know that we must "draw nigh to him" if we are to enjoy his blessings.

We have read from the prophets that the spirit is available to us and that God wants us to have His blessings, and that we **WILL** have them. If we accept His invitation by loving Him and keeping His commandments.

Then we discovered something else.

From three great scriptures (*Mosiah* 28, 1 *Nephi* 8, *Enos*) we felt the powerful spiritual contagion among the good people of *Book of Mormon* times. Having experienced the wonderful warmth of the Gospel, the sons of *Mosiah* were anxious to share it. Having tasted the fruit of the love of God, Lehi sought to give it to his family.

With the forgiveness of God in his heart, Enos immediately began to be concerned for others of God's children.

It is natural and normal for one to want to share his choicest blessings with those he loves.

**BUT THERE ARE CERTAIN THINGS NECESSARY IF ONE IS TO SHARE:**

Is it possible to tell what we do not know?

So what must we do? **READ D & C 88:118; 2 Tim. 2:15, 16.**

**WHAT ELSE?**

Read *Mosiah* 4:9, 10: "Now if ye believe all these things, **SEE THAT YE DO THEM.**" (Now read the rest of *Mosiah* chapter 4.)

In *verses 9 and 10*, what are the truths that we are to believe and do? Faith in God, that He is, and is the Creator, Omniscient, Omnipotent; man's limitations; repentance; humility; prayer. Now read *verse 11*.

What does King Benjamin specifically direct his people to do? (Last *seven lines of verse 11*): Humble yourselves; calling on the name of the Lord daily; standing steadfastly in the faith.

What are the promises made to those who do these things?

Carefully read *verses 11-15*, and re-read the rest of the chapter to note the emphasis put on the way we live and act toward our fellow men.

Now read 2 *Nephi* 31:18-21. What principles are taught in *verses 13-17*? What do *verses 18-21* add?

Read *Ephesians* 4:17-32. Note in *verses 11-15* Paul has reminded the people of Ephesus that Christ had established the foundations of His Church in "giving" Apostles, Prophets, etc. . . . "For the perfecting of the Saints . . ."

How should one live who has committed himself to faith in Christ and His truth? (Read *Ephesians* 5:3, 5, 9).

Read Alma 5:6. (Alma talks to converts to the Church).

Having been touched by the spirit, and having experienced a "change of heart," the members of the Church are asked if they "can feel so now?"

Then a wonderful series of questions is asked about our lives, our conduct, our "Preparation" to meet God. (*Verses 26-31*).

Think about the main thought in each of these verses. Are we meeting these simple, understandable qualifications of the true believer?

If not, our course is clear: We must begin more carefully and humbly to live the Gospel. To **RECEIVE** it is not enough. To **OBEY THE COMMANDMENTS** which lead us to the "straight and narrow path" is not enough. We must **ENDURE**, loving God and all men. We must **FINISH THE COURSE**.

We started with *Alma* 4:10. Read it again.

# The Prophet's challenge to all the Priesthood

PRESIDENT DAVID O. MCKAY has written a very beautiful preamble to introduce the Home Teaching Programme to all of the Church. This so-called preamble should be familiar to everyone who would understand and appreciate the magnitude of the Home Teaching assignment. It has been titled "A Divine Service." It is as follows :

*"Home Teaching is one of our most urgent and most rewarding opportunities to nurture and inspire, to counsel and direct our Father's children in all that pertains to life. Through the priesthood quorums, and under the bishop's direction, Home Teaching takes the message of the gospel, the message of life and salvation and brotherly love, into the home, wherein lies the first and foremost opportunity for teaching in the Church.*

*Three things should be kept in mind in thorough preparation for Home Teaching : First a knowledge of those whom you are to teach. As each family is different from another, so each individual in the family differs from others. Methods and messages should vary according to each individual, and according to his problems and needs.*

*To perform fully our duty as a Home Teacher we should be continually aware of the attitudes, the activi-*

*ties and interests, the problems, the employment, the health, the happiness, the plans and purposes, the physical temporal, and spiritual needs and circumstances of everyone—of every child, every youth, and every adult in the homes and families who have been placed in our trust and care as a bearer of the priesthood and as a representative of the bishop.*

*Second, is a knowledge of what you are to teach. It is the Home Teacher's duty to teach that Jesus the Christ is the Redeemer of the world, and that Joseph Smith and his successors are prophets of God; that the gospel has been restored, and The Church of Jesus Christ of Latter-day Saints is being divinely led, and offers happiness and eternal life and exaltation for all who are willing to learn and to live its principles. The earnestness of your testimony and the sincerity of your service will help to give life and purpose and a desire for full fellowship in the Church to those whom you teach.*

*Third, is a knowledge of how we are going to teach. If we may take some language from the Doctrine and Covenants, and apply it to this purpose, the Home Teacher should "visit the house of each member" and "teach, expound" and exhort each to pray*

*vocally and in secret; to attend to all family duties and "watch over the Church always, and be with and strengthen them"—and this means always—however, and whenever and with whatever may be necessary.*

*Home Teaching is a divine service, a divine call. It is our duty as Home Teachers to carry the divine spirit into every home and heart. To love the work and do our best will bring unbounded peace, joy and satisfaction to a noble, dedicated teacher of God's children."*

What a challenging opportunity the Prophet of the Lord has given to the priesthood of the Church, this clear cut clarion cry to rise up and prepare ourselves for a great mission among our fellow men, to teach them and their children better to understand the importance of the message of life and salvation.

Home Teaching will correlate all activities of the priesthood and other Church activities in relation to the home, combining into one responsibility the following functions :

1. They should visit the home of each member at least once each month. Need and opportunity for service would dictate as to the propriety of additional visits during the month. Certainly a Home Teacher, sin-





cerely trying to assist an assigned family, would want to be in that home as often as a visit would bring proper encouragement to individual or family progress in the Church.

- 2, Home Teachers will be expected to visit fellow Melchizedek Priesthood Quorum members with the purpose of getting better acquainted with them, assisting them and their families in their needs and encouraging church activity. Thus two functions, formerly requiring two separate uncorrelated efforts, are now combined in the one visit. Home Teachers can represent their quorum presidency taking important messages and instruction to their fellow quorum members as the need arises.
- 3, They are to concern themselves also with home instruction and activities by encouraging parents to improve the quality of teaching in the home. The Lord has commanded us to bring up our children in light and truth. (Doc. & Cov. 93:40). Where better could this great task be accomplished than in our homes. If we desire to have the full family relationship extended beyond the bounds of this mortal existence, then we should collectively and individually prepare for this privi-

lege. Our Father in Heaven has said: "If you will that I give unto you a place in the celestial world, you must prepare yourself by doing the things which I have commanded you and required of you." (Doc. & Cov. 78:6.)

- 4, The fellowship of new converts coming into the church or of all new members moving into the ward or branch will also be a part of the Home Teachers responsibility. The Home Teacher should manifest love and interest for those who are new in the church, helping them to experience warmth and true brotherly love. This will do much to bridge the gap where so many have stumbled and lost interest in the past and will contribute much to their spiritual and temporal welfare.
- 5, Home Teachers will have a further assignment to assist all members of a family to be active in the church and encourage each to do his duty in the home. They are not expected, however, to be specialists in all fields. Technical assistance will be needed in some areas, such as genealogical research. Every soul in the family is precious in the sight of the Lord and in need of encouragement and assistance. The Home Teacher will do well thoroughly to acquaint himself with the spiritual and tem-

poral needs of each family individual and help them to grow spiritually.

- 6, The correlation of all enlistment efforts of the various church organizations to avoid overlapping and duplication of effort will also be a part of home teaching responsibility. This, however, is to be accomplished and correlated through direct assignment of the ward bishop and priesthood quorum president. The need for enlistment assignments and challenges will be determined in the ward council meeting which is to be held at least once each month under the direction of the bishop of the ward.

This programme further provides a two-way communication system whereby information from the bishopric and the priesthood leaders can be transmitted to the homes, and from the homes to appropriate leaders. This feature of the programme cannot be over emphasised and will permit close harmony and understanding to exist in the ward family.

Home Teaching is truly a divine service—a work of love and dedication that will bring the greatest joy and happiness and satisfaction to those who are willing to serve unselfishly to help their fellowmen. Blessed are those who are willing to go this second mile.

## Florence Jepperson Madsen —First Lady of music

BY EMMA MARR PETERSEN

THE lady of whom we write at this time needs no introduction to the people of Great Britain, since her recent visit to the British Isles and her work with the sisters of the Church have made an unforgettable impression. The lady we refer to—and she is a lady in every sense of the word—is Florence Jepperson Madsen, who has earned and received more degrees in music than the majority of college professors.

Her mother, Minnie Johnson Jepperson, was leading contralto soloist in the Tabernacle choir at Provo, Utah, and her father Samuel H. Jepperson was a gifted painter. He took delight in the changing beauty of the mountains surrounding his home in Provo, the gorgeous sunsets over Utah Lake, and the breath-taking sunrises in the east. He was also a professional musician, and a great lover of good literature. In fact he lived up to the letter of the thirteenth article of our faith which states: "If there is anything virtuous, lovely, of good report, or praiseworthy we seek after these things".

He was very fortunate to take as a partner, a lady of similar tastes, and they decided early in their married life that their children should have every possible opportunity to cultivate their talents in music or art, should they be blessed with these inclinations. Consequently singing and playing of instruments became an outstanding feature of their home, and the entire community shared in their talents.

Mrs. Jepperson was noted quite as much for her generosity to the poor, and kindness and helpfulness to those in trouble as for her magnificent voice.

**Left: Sister Madsen conducting the International Singing Mothers in their programme at the Hyde Park Chapel, London. Right: The Singing Mothers at rehearsal.**

This pattern of rendering service to others was exemplified in their children, as well as was their natural gift of music.

At school when student programmes were presented the Jepperson children always took a prominent part and worked hard to improve their native abilities. They performed with modesty and dignity and served well in whatever capacity to which they were called. After graduation from High School, Florence became assistant to the district music teacher and travelled between four schools, at the same time studying voice with Professor Anthony C. Lund, of the Brigham Young Academy.

These lessons were financed by the earnings her father received from



painting. This was before cars were common, and as the young school-teacher walked from school to school she memorised her vocal exercises and songs, and thus had them well learned when the time came for her lesson. Professor Lund was a strong influence in encouraging Florence to artistic achievement, and provided her with the opportunity to defray the expense of her musical education by allowing her to teach some of his music classes.



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In the year 1904, Miss Jepperson received her diploma from the music department of the Brigham Young University. This, however, did not satisfy her and she immediately made plans to develop her talents more fully. So with the approval and faith and prayers of her parents, she left her small home town for the colleges of New England.

When she enrolled in the Boston Conservatory of Music, Dr. G. W. Chatfield, its director, referred to her as "the finest contralto who ever came to our institution", and helped her to obtain the position of contralto soloist at Harvard Congregational Church located in a nearby suburb.

Florence and her room-mate, Lyda Edmunds, a student of piano, took pride and pleasure in entertaining on week-ends, fellow-students and missionaries, providing a home away from home for many homesick and impoverished young people. Among those who were often cheered and fed were our late beloved President Henry D. Moyle, a law student, and his charming wife-to-be Alberta Wright, a student of piano and voice, Sister Madsen still speaks enthusiastically of the beautiful voice of Sister Moyle.

Occasionally food was brought in by the visitors, but more often the girls provided the meal, and took pride in their ability to "squeeze the pennies," at the same time providing a delectable meal with scarcely a dent in their budget.

In spite of her many successes in Boston, Sister Madsen still remained loyal to the Brigham Young University, where she had received her early training. She graduated from a four-year course at the New England Conservatory in three years, as one of the two top students in voice who received "high honours".

Much could be written about her successes in the fields of entertaining, composing, conducting, Church activity, her great humanitarianism in adopting and rearing three motherless girls, assistance to struggling artists, but space will not permit. She became the wife of Franklin Madsen, who was born in the same town, and loved music as passionately as did his wife. He played the violin, clarinet and trombone, and had a splendid baritone voice, was a supervisor of music in several schools, and had definite dramatic talent.

He has been his wife's strongest sup-

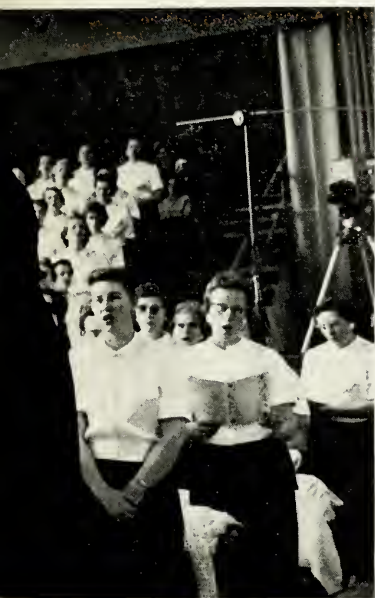
porter and most ardent admirer, and they have had the experience of working together in music for many years.

Sister Madsen has had many of her compositions, sacred and secular, published by a number of first-class Eastern publishing houses, and has never had one rejected.

In August, 1941, she was appointed to the General Board of Relief Society to supervise their musical activities, and in September of the same year the First Presidency approved her appointment to the General Music Committee of the Church.

To sing under her baton is a tremendous experience which hundreds of the Relief Society Singing Mothers appreciate and look forward to. Her renditions are characterised by refinement of taste, with no exaggeration of expression, but complete awareness of the thought and message of the composer. Her rehearsals are delightful, her illustrations witty and pointed, and they continue until the number to be presented is as nearly perfect as is possible.

May she be spared many years to carry on the traditions of her beloved parents, and the goals and objectives of her beloved and talented husband.



# The Church in Great Britain

BY JAMES P. HILL

**‘Arise . . .  
go forth in  
the ministry  
nothing  
doubting . . .’**



Parley P. Pratt



John Taylor

THERE can be no gainsaying the statement that the calling of the men whose lives have been reviewed thus far in this series was divinely inspired. They might, indeed, be likened to foundation stones, standing firm and supporting the growing edifice of the Church.

Prophets and missionaries they were, and perhaps of all of them, none was more entitled to comparison with the indefatigable Paul of Tarsus, than Parley Parker Pratt.

In the fifty years he lived, more than half were as a Latter-day Saint and nearly every year from the date of his conversion, he filled some assignment for the Church—preaching, writing, organising and presiding. He travelled constantly in the Eastern States of America, from Buffalo to Virginia, from New York to Independence, on foot, on horseback and by boat.

He suffered illness and privation and endured all, only to be assassinated in the prime of his life. Many of the townships in which he preached are now cities of some size, the dirt roads of those days and the “wilderness” that he refers to are now highways and fine cultivated land, but the marks made by Parley and his associates are indelible, and as one travels

through that countryside today, one feels that the Mormons are part of that land, they are identified with it.

The Saints converted in that day moved westwards, seeking freedom to worship; and their sufferings have hallowed the sod of their adopted home, even as the dwindling Nephites hallowed the soil with their blood in those last battles before extinction. And that missionary work, begun so nobly, goes on and many still seek the truth.

Parley married Thankful Halsey as a young man, but she bore him no offspring. In ensuing years she developed tuberculosis, and was for several years, constantly ailing. Parley thought little of this world's goods, and was prepared to sacrifice home comforts and even necessities for the sake of the work. At the age of 28, in the spring of 1835, he had just completed a mission, and on returning to his home in New Portage, a few miles south of Kirkland, he found his wife and mother (in his own words) in their “usual health”, which didn't mean that they were very well.

The Kirtland Temple was partly completed, and was being used for instructional classes in Hebrew and endowment work for the Priesthood Quorums. As the weather improved,

many of the brethren began to prepare for more missionary work, but Parley found it necessary to consider his position with serious thought. He was deeply in debt, having borrowed to purchase land and a home of his own, and he felt that he ought to stay at home, engage in labour, sustain his family and decrease his liabilities.

One evening there came a knock at the door and when he answered, Brother Heber C. Kimball and some other brethren entered. He records that they were filled with the spirit of prophecy, and Brother Kimball was moved to bless him in these words:

*“Brother Parley, from this hour thy wife shall be healed, and shall bear a son, and his name shall be called Parley; and he shall be a chosen instrument in the hands of the Lord to inherit the priesthood and to walk in the steps of his father . . . Arise therefore, and go forth in the ministry, nothing doubting. Take no thoughts for your debts, nor the necessities of life, for the Lord will supply you with abundant means for all things.*

*“Thou shalt go to Upper Canada, even to the city of Toronto, the capital, and there thou shalt find a people prepared for the fullness of the Gospel, and they shall receive thee, and thou shalt organise the Church among them,*

and it shall spread thence into the regions round about, and many shall be brought to the knowledge of the truth and shall be filled with joy; and from the things growing out of this mission, shall the fullness of the gospel spread into England, and cause a great work to be done in that land."

How remarkable this must have sounded to the young apostle—indeed to both of these young apostles! How testing of their faith! Little did Heber C. Kimball know how much he was to do in the fulfilment of this remarkable utterance. But these men were men of faith and within weeks Parley P. Pratt was viewing with wondering awe, the great Fall of Niagara, about to enter the British Colony of Canada, as it was then.

He and his companion made for Hamilton, Ontario, with the intention of going on to Toronto—but they possessed no means of travel. After calling on the Lord, Parley began to chat with people in the town, and suddenly found himself accosted by a stranger, who asked him who he was, what he was doing and where he was going. He then asked if he needed money, and when Parley said he did, gave him ten dollars and a letter of introduction to one John Taylor.

Parley went there that same evening. He received little encouragement. Next day he scoured the town—but achieved no success whatever. He made no friends and could get no meeting place. Undaunted and remembering the prophecy, he again sought the Lord's help.

On returning to the home of the Taylors to collect his bag, Mrs. Taylor delayed his departure with a few questions, and while still there, a widow by the name of Walton called. Mrs. Taylor, for some reason, informed her of Parley's condition:

"Indeed," said the lady, "well, I now understand the feelings and spirit that brought me to your house at this time. I have been busy over the wash tub and too weary to take a walk; but I felt impressed to walk out. I then thought I would call on my sister, the other side of town; but passing your door, the spirit bade me to go in; but I said to myself, I will go in when I return; but the spirit said: 'Go in now!' I accordingly did so and I am thankful. Tell the

stranger he is welcome to my house. I am a widow; but I have a spare room and bed, and food in plenty. He shall have a home in my house, and two large rooms to preach in just when he pleases."

That evening, in her parlour, surrounded by her circle of friends, she addressed him thus:

*Mr. Pratt, we have for some years been anxiously looking for some providential event which would gather the sheep into one fold; build up the true church as in the days of old, and prepare the humble followers of the Lamb, now scattered and divided, to*

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### MAN IS MADE FOR STRUGGLE

*"While we live we must be moving on. When we stop we begin to die. Rest is necessary, but only to renew our strength that we may press on again. An anchor is needful for a ship, but anchoring is not a ship's business; it is built for sailing. A man is made for struggle and effort, not for ease and loitering."*

J. R. MILLER

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*receive their coming Lord when He shall descend to reign on earth. As soon as Mrs. Taylor spoke of you I felt assured, as by a strange and unaccountable presentiment, that you were a messenger, with important tidings on these subjects; and I was constrained to invite you here: and now we are all here anxiously waiting to hear your words."*

How the Lord does answer the prayer of faith! Does he not make the way for the work to be accomplished?

The next day, Parley blessed and healed a woman smitten with blindness. She, having been a Methodist, the event caused some stir and aroused some opposition, too—but the work was on its way. Soon the young apostle was preaching to large crowds, and baptisms followed. John Taylor and his wife, at first coolly disposed towards Parley, joined the Church. Eventually Brother Taylor became President of the Church.

John Taylor soon took Parley out into the country and they called on a friend named Joseph Fielding. From him they received a polite rejection, but Parley persuaded him to give them a hearing—and yet more baptisms resulted. This Joseph Fielding was one of many English people who had emigrated to Canada. He had been born in Bedfordshire in 1797, and gone to Canada at the age of 35.

When Parley and John Taylor first approached him, his two sisters ran from their home into that of a neighbour lest they be seen associating in any way with the Mormons. But they both joined the Church, and Mary Fielding became the wife of Hyrum Smith, Joseph's brother. Joseph Fielding's brother was a Reverend gentleman of Preston and through him the Missionaries to England gained their first foothold. So Heber's prophecy continued in fulfilment.

After a short period of missionary activity in Toronto, Parley considered returning to his wife in Kirtland. He had never asked for financial help from these new converts, nor at any time while in Canada, but, on telling the people that he was going home, he found the charitable folk secreting money in his hand as he bade them farewell one Sunday evening, and he left with several hundred dollars, enabling him to meet several of his debts and render his position more tenable.

On arrival home he discovered his wife cured of her diseased lungs, and he was able to return with her to Toronto. The word had flowered further in his absence. Parley challenged and met several Christian leaders in discussion and debate and confounded them. He performed healings and was the instrument of the Lord in some remarkable manifestations.

Early in the morning of March 25, 1837, a son was born to his wife. Three hours after the good woman died.

Two parts of the prophecy of Heber C. Kimball remained for fulfilment—the spreading of the Gospel to England, and the acquisition of riches. With the second we are little concerned, but neither Heber nor Parley realised how closely they would be associated with the first.





BY SISTER MILDRED EYRING  
MEMBER OF THE GENERAL  
BOARD OF RELIEF SOCIETY

## Relief Society is Bishop's chief help with the sick

*"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and he went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."*

Luke 10:33-34.

COMPASSION is a feeling having many elements. Pity, sympathy, unselfishness, mercy, forgiveness and love are all included in compassion in some degree. The story of the Good Samaritan would lose much of its meaning if the reader did not know that the Jews and the Samaritans were traditional enemies. The purpose of the story as Christ told it was to teach his questioners the true meaning of "neighbour," but to true Christians everywhere, the term "Good Samaritan" has come to typify merciful form.

*"The quality of mercy is not strained  
It droppeth as the gentle rain from  
heaven*

*Upon a place beneath. It is twice  
blessed;*

*It blesseth him that gives and him that  
takes."*

(Merchant of Venice—Shakespeare)

*"The gift without the giver is bare  
Who gives himself with his alms feeds  
three*

*Himself, his hungering neighbour,  
and me."*

(The Vision of Sir Launfal—  
James Russell Lowell)

*"... ye ought to support the weak  
and to remember the words of the  
Lord Jesus, how he said, 'It is more  
blessed to give than to receive.'" Acts  
20:35.*

These quotations give emphasis to the rewards that come to those who give willingly and unselfishly. All such givers can testify to the reality of these rewards. When President Emma Smith appointed the "necessity committee," which later developed into the visiting teaching programme, in 1843, she instructed them to "search out the poor and suffering, to call on the rich for aid, and thus, as far as possible, relieve the wants of all." Perhaps she was more concerned about the needs of the poor than those of the rich, but the plan did make provision for satisfying the needs of all, both rich and poor. For if souls are to be saved, it is just as important for the rich and fortunate to learn compassion, as it is for the needy to be comforted.

The Welfare Plan Handbook (Revised 1960) states:

*"By the word of the Lord the sole  
mandate to care for and the sole discretion  
in caring for the poor of the Church is  
lodged in the bishop." (p. 6)  
... "Since the earliest days of the  
Church the Relief Society has been and  
still is the bishop's chief help in  
administering to the needs of those in  
distress." (p. 21)*

At the present time, in areas where

the Church Welfare Programme is in operation, any material assistance needed, such as food, clothing, fuel, money for medical or other expenses, etc., is provided by the bishop from storehouse stocks and fast offerings. Church-wide, the compassionate services needed are rendered by Relief Society members under the direction of the Relief Society president who is authorised by the bishop to perform this service.

Relief Society women have always been encouraged to be good neighbours, and to render kindly, helpful service to those about them voluntarily. Young mothers need dependable women to care for their children while they do necessary errands, people unable to write need letters written, lonely people need companionship, people without means of transportation need to be taken to meetings or other appointments. However, the president of the Relief Society is charged with the responsibility of making sure that certain compassionate services are rendered as needed, either by herself or by assigning Relief Society members to assist as needed. Through her own visits in the homes, from the reports of her visiting teachers, and from her frequent consultation with the bishop, she is constantly aware of cases of illness, deaths and other situations of distress in her ward, and can arrange for the needs of the unfortunate to be met.



**"The Relief Society," from the  
"Church News," September  
28, 1963.**

The 1948 Handbook of Relief Society states :

*"Great responsibility rests upon ward Relief Society presidents in the matter of visiting the sick. Frequently it is detrimental to a sick person to have a visitor. On the other hand, Relief Society should not be remiss in visiting the sick, if a visit is advisable. Wisdom and good judgment should be used in making assignments for visits to the sick and homebound. Persons should be assigned to make such visits who will be acceptable in the homes and whose visits will result in good to those visited."* . . .

*"An important mission of Relief Society is to minister where death reigns. It is a long established custom for the Relief Society president or someone appointed by her to call at the home in time of death to alleviate the sorrow of the family, in so far as*

*possible, and to minister to its needs . . . If the services of Relief Society women are deemed necessary in preparing meals for a bereaved family, where there are no relatives or close friends of the family available to give this assistance, it is within the province of the Relief Society president to arrange for such service."* . . .

*"There are still a few communities in which the services of a mortician are not available, and Relief Society is called upon to prepare a body for burial . . . The Society is frequently called upon to dress a body for burial, or a mortician may ask Relief Society to supervise the dressing or to make sure the clothing, particularly the temple clothing, is properly placed on the body. This service is willingly given by the Society."* . . .

*"Assistance is given by Relief Society in connection with funerals, such as receiving and arranging the flowers at*

*the funeral service and taking care of their subsequent arrangement at the cemetery; or straightening the home of the bereaved family after the deceased person has been removed for the funeral service."* (Handbook of Instructions for Relief Society, pp. 84-85).

The records which are kept of these compassionate services are a reminder and guide to the women who are responsible for relieving the "wants of all," and to all those who are striving to be good neighbours.

To quote the Relief Society Handbook again :

*"If the Relief Society is to fulfil the purposes set for it by the Prophet Joseph Smith, and re-emphasised by the prophets who have succeeded him, compassionate services to those in distress must continue as the basic work of the Society."* (Handbook of Instruction for Relief Society, p. 82).

## SUNDAY SCHOOL

BY LYNN S. RICHARDS ASST. GEN. SUPERINTENDENT DESERET SUNDAY SCHOOL UNION

# Learning how to be a missionary

"YE are chosen out of the world to declare my Gospel." (D. & C. 29 : 4). Thus saith the Lord unto His missionaries. But how can we preach the Gospel unless we can quote it.

The Sunday School affords the opportunity for every member of the Church to learn how to be a missionary. It teaches through the various classes the scriptural passages upon which the standard missionary plan is based.

Two classes each month are assigned passages of scripture. These passages are taken from a uniform system for teaching investigators. The scriptures chosen relate to the lesson material being taught in the classes. These assignments are to classes teaching courses Six to Nineteen.

The Scripture is found in the *Instructor*. It is usually found on the Superintendent's page and is published two months in advance. In addition to the scripture there is published the number of the course to which the scripture applies and is to be assigned.

During the two months preceding the Fast Sunday on which the scripture is to be given by the class, the teacher will rehearse with the members of the class the passage that is to be committed to memory.

The scripture must be learned so that it will be possible for each member of the class to quote the scripture if called upon to do so when acting as a missionary. This is what is required of the missionaries now in the field. It can readily be seen that there is no purpose in standing before the class and reading the scripture from a note held in the hand.

One member of the class is assigned to give a two-and-a-half minute talk preceding the concert recitation. In this talk, he tells the meaning of the scripture and what effect its applica-

tion may have on our lives. The teacher should review the outline for this talk with the students.

On the Fast day the scripture is to be recited in the worship service after the two-and-a-half minute talk. The class stands and with the teacher repeats in unison the scripture. The class may face the congregation or look to the front. The teacher may stand with the class or remain seated and thus be in a position to lead the class. The class should first give the scriptural reference before repeating the passage.

If time permits there would on Fast Sunday be two two-and-a-half minute talks regularly assigned and two two-and-a-half minute talks on the concert recitation making four two-and-a-half minute talks during the worship service. If time does not permit the two regular two-and-a-half minute talks, the concert recitation talks would be substituted for the regular talks.

Each member of the class should get the feeling "I am preparing to be a missionary." With this feeling they will thrill the congregation with the scriptural recitation.

### THE SACRAMENT GEM

The Sacrament Gem is found in the *Instructor* printed two months in advance of the month it is to be used. One Sacrament Gem is for the Senior Sunday School and Junior-Senior School if they are held together, and the other Sacrament Gem is for the Junior Sunday School if it is held separately.

The Superintendent assigns to a class a month in advance, the responsibility of appointing a member to lead the Sacrament Gem. In the Senior Sunday School this would be a person who would give dignity and certainty to the recitation. A member from one of the classes from Course Six to Nineteen are usually assigned. In Junior

Sunday School, courses two to five are assigned.

The teacher makes the assignment to a member of the class. It becomes the duty of the teacher to make certain that the student assigned understands how to give the Sacrament Gem.

First it must be memorised. To make certain of this, it may be practised with the class. The class should also understand and memorise the Gem.

Second, the person assigned must be early and sit on the stand so that the presiding officer will know he is in attendance and ready.

Third, the person must be instructed to stand up and speak forward directly so that everyone in the congregation will hear.

The order of presenting the Sacrament Gem is as follows: When the Superintendent advises the person who it to perform, he or she stands before the congregation at the pulpit. At this moment the organ prelude is played. After the organ prelude, the leader of the Sacrament Gem recites the Gem. It is not necessary to give a scriptural reference nor is it necessary to use the words "please repeat". Immediately after the Gem has been recited by the leader, the congregation repeats the Gem, with the leader.

After the Gem is repeated by the congregation the post-lude is played. At the end of the post-lude, the leader of the Sacrament Gem takes his seat. At this point, the presiding officer indicates to the Priest to offer the Sacrament Prayer.

The Sacrament Gem prelude and post-lude are printed in the *Instructor*, two months before the date when the Gem and music is presented. Effective performing of this part of the worship service adds reverence and respect for the Lord's Supper, the Sacrament.



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## THE WONDERFUL WORLD OF MIA

BY FLORENCE B. PINNOCK OF THE YWMA GENERAL BOARD

# Carol becomes a part of Mutual programme - at home

CAROL BROWN lived 35 miles from the small branch chapel where she and her family attended meetings. Although the whole family went to Sunday School and Sacra-

ment meetings on Sunday, they did not attend any meetings during the week because of the long distance to travel.

The summer that Carol turned 12,

she was interested when she heard her friends at Sunday School talk about Mutual and what a wonderful time they were going to have when they could start attending as Beehive girls. They were even planning what they were going to wear to the opening social. Carol begged her father to let her go, but he told her this was not possible because she could not travel alone on the bus at night. So each Sunday she heard about the wonderful times the girls were having at MIA. They told her about their Beehive bands and showed her their individual requirement cards on which they marked their attendance at their meetings and which would help them earn individual awards.

Carol felt ostracised from the group because they seemed to talk about nothing but Beehive projects. When she timidly asked if she couldn't be a Beehive girl, they pointed out that she couldn't because she never came to Mutual. Carol finally asked her father and mother to let her stay at home from the branch meetings on Sundays because there just didn't seem to be a place for her any more with her friends!

Fortunately, there was a wonderful branch Beekeeper who noticed Carol at Sunday School and Sacrament meeting and, when she realised Carol was of Mutual age, asked the Branch President if he could find out why Carol was not attending Mutual.

When she learned the reason, she asked the Branch President if Carol's mother might not be appointed to be in charge of a family MIA in their home. The Branch President was approached and agreed to call Brother



The YM and YWMA executives. Left to right: Superintendent Carlos G. Smith; President Florence S. Jacobsen; Margaret R. Jackson, 1st Counsellor; Marvin J. Ashton, 1st assistant; Carl W. Buehner, 2nd assistant; and Dorothy P. Holt, 2nd counsellor. Bro. Ashton and Sister Jackson recently toured Great Britain.

and Sister Brown into his office to talk the matter over.

The branch Beekeeper and the YW President gave Sister Brown a "Beekeeper's Handbook", explained the girls' programme, and showed her the lessons Carol had missed, which fortunately were only a few. Sister Brown promised to give Carol the first lesson during the week. The very next Sunday an impromptu meeting was held after Sunday School, and Carol was welcomed into the Beehive group and presented with her band, felt hive, and cell. The girls made suggestions for her symbol, and she promised to make a pattern for one and bring it to the teacher the next week.

So Carol became a part of MIA and the girls' programme, even though she could not attend Mutual. Every Sunday she reported her Sunday attendance to her Beekeeper and what had been done at the home MIA that week. Twice during the year she got her father and mother to go with her to special MIA events. All other weeks Sister Brown and Carol and

sometimes her father too, held a home MIA. Soon a neighbourhood Mutual was started in Carol's home, as neighbouring girls wanted to be Beehive girls, too, even though they were not members of the Church.

When Carol was a Mia Maid, the family moved into the town where the chapel was, and Carol went right on with her MIA awards, for she had been able to earn all that the other girls had earned, thanks to an alert teacher who cared, and a co-operative mother.

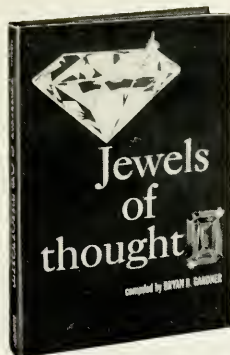
No matter what the situation, there is a plan whereby every girl in the Church may attend a home Mutual, a neighbourhood Mutual, or a regular branch or ward Mutual; may earn individual and class awards and may gain the benefits of Church activity. All it takes is someone who cares about her and is willing to go the second mile in meeting her needs.

YWMA leaders, read about the girls' programme in the special "Girls' Programme Booklet". Be sure to read the story about "Sue in the Girls'

Programme" and how she fits into the regular Beehive programme because she lived in a ward. Also, read what happens when "Gay Goes Away". Even though she is gone for several weeks, her attendance is reported, and she continues to earn her awards and to attend meetings wherever she is. "Mary Moves" explains the procedure to follow when a girl moves to another part of the Church. These three simple stories (pp. 79 to 89) tell very clearly, step by step, just what to do for the good of the girls in the Church.

How about the girls in your ward or branch? Have you found them all? Do you know their home conditions? Are they active in MIA as well as the other organisations? Every girl is important; every one is a daughter of our Heavenly Father and, therefore, every one must be found and helped. Use the girls' programme by (1) knowing it thoroughly, (2) adapting it to meet every girl's needs, and (3) making it a living part of every girl's life.

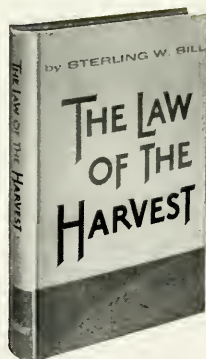
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## THE PRIMARY PAGE

BY SISTER EILEEN R. DUNYON  
OF THE PRIMARY ASSOCIATION GENERAL BOARD

# Pictures are important in teaching children the simple truths



SINCE the world began, man has attempted to communicate by drawing pictures which were symbolic of a message he wished to convey, and every Primary teacher who has seen children concentrating upon a picture, their eyes focussed on a certain point of interest, and their mouths ready to exclaim at what they see, knows the value of using a picture to teach children.

Pictures are used as a visual means of communication in every Primary class. These pictures become of greatest value to the Primary teacher and children when they are used with wisdom and direction.

Each time that a picture is shown to a class, they should be given a moment to survey it generally, and without guidance. This takes only a few seconds and is customarily done as the teacher holds the picture in front of the children and before she gives any directive as to what she wishes the class to see. From this survey the students get a feeling about the picture, they concentrate on the centre of attention and generally know the main idea which the picture is to convey. But the study of a pic-

ture should never stop at this point.

A good Primary teacher will guide the class to see what the picture really contains. It has been established that children have the habit, almost without exception, of looking first at the upper left hand corner of a picture. For this reason, the teacher will direct the child's attention first to the upper left quarter, and then follow through with the remainder of the picture in what ever sequence seems most logical.

For example, in using the picture "Play Fair" from the Co-Pilot Teacher's Kit, the teacher could say, "In this picture you will see three children who are hiding. (Show the picture.) As soon as you see the boy who is hiding behind a box, and the two girls who are hiding behind trees, fold your hands in your lap." (The teacher then waits until the majority of the children in the class are sitting with their hands folded.) The teacher then says, "Good. Nearly all of you are sitting quietly with your arms folded. Now, look closely at the girl in the centre of the picture. When you are ready to tell what she is doing, raise your left hand."

The teacher then calls upon several children to tell what is happening in the picture, developing with the class the idea that we do not cheat when we play games.

A good picture to use in Primary is one which is simple and which is large enough to be seen easily. It is a picture which tells a story to each child as he contemplates the action which he sees. The Biblical pictures used in the Primary Picture Sets have been chosen because they have these qualities. For example, one class of



Use this picture in connection with this article. What would you ask the children to look at first of all? What story could be told about this picture? Hold the picture up and let your class study it for a moment, then ask two or three children to explain what is happening. Remember, Primary children are taught the best when they are shown pictures that arouse their interest. Use this picture, and the special one that has come to you with this month's "Millennial Star" in your Primary class.

boys became serious and concerned as they studied the picture of Jesus kneeling in prayer in Gethsemane. In the background of the picture they pointed out the figures of the apostles sleeping. Their attention was drawn to the merest outline of the city on the horizon. Then each boy was directed to focus his attention upon the face of the Lord. Was He sad? Was He concerned? Did He seem calm? Or was He talking earnestly to our Heavenly Father presenting a true account of His labours?

To each boy the picture carried a slightly different connotation, but every one was touched with the message of the gospel. There was no need for disciplinary measures in the class that day, as the heart of each boy was reached through a picture. This came about, because a wise Primary teacher had not only shown the class a picture, but she had developed and studied that picture with her boys.

Much valuable discussion can be developed in a class through the use of a well-chosen picture. All children

learn most when they contribute to the lesson instead of only hearing it. Children can be encouraged to talk about the picture. They may take the picture in their hands and show it to the rest of the class. One child can be directed to tell which object in a picture appeals to him the most. A picture should be a spring board into a lively discussion caused by what the child observes.

One Primary teacher showed her class a picture of their own meeting house. The grounds were well kept and orderly. The building looked clean and attractive. The teacher said, "It gives me a good feeling to come into a building that looks neat and orderly as this one does. Look closely at the picture and think of all the ways you could show our Heavenly Father that you appreciate an attractive building in which to meet. I will count on my fingers and see if you can name ten ways to show that we know how to take care of our meeting house and keep it beautiful. As you name the ways, see how many ideas you can get from looking at the picture."

With intense interest the children mentioned such things as entering the building quietly, walking carefully not to mar the floors, leaving the building in an orderly fashion. They decided not to throw papers on the lawns or the walks. They also felt that they should not cut across the corner of the lawn as had been their custom, for they could see in the picture, how thin and worn the lawn appeared in that area. The enthusiasm heightened as the children realised that they were discussing a topic which was important to them. Showing a picture had caused a purposeful, stimulating discussion to develop.

Primary children are taught the best when they are shown pictures which arouse their interest and curiosity or which cause them to respond because of a similar situation which they have shared. A picture well-chosen and carefully presented can change the behaviour and attitude of a child, and can fix a gospel teaching so firmly in his mind that he will remember it always. Pictures are a part of Primary.

# The destruction of Sodom and Gomorrah

BY EMMA MARR PETERSEN

**S**ODOM and Gomorrah, the two cities of the plain, were filled with wickedness. The people who lived there had become so sinful that the Lord was determined to destroy them. One day, God visited Abraham and told him of his plan. Again Abraham thought of Lot and his family, who lived in Sodom, and he feared that they might be killed with the others. He knew that Lot was a good man, and loved the Lord, so he felt that Lot and his family should be spared.

Knowing the goodness of the Lord to all who serve him, Abraham appealed to him in behalf of the righteous in those cities. Abraham believed there must be others, besides Lot and his family. He asked the Lord, "Wilt thou destroy the righteous with the wicked? If there are fifty righteous, wilt thou spare the city for their sake?" The Lord replied, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake."

Abraham then said, "If there should lack five of the fifty righteous, wilt thou destroy all the city for the lack of five?" Again the Lord said that he would spare the city. Abraham then asked that the city be spared if there were only forty, or thirty, or twenty, or even ten; and the Lord said he would not destroy it if there were ten righteous.

Shortly afterward, two angels were sent by God to the city of Sodom. Would they find ten righteous within it, or must they destroy the city? They went directly to Lot's house. Lot arose to meet them, and bowed before them with his face to the ground. He invited them into his

house, but they said, "Nay, we will abide in the street all night." But Lot pleaded with them, and they came in. Lot prepared a feast for them, and they all ate together.

Some of the people in Sodom had seen the angels come to Lot's house, but they did not know they were angels. To them they were merely strangers in the city. Word of their coming spread quickly, and suspicion arose in the hearts of the wicked people of Sodom. Why should these strange men visit Lot, and why should he give them a feast?

Surrounding Lot's house, the wicked men of Sodom called out and said, "Where are the men who came into thee this night? Bring them out unto us that we may know them." Going outside, Lot appealed to the people and said, "I pray you, brethren, do not so wickedly. Unto these men do nothing." He knew they would try to injure the men. But his wicked neighbours were not to be put off. They were determined to molest Lot's visitors. Had they heard of the threatened destruction of their city? Did they fear these visitors might be the messengers of destruction?

When Lot blocked the way, preventing them from entering the house, they threatened him and said, "Stand back or we will deal worse with thee than with them." They fought to get in, and nearly broke the door. The angels then reached out and pulled Lot back into the house to save him from being hurt. When the men outside still tried to enter the house, the angels struck them all with blindness, and they went groping away.

The angels decided to wait no longer. They would move Lot so the

city could be destroyed at once. They told Lot to take his wife and daughters and sons-in-law and flee to the mountains for safety. When Lot asked his sons-in-law to go with him, they laughed at him. They did not believe the city would be destroyed, and refused to go.

Morning came and the angels said to Lot, "Arise, take thy wife, and thy two daughters who are here, and flee, lest you be consumed in the city." Lot still lingered. Why must he go? He loved his home in the city of the plain, and did not wish to go to the mountain. But the angels would allow no more delay. Taking Lot, his wife and two daughters by the hand, they drew them away from their home and left them outside the city.

"Flee for your lives," they said, "look not behind thee, neither stay in the plain; escape to the mountains lest ye be consumed."

The sun was rising as Lot and his family moved away. There were only four of them, not even ten righteous had been found in the entire city. Suddenly there was the sound of a terrible storm. God rained fire and brimstone upon the two cities, Sodom and Gomorrah, completely destroying them and all the people living in them. The smoke went up like the smoke of a furnace.

Hearing the sound of destruction, and forgetting the warning of the angels, Lot's wife turned and looked back. For her disobedience, she was turned into a pillar of salt.

Sorrowfully, Lot and his two daughters journeyed on to the mountains. There they found a cave in which they made their home.



# 'Let every man learn his duty'



*"Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.*

*"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D & C 107: 99, 100)*

WHAT a challenging sermon is the above quotation in two short paragraphs. It is suggested that Priesthood leaders turn in the *Doctrine and Covenants* to Section 107 and read carefully this latter-day scripture on Priesthood. In this setting the two closing paragraphs which are quoted above truly come to life.

This instruction on Priesthood leadership is applicable to the leadership of the church. The positions are many and the Lord's work depends on the leaders available to lead his work. The calling of officers is an art which executive officers should learn. Here is the golden opportunity for an interview, a heart to heart talk. Here is the occasion for instruction on the proposed assignment and what it entails.

Anyone who accepts an assignment should understand that he accepts the responsibility to qualify for his work. "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

How does a member begin to qualify for an assignment in the church? Perhaps one's first duty in the church is to himself, to become personally qualified and acceptable in the Lord's work. As citizens of the Kingdom each person has the assignment to perfect

BY HOWARD MAUGHAN  
PRESIDENT OF SOUTHEND BRANCH,  
BRITISH MISSION

himself, which will keep him as busy as he wants to be.

What does it mean to be a member of the church? We are told that the individual is the most important person in all the world. God has said that "This is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). This refers to all of our Father's children individually.

One saves himself by the way he lives. Beyond this is the Atonement of Jesus Christ. One cannot save himself alone. As Priesthood bearers, our first assignment is to preside over our own lives. Doing this well is an excellent training for wider leadership.

There is work of salvation to be done in the church. No man can save himself alone. Who of us would belong to the church if someone else had not brought us in? Converts are aware of their indebtedness to the missionary system. The rest of us may be grateful for our heritage which brought us in.

The church is a perfect organisation and the gospel is a perfect plan. With the Priesthood they are the means of perfecting man. The Lord has made it plain how this is to be done. He says one must "learn his duty and to act in the office to which he is appointed". To the individual church member this means to learn and love the gospel as his way of life. To church leaders, in addition to the foregoing it means to learn and act upon the principles of leadership in the positions to which they are called.

How many members of the church are complacent about learning the gospel and about learning the art of leadership therein?

The Priesthood quorum presents an excellent opportunity for training in leadership. It depends largely on the quorum president to determine if this benefit is to be realised. The techniques of good leadership fall essentially into three categories: 1, Learning the gospel and the assignment to which one is called; 2, Counselling together to organise and co-ordinate the work, and; 3, Each officer to "Act in the office to which he is called".

I once had the rare experience of serving as the president of a newly-organised stake. It was my good fortune to have as counsellors two men experienced in church government. One counsellor was a spiritually-minded man who had been a bishop, a counsellor in a stake presidency, a mission president and at the time, he was a Temple President. The other counsellor was experienced in practical affairs and had been an outstanding bishop for eight years. Each of these counsellors later served as president of the stake.

The clerk, a spiritually-minded man, was trained in record keeping and had previously had much experience in the church.

At the end of this assignment I recalled that not once had anyone of these experienced and capable leaders stepped out in front of the Stake President, never once. They were counsellors and a clerk. They knew their assignments and filled them with excellence. In this environment what Stake President could fail?

# AARONIC PRIESTHOOD

## Bishops, are you disappointing?

THERE were tears in the young man's eyes and a lump in his throat as he hurriedly walked down the front steps of the chapel and started for his home. He was visibly disturbed about something. On his face was a look of disappointment tinged with a trace of resentment. He had been the first to leave the meeting. As soon as the closing prayer was over, he had walked out. Usually he liked to linger and visit with friends in the foyer, but tonight he didn't feel like visiting.

Two of his closest friends had just received their Individual Aaronic Priesthood Awards. He has missed qualifying, because he had given but one address in a Church meeting during the year and the requirements had called for two. He had been willing, but had not been invited. He would gladly have responded had he been asked to speak, but neither the Bishop, the general secretary, nor his own quorum advisor had checked his activity record and thus unaware of the need, had not provided the opportunity for such an address. In everything else he had exceeded the requirements for the award.

Shouldn't the Bishop in this case have disregarded the fact that the requirement had not been filled, and awarded the certificate? After all, it was not the boy's fault entirely that he hadn't delivered the second required address. He had not been given the opportunity. He hadn't been asked, and who could expect a seventeen years old boy to request the privilege of speaking in Church?

On the other hand, should the

Bishop certify to that which he knows is not true? Could he justify himself in claiming that the boy had met all requirements when he really had not? Would the certificate have had any real value to the boy, knowing that it had not been completely earned? The award is based upon the fulfillment of very definitely defined requirements. To make requirement exceptions would destroy the effectiveness of the award programme.

To qualify for an Individual Aaronic Priesthood Award requires the co-operative planning and effort of a young man, his quorum or group advisor, the general secretary and his Bishop or Branch President. Qualification for a Ward Aaronic Priesthood Award demands real teamwork between all Aaronic Priesthood bearers under 21 and their leaders. The acquisition of these awards is well worth the planning and effort required to receive them, for they represent achievement of worthy goals. The winning of either indicates diligence and determination of the young men involved and the dedication, vision and devotion of their Priesthood leaders.

Bishops, Branch Presidents, will there be a Bishop in your ward or branch disappointed at not having qualified to receive his Individual Award for 1963 because of you? Have you checked on each young man and his qualifications and needs? Have you given the needed motivation in each case and provided the necessary opportunity for achieving the award?

When a young man fails to qualify for an award, it may or may not be

his own fault. When a ward or branch fails to qualify for an award, it is most likely because the leaders have not recognised the value of the award programme in motivating young men to more diligent Priesthood service. While it is true that a boy must have a measure of character in order to win an award, youth delinquencies result more frequently from the lack of inspired and devoted leaders than from youth deficiencies.

How important it is that boys have the association of men of vision to counsel them and help them in planning and to motivate them to good works. Most young men who hold the Aaronic Priesthood are going through a very precarious period of their lives. It is exceedingly hard to be a boy. Adolescence is a difficult period for all boys, and often a trying one for those with whom they associate. This time of physical and social adjustment brings many problems into a boy's life. Things that seem trivial to an adult often loom to a boy as insurmountable barriers. At this age he is impulsive and emotionally sensitive. He is hungry for recognition and attention, yet is shy and reticent. He longs for love and understanding, yet often fails to recognise them when they are given. He is rather prone to hero-worship, and the object of his adoration may be worthy of his emulation or not, may be of noble character or a knave. He has an inner yearning for the association of his father and for parental approval, yet he is often openly abusive to those whom he loves the most.

Most boys have a felt need for the

BY DAVID G. THOMAS  
HEAD OF THE P.B.O  
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## g your boys?

association of male adults other than father or mother, but will not openly admit it. He seemingly resists the things he longs for most and embraces the things he abhors.

Yes, an adolescent boy is seemingly a great contradiction out of which must emerge a man of noble character, and in the case of the Aaronic Priesthood holders, real Latter-day Saints and Melchizedek Priesthood bearers.

We recognise, of course, the limitations of the award programme in measuring and rating merits of young men. Many character qualities can't be rated objectively. It is possible and it sometimes happens that young men earn their Individual Awards each year, yet give way to temptations when moral issues present themselves. The award programme is not the full answer to a boy's salvation. It does not eliminate the need for discernment on the part of the leaders. It does give motive for worthy activity, and centres attention on worthy goals that can be observed and rated. It leaves to the leaders the challenge of prayerfully seeking the promptings of the spirit in diagnosing for social and spiritual weaknesses that can in no other way be observed. It leave to the Bishop and those who work with the young men the responsibility of giving them higher incentive for service rendered than a mere award certificate.

Bishops, Branch Presidents, general secretaries, quorum advisors, you have the challenge. The boys with whom you are called to work will be our future Church leaders, or they will be men with limited faith who render little activity in the Kingdom of our Father in Heaven.

Will the young men over whom you preside be for ever grateful to you and for the service that you have rendered in their lives? Will the Lord be pleased with your stewardship to which he has appointed you? Now is the time to have a personal interview with each young man in your ward or branch. Let it be a prayerful interview. Look to his problems, satisfy his needs. Be sure that you are giving all the motivation to good living that you possibly can give. Be certain that you are supplying all the opportunities that are needed for success in every boy's life.

In this, the Individual Award Programme can be very helpful. Analyse each boy's accomplishments for the year. Discover his needs for qualifying for the Individual Award. Plan with him to meet each qualification so that at the end of the year, there will be no disappointments on his part.

## NEW ACHIEVEMENT PROGRAMME FOR BOYS UNDER 21

*SINCE the accompanying article by Elder David G. Thomas went into print, we have received an announcement from the Presiding Bishopric's Office in Salt Lake concerning a new achievement programme for our Aaronic Priesthood boys under 21. This in no way diminishes the responsibility of the Bishops and Branch Presidencies towards their boys. If anything it adds a greater challenge to their programme.*

*The announcement is as follows:*

**A** NEW Certificate of Achievement award programme has been announced by the Presiding Bishopric. It will take the place of the Individual Award programme in 1964 for Aaronic Priesthood members under 21.

Young men who win their Certificate of Achievement will have accomplished many things pointing the way to manhood.

Some 130,000 booklets designed to aid Aaronic Priesthood members achieve top honours are now on the press and soon will be sent to bishoprics for distribution to all Aaronic Priesthood under 21 shortly after the first of the year.

Every Aaronic Priesthood bearer under 21 in the stake is to complete a certificate form. This form details the goals to be attained for receiving the Certificate of Achievement. Everyone is to state his performance in relation to each goal. Those completing this form are to be interviewed by the bishop, and the form forwarded to the stake committee. They who have achieved the goals for the Certificate of Achievement, will receive their certificate from the Presiding Bishopric through the stake committee.

New requirements added to the Certificates of Achievement include the following:

Obey the rules, laws and commandments of the Gospel and attend all appropriate meetings, especially priesthood and sacrament meetings. It is necessary to attend 36 priesthood meetings and 36 sacrament meetings during the calendar year.

Live an honest and virtuous life; avoid the use of profane and vulgar language.

Observe the rules of good health and hygiene. Practice a balanced physical fitness routine best suited for your individual state of health.

A priest or teacher is to serve as a home teacher and visit in the homes of the saints at least eight months during the year he is a priest or teacher; or be is to actively participate in the Aaronic Priesthood missionary programme as assigned by the bishop.

The first-year deacons are to read the message of Joseph Smith's Testimony from the Pearl of Great Price and memorise certain verses outlined in the handbook.



## News from Stakes and Missions

### GLASGOW STAKES

#### Farewell party

A TARTAN travelling rug, bearing the inscription: "To the wonderful Carter family from the people of Paisley," was presented to Bishop and Sister Wesley C. Carter at a farewell party in the Paisley Ward.

As well as being the bishop of the Paisley Ward, Brother Carter had been the area building supervisor. He was leaving Paisley to fill another mission in the Southern States Mission.

Brother Carter had been bishop of Paisley Ward since the organisation of the Glasgow Stake in August 1962.

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#### Presentations

THIS was a month of presentations at the Paisley Ward. Sisters from the Renfrew, Paisley and Johnstone Wards in the Glasgow Stake got together for a joint Relief Society opening social, and at this event Sister Elizabeth McRae, the retiring president of the Paisley Relief Society, was honoured with the presentation of a wrist watch to mark ten years of faithful service in various callings within the Relief Society.

Sister Barbara Heede, Glasgow Stake Relief Society President, made the presentation, and a beautiful bouquet was given by Sister Effie Struthers, the newest member of Paisley's society.

### HULL DISTRICT

#### Emigrating

FURTHER farewells were expressed to the Coyne family, Brother Bill and Sally Ann Coyne, Billy Coyne Junior and Andrew, of the Scarborough Branch, who are emigrating to Salt Lake City. There they will join their daughter, Pat, and two other families who left the Scarborough Branch in June to live in the Salt Lake valley.

At the farewell party Bill Coyne



Top picture: The new Liverpool District Presidency—Hugh M. Ross, 1st Counsellor; and J. Alan Cubbon, President (seated); Peter H. W. Watson, 2nd Counsellor; and Frederick W. Peacock, District Clerk (standing). Lower picture: The new Preston District Presidency—John Vernon, 1st Counsellor; Ronald Hughes, President; and George Doughty, 2nd Counsellor (seated) George A. Holmes, District Clerk (standing).



Senior gave for the last time his old and well-loved impersonation of a soldier on parade, and many others that have kept Scarborough saints for a long time.

\* \* \*

## Engagement

**A**LONG with the news of departures from Scarborough comes the announcement of the engagement of Brother Michael Reynolds and Sister Patricia Margaret Southren.

Michael is the only son of Brother and Sister Edward Reynolds, a former Scarborough Branch President. Michael has recently returned from a two-year full-time mission. Patricia is the eldest daughter of Mr. and Mrs. J. T. Southren. Both Michael and Pat hold district positions.

## LEEDS STAKE

### Ground-breaking

**W**HAT a happy day for the saints of the Leeds Stake who have waited a long time for the ground-breaking ceremony at Huddersfield on the site of the Stake House.

Brother Raymond, assistant to Albert V. Stirling, head of the Church Building programme in this country, and Brother Pearson, the district building supervisor, were present at the ceremony, along with Brother and Sister Ernest Morgan, who has been called to work in Huddersfield as the building supervisor.

The Stake President, Dennis Livesey, broke ground on the site.

On the day following this ceremony, Leeds Stake celebrated the opening of the Dewsbury Chapel, with Thanksgiving Services attended by the Mayor and Mayoress of Dewsbury and other local dignitaries.

**"L**ET your light so shine before men that they may see your good works." That was the theme of the Conference recently of the 19 lady missionaries in the Scottish Mission. Under the direction of Sister Ruby Haight, each lady missionary participated in the Conference with informal discussions and demonstrations on the problems of proselyting, personal appearance, and increasing unity among themselves and the people of Scotland. Some of the interesting topics discussed were: "24 Hours a Day", "I Met the Challenge", "Tracting Tips", "Super Junior Sister", "Super Senior Sister", and "Words of Wisdom". Special talks were given by President and Sister David B. Haight, and "An Elder's View", by Elder Ted Hodges. Special features of the Conference included luncheon in the Mission Home, and the presentation of a small lamp to each lady missionary, emphasising the Conference theme. The Conference concluded with a testimony meeting.



Elders of the Scottish Mission taking part in the play, "The Trial of the Stick of Joseph," which they presented to Church members and investigators recently.



The new Beverley Chapel, which was opened recently when the members held their Thanksgiving Service.

## **LONDON STAKE**

### **Taped Talks**

AT their General Priesthood meeting on November 25, London Stake priesthood holders were privileged to sit in with 8,000 other members of the priesthood and take part in the 133rd Semi-annual General Conference Priesthood Session.

This privilege was afforded them by President Clinton Dinwoodey, of the London Stake Presidency, who returned from Salt Lake City after attending the conference with a recording of the full priesthood session.

For two-and-a-half hours the Hyde Park Chapel became the Tabernacle, and the brethren listened to the advice of President David O. McKay and his two counsellors, President Hugh B. Brown and President N. Eldon Tanner, and heard two magnificent talks by young priests, David Gragun and Michael Simpson, followed by a discussion on self-control by Elder Sterling W. Sill, an Assistant to the Council of Twelve.

Refreshments during the evening

were provided by the First Elders Quorum of the London Stake.

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### **Scout troop formed**

THE South London Ward Vanguard boys have now become members of the 19th Balham and Tooting Scout Troop (LDS). The troop has been officially recognised by the Balham and Tooting District, and Brother Bert Watson, an experienced Scout Master, has become the S.M. of the 19th.

The troop is an open-sponsored one, and already a number of non-member boys are taking an active part in its work. It is the second troop to be formed in the London Stake. The first was at St. Albans.

## **MANCHESTER STAKE**

### **New Districts**

AT the recent Manchester Stake Conference, two new districts were organised within the North British Mission, the Liverpool and Preston Districts.

The Liverpool District includes branches of the Church at Liverpool,

Liverpool South, Wigan, Southport, Crosby, St. Helens, Warrington, Widnes-Runcorn, Leigh, Birkenhead and Bromborough.

President of the new 1,382-strong district is Brother J. Alan Cubbon, with Brothers Hugh M. Ross as his 1st Counsellor, Peter H. W. Watson as his 2nd Counsellor, and Frederick W. Peacock as the District Clerk.

The new Preston District, with Brother Ronald Hughes serving as President, includes branches at Preston, Burnley, Blackburn, Rawtenstall, Nelson, Todmorden, Accrington, Blackpool and Bolton. First and Second Counsellors in this 1,401-strong District are Brothers John Vernon and George Doughty.

The North British Mission now has a total of 32 branches within its boundaries.

### **Baptism pace continues**

TOTAL baptisms for the full-time missions for September were reported at 7,284. This brings the total for the year that date to 84,834. This is compared to the total of 70,016 at the end of September, 1962, which was a record year.





Brother J. C. Robin Panson-Holton, son of President and Sister Panson-Holton, of the Leeds Stake. Robin was recently presented with his Queen's Scout certificate at St. James's Palace, London, by the Duke of Gloucester. He is the only member of the Leeds Stake to achieve this distinction. Robin is actively engaged in Church work in the Dudley Branch, where he is in the Sunday School Superintendency.

Above right : President Dennis Livesey, of the Leeds Stake, breaking ground on the Stake house site.



## First Chapel in Scotland at Drumchapel

THE interior of the Drumchapel ward house, the first Mormon chapel to be built in Scotland, is pictured below. It was completed in November.

It is almost two years ago that President McKay attended the ground-

breaking ceremony, and over the past two years more than 26,000 hours of donated labour has gone in to completing the church building which has cost £70,000.

President Marion D. Hanks, of the First Council of Seventy, and President of the British Mission, represented the General Authorities, and gave a stirring address that thrilled the 500 saints present at the Thanksgiving Service on Sunday, November 17, 1963.

Also participating on the programme were President Archibald Richardson, the Glasgow State President ; President David B. Haight, the Scottish Mission President; Bishop William Proctor, of the Drumchapel Ward (the Ward which will have the use of the building), and Brother and Sister Stevenson McDonald, the building supervisor and his wife.

There are many more churches under construction in Scotland, including one at Ayr, which is nearing completion, and one in Kirkcaldy.

The saints in Scotland have waited for more than one hundred years for this time, when they have buildings of their own in which to worship the Lord. The completion of the building in Drumchapel was the realisation of this dream, and will do much to strengthen the growth of the church in that part of the world.



# 'London is talking about the Mormons'

UNDER the above title, with a London dateline, an article by George Armstrong appeared in a recent issue of the *San Francisco Chronicle*. It read:

"Churchmen and others frequently complain religion is on the downgrade in this country, (Great Britain).

"But America's Mormons here aren't worried about falling attendance and interest. In Britain, the accent is definitely on expansion for the 133-year-old Church of Jesus Christ of Latter-day Saints.

"The Mormon organisation reports its British flock has increased from 10,000 in 1958 to nearly 50,000 now and that Mormon chapels are being erected at the rate of almost one a week at a cost of about \$14 million a year.

"The fact that the Mormons are running into opposition from other churches here tends to bear out their reports of swift, solid expansion.

"Part of the credit for the growth of Mormonism in Britain is due to the church's missionaries, or 'proselytisers' as they unashamedly call themselves.

"The spearhead of the missionaries consists of what one British newspaper termed 1,200 'aggressively healthy' young Americans who spend about two years here—at their own expense or that of their families—trying to win converts.

"One of the big attractions of the Mormon church is the wide social life it offers members. The new chapels have basketball courts, stages and classrooms. Mormon wives attend weekly classes in social science, theology, literature and 'domestic science.'

"In addition, children are encouraged to participate in church life almost as soon as they can talk. Five-year-olds frequently give short sermons.

"The church has no professional clergy and every member—from those 5-year-olds on up—is expected to play an active role in administering its affairs.

"While the bishops tend to be middle class, most converts are said to be working or lower middle class people.

"On the other hand, critics of the Church of England, the established Anglican church, often accuse it of being the fusty instrument of the 'better off' sections of the community.

"Perhaps the fact that Mormonism is American—the product of a country regarded here as not class conscious—helps the church with working class people.

"A British newspaper said, 'The appeal of Mormonism seems to be its vigour and simplicity as compared with the flaccidity of other faiths.'

"Church of England and other ministers have been counter-attacking though, with no apparent success.

"One Church of England bishop declared acidly that, 'The history of the Mormons, and what they believe, seems to us so utterly absurd that we have not taken them seriously and consequently they have made great strides forward.

"Despite the cries of alarm, the Mormons keep steadily enlarging their flock."

## SENATOR'S TRIBUTE

WHILE paying a tribute to the Mormon Pioneers before the United States Senate recently, Senator Frank Church, of Idaho, also extolled the Church today in its world position.

The tribute, entered in the Congressional Record of that day, related some of the early history of the Church and its migrations. Then Mr. Church said in part:

"Today, the position of the Latter-day Saints is one of great prestige. One of their members is considered a possible candidate for the Presidency of our country. Other Mormons have achieved titles in many different fields, from Miss America, to middleweight boxing champion of the world. In public life Mormons have played a prominent role in Congress, and have held such important executive positions as Chairman of the Federal Board, Treasurer of the United States, Secretary of Agriculture, U.S. Commissioner of Education, and Secretary of the Interior, under Democratic and Republican Presidents alike. On the artistic side, the Mormon Tabernacle Choir is known and loved by people in all parts of our country, and, indeed the whole world.

"Why have the Mormons attained this position of recognition? The primary reason is, I think, that they have set such a good example of Christianity in action. The Mormons do not have a paid clergy, but rather, the members fill all the church positions themselves, without financial remuneration. And their church activities are grand in scale; their youth groups are the envy of all who know them; their charitable activities reach into every sector of their communities. . . .

"Today, the people of my State pause to pay tribute to the Mormon pioneers. We admire their valour and the example of Christian community that they and their descendants have given us. In this troubled age, it is encouraging to see how well these good Christian people have ordered their lives."

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## RESPECT IN THE HOME

ONE of the last things Eleanor Roosevelt wrote prior to her final illness and death was entitled "A Marriage Lives on Respect".

Her article went on to explain the vital need of courtesy in the home with mutual respect of husbands and wives, and the dangers to marriage when that respect is lacking.

Respect is essential in the home. It must include self-respect on the part of each individual; not in the sense of selfishness, for that causes much discord in a family, but self-respect which inspires one to maintain high standards and lofty ideals.

But it must include also the respect each member of a family must have for every other one. The Ten Commandments laid the foundation for this when the Lord taught: "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Without such respect there can be no true family life. But each one must live in such a way as to merit this respect. Can a child respect and honour a loose-living parent, one who drags the family name through filth and corruption, or who destroys both love and respect by dominating tactics, unreasonable demands or extremely critical tirades?

If a man respects his wife, the children will in all likelihood respect their mother. And if mother respects father, children too will learn regard for him.

But the reverse is also true. A man who shows no respect for wife and children destroys respect in their hearts. As hate breeds more hate, and love begets love, so respect produces more respect, and disrespect is equally contagious.

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## THOUGHTS FOR YOUR TALKS

### SERVICE

"The noblest aim in life is to strive to make other lives better and happier. The most worthy calling in life is that in which man can serve best his fellow man."—President David O. McKay, President of the Church.

### THE KEYS

"The Master conferred upon Peter the keys of the kingdom which have also been conferred upon all prophet leaders in every dispensation and held today by our own President, David O. McKay. He said the purpose of so establishing his kingdom with that authority was that the gates of hell should not prevail against it."—Elder Harold B. Lee, Council of the Twelve.

### STRENGTH

"Jesus once explained one source of his strength when He said, 'My meat is to do the will of Him that sent me and to finish His work.'"  
—Elder Sterling W. Sill, Assistant to the Council of the Twelve.

### SKILL

"It is not the simplicity of the tool that determines its value, but the skill of the workman who uses that tool."  
—Elder Theodore M. Burton, Assistant to the Council of the Twelve.

**From the Pen of the Prophet**

# Self-control

BY PRESIDENT DAVID O. MCKAY



David O. McKay as a missionary in Scotland

*On the following pages are printed the talks given to more than 8,000 priesthood holders assembled in the Salt Lake Tabernacle for the General Priesthood Session at the last semi-annual conference of the Church. Their content is of such importance that we feel privileged to be able to present them to you. The subject of each of the talks is SELF-CONTROL. The talks are by President David O. McKay; Elder Hugh B. Brown, his 1st Counsellor; and Elder N. Eldon Tanner, 2nd Counsellor; Elder Sterling W. Sill, an Assistant to the Council of the Twelve; and by two young Priests, Matthew Simmons and David Cragun.*

THE strict attention that you thousands paid to the remarks of David Cragun and Matthew Simmons\* tonight bear testimony to your pride in these young men of the Church, and you got their message. The remarks given by Bother Sill confirming the value of self-control sank deep in your hearts. The testimonies of the Presidents of the Church left a lasting impression upon us all.

In conclusion, I have just a word on the topic that the boys of the priesthood have given us tonight.

A man who cannot control his temper is not very likely to control his passions, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane. Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, your real person, and yet how often, notwithstanding our possessing a testimony of the truth, we yield to the carnal side of our nature.

The man who quarrels in his home banishes from his heart the spirit of religion. A man or a mother in this Church who would light a cigarette in the home is yielding to the carnal



April 8, 1906—appointed  
an Apostle of the Church



October 11, 1934—called to  
the First Presidency



President McKay—Prophet,  
Seer, and Revelator

side of his nature—far, far below the ideal of the Church. Any quarrelling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily lives that these expressions have their effect.

Man is making great progress in science and invention, greater perhaps than ever before, but he is not making comparable progress in character and spirituality.

A while ago I read the remarks of General Omar N. Bradley, formerly Army's Chief of Staff, who on one occasion said, and I quote:

"With its monstrous weapons man already has humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. *Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.*" (Italics added.)

I am still quoting the general: "The world has achieved brilliance

without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living."

Our living comes hourly and daily in the home, in our association in business affairs, and in our meeting of strangers. It is the *attitude* of the person during the daily contacts by which we show whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. It is within the power of each one, especially members of the Church who make such pretensions. You cannot imagine a real true Christian and especially a member of the Mormon Church, one who holds the priesthood, swearing at his wife. It is inconceivable that such a thing as that could be in a home, and especially with children around. How can anyone justify parents quarrelling in front of children? Such a thing should never be a part of the life of church members.

Christ has asked us to develop the

spiritual side within us. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul, upon things which contribute to the comfort and gratification of his physical nature, or whether he will make as his life's pursuit the acquisition of spiritual qualities.

"Every noble impulse, every unselfish expression of love; every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretence or policy, but by being, doing and living of good for the very good's sake—that is spirituality."

God help us as members of the priesthood to make that life ours individually, in the home, in the towns, in our nation, I pray in the name of Jesus Christ.

\* THE TALKS BY  
DAVID CRAGUN AND  
MATTHEW SIMMONS  
ARE PRINTED ON PAGE 44



# Strongest link in a spiritual chain

BY DAVID R. CRAGUN, A PRIEST  
FROM OGDEN, UTAH

DEAR Brethren: A week ago this morning the voice of President McKay came into my room, by telephone, requesting that I appear here and represent the youth of the Church. This is the most cherished moment of my life, for the prophet to speak to me. I pray that the Lord will bless and strengthen me with this most humbling experience.

Since all normal boys want to be doing things, we constantly face two magic words that every boy must know. They are—Self-Control. These were the words that proved to be a challenge to Father Adam. They have been a challenge to all his posterity ever since. The smartest boys and girls since the beginning of time—in every dispensation, are those who have appreciated and respected the meaning of these two magic words early in life—Self-Control. Long ago King Solomon pleaded with his son to hear the instruction of his father, and to forsake not the law of his mother, to get wisdom and understanding. Solomon knew the might of man's will, when he said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Self-Control. I hold the priesthood. I am a priest. How well these must go together. As a child of God I must be sure to develop personal self-control, and be able to stand by my own decisions. I do not want regrets. I do not want tears. Repentance is a God-given principle and so important to all, but it's so often associated with regrets and tears.

As I grow up and struggle for more independence, others do not know exactly what I may be thinking. I alone hold the key to thoughts which are mine, when I am with others, alone, in Church, at a football match, in the great outdoors, at a dance, in a

cinema. Yet, am I really alone? Is a priest alone when he has prayed for strength, lived the commandments, listened to the whispering of the spirit, been obedient to his parents? Followed and respected the leadership of the Church?

I know that Satan tempts priests. He never misses a chance to ride our backs and whisper in our ears. His

tricks are numerous. His tools fit our emotions, tastes and passions, and are labelled popular and what everyone does.

This is when the magic words must ring in my ears, shine in my eyes. I am a priest. I want a mission. I want celestial blessings. I want happiness.

The philosophy of this great Church endorses education and know-

## We must learn to stand

*"AND when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand and one on the left. Then said Jesus, Father, forgive them, for they know not what they do." (Luke 23:33-34.)*

In these simple words is given one of the most impressive examples of self-control in human history. The Saviour's mind was occupied with the most important issues at stake, and not with personal mistreatment.

To the rest of the world, self-control is the key to building a stronger character—to a Latter-day Saint it is the way to salvation. We have approximately 70 years on the earth to determine what degree of exaltation we shall receive for æons upon æons to come. When we are placed on the earth, every one of us is spotless. We have no faults. Then we are baptised, and after this point we are held accountable for our every action. From this point forward, we have to use the utmost restraint in every deed in order to follow the path to eternal perfection. The Master gave us the direction to this path when He said, "Enter ye in at the strait gate because strait is the gate and narrow is the way that leadeth unto life and few there be that find it."

We, as priesthood bearers, have the additional responsibility to discipline ourselves because the foundation of the Church rests upon us. I think the poem of Carl Sandberg portrays the warning of the lack of discipline when he said,

*"It has happened before,  
Strong men put up a city and got  
nations together  
And paid singers to sing and women  
to warble:  
We are the greatest city; the greatest  
nation;  
Nothing like us ever was.  
And while the singers sang and the  
strong men listened.  
And paid the singers well . . .  
There were rats and lizards who  
worked  
And the only listeners left now.  
Are the rats . . . and the . . . lizards."*

We have the only Church—we have the only priesthood, but it happened before, and if we pay our singers to sing and our women to warble and we as priesthood holders aren't upholding our priesthood, the rats and the lizards of Sandberg's poem will be working. The world asks more of us than it does the average man. We are being watched—we are being looked to for leadership, leadership to Eternal Life.

ledge as powerful instruments, but we also hasten to recognise that the chain with which we can bind Satan must be spiritual. A spiritual chain is necessary because Satan has no body. The strongest link in that spiritual chain is "Self-Control."

Our life's mission calls for us to hearken unto the Lord and turn from temptation and sin—to conquer self—to prove and improve ourselves, to serve others. Do we hearken, when we are slow to resolve the questions of liquor, honesty, tobacco, Church attendance, partaking of the Sacrament worthily, a full tithe? A young fellow who knows and acts not what he knows is like the man who ploughs and ploughs, but never sows.

My ideal is my brother Brent who

is a missionary in the French East Mission. All of my life I have wanted a mission too. I want to be worthy and ready next April when I become nineteen. My thoughts and actions must be firmly disciplined. Full Church activity, study, prayer, a full tithe and love for building the Kingdom will strengthen my testimony. It is surely safe to predict that the future quorum leaders, missionaries, bishops, high councilmen, stake presidents and General Authorities are boys of today. Boys will be boys, but we cannot overlook the fact that boys of today will be men of tomorrow. It is likewise safe to say that the great leaders of the future must first have developed within themselves a full measure of "self-control." If these preparatory require-

ments are not for me and all priests, then who are they for? And if we priest do not prepare for them now, then when?

Fellow members of the Aaronic Priesthood, the time is here and now for us to develop a safe measure of self-control, to lay foundations for our eternal happiness. I trust that every young man bearing the Aaronic Priesthood will pray for moral strength and spiritual guidance, for parents and leaders who will stay close to us and give us direction and encouragement. My testimony is strong. I know the story of this great Church is true. I know that God, our Father, stands at the head. That President McKay is the Lord's agent and prophet holding the keys of authority.

## up in the storm

BY MATTHEW R. SIMMONS, A PRIEST  
FROM SALT LAKE CITY, UTAH

We can't afford to let down our standards.

We have the very same cravings, the same appetites, the same urges as do other men, but we must learn to discipline ourselves. We must learn to stand up in the storm, but to have compassion on those who fall, to master ourselves before we master others; to have a heart that is clean, a goal that is high; to learn to laugh yet never forget how to weep; to reach into the future, yet never take ourselves too seriously; to be humble so that we will remember the simplicity of true greatness.

Restraint can bring with it strength. This strength is a quiet courage that needs no trumpets to announce its coming. There is an old saying: "If one man conquers in battle a thousand times a thousand, and if another conquers himself, he is the greatest of conquerors." In the book of Proverbs it says, "He that ruleth his spirit is better than he that taketh a city."

I am a priest in the Aaronic Priesthood. From this point on in life, self-control needs to be more than a principle for me to speak about. From this point forward, it needs to be a way of life—a guidepost through which I can go to find the Celestial Kingdom. I am on the threshold of life. I have very

definite goals which I want to accomplish, but I'm reaching the point where this takes discipline and control. This is a minute by minute thing. We as holders of the priesthood can't put this off any longer. You can't walk south, or even east or west if you want to go north. "He who picks up one end of the stick also picks the other."

How many times have we said to ourselves, "I know I won't have this habit later on in life; I'm just getting it out of my system now." It's too late in our lives to be experimenting. We have to decide right now that we can master ourselves completely. It will be hard, but everything that is worth having is hard to get. The coach of one of our great college football teams used to tell his men, "When the going gets tough, the tough get going!" At times it will get tough, terribly tough. This life of ours is a championship game; we're up against a rugged opponent—his forces are laziness, procrastination, disappointment. There are no time outs in this game; every minute counts. Every action is recorded in the score book and the final score of this game will be with us through eternity.

A lifetime, 70 years, a long time? Not really, when you consider the centuries upon centuries of what will follow this life. Seventy short years in

which to prove ourselves. This makes self-control pretty important, doesn't it?

Once we have begun to master ourselves, to discipline our bodies, to curb our habits, then we are on our way. How wonderful it would be to have completely controlled ourselves so that we could wake up each morning and look at ourselves and say, "I have 100 per cent self-control. I have no problems. I can overcome anything!" We can do this. God has given everyone of us the ability to practice restraint. Some of us have never got around to trying it.

Restraint at times will be hard, and at times we will be discouraged. Even Christ, as He was on the cross, for a minute was overcome with horrible pain and torment, and cried out, "My God, my God, Why hast thou forsaken me?" But this too will pass, and if we struggle, if we toil, if we pray, we can reach that point at which our lives become that which dwells in the ocean of Truth, beneath the waves, beyond the reach of tempests, in the Eternal Calm!

God give me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

# God gave man dominion - over himself

BY STERLING W. SILL  
AN ASSISTANT TO THE  
COUNCIL OF THE TWELVE



ONE of the most inspiring messages in all sacred scripture is the story of the sixth day of creation when God made man in his own image. He also endowed him with a set of his own attributes. Then, as the very climax of creation, God gave man dominion over everything upon the earth, including himself. The dictionary says that "dominion means control or the power to govern. The most important part of the dominion given to man was self-dominion. In all of creation, it was only to man that God said, "... thou mayest choose for thyself . . ." (Moses 3:17.)

On one occasion Joseph Smith was asked to explain the unusual harmony existing among his large group of church members, though they differed so greatly in background, nationality and experience. The Prophet replied, "I teach the people correct principles and they govern themselves".

One of the most important parts of real religion is to qualify ourselves to govern our own lives effectively and righteously. Someone has said, "He that would move the world, must first move himself". We talk a great deal about the fact that we have been given the priesthood. The priesthood is the authority to act in the name of the Lord. But by itself that is not enough. We must also develop the "ability" to act in the name of the Lord. The authority can never be of very great

consequence without the ability. That is, how much benefit would be derived from having the authority to make converts without the ability to make converts.

The most inspiring thing about the life of Jesus was not His ability to quiet the storm or control the tempest, but His absolute control of Himself. The Master did not need to make a single mistake in order to find out that it was wrong. We have developed a fairly good control over some of our body members; for example, I have great authority over my finger. If I tell it to bend, it bends. If I tell it to unbend, it unbends. If I give my feet an order, they obey immediately, and we will have succeeded in our religious responsibility when we get that same kind of control over our thoughts, our emotions, our tongues, our industry, our faith and our desire to serve God. Some of us have mis-trained our appetites to a point where we tend to "think" with our stomachs; that is, our appetites frequently have more influence in directing our lives than our reason or even the commandments of God. This same misuse of our powers frequently gives our fears, our doubts, our prejudices, our hates and our sex impulses the control of our lives. Before we can be successful in our God-given dominion, our emotions must be brought under the direction of the spirit.

Each of us has been given a magnificent instrument called a brain, which was intended to play a much more prominent part in our religious life than it sometimes does. The brain, not the feelings or the passions, was designated by God to the presiding officer of the personality. And when we honour the authority of the mind, we become masters instead of slaves.

Our human nature is made up of an interesting duality, which Jesus referred to as the spirit and the flesh, and most of us permit a constant conflict to rage between the two. Plato refers to this duality as an upper soul and a lower soul. He describes the lower soul as the dwelling place of weakness, sin and appetite, whereas the upper soul is the residence of the intellect; it is the headquarters of reason and the operational base of judgment and righteousness. On this battle ground the fate of each of us is being decided daily. Each individual is tending toward his natural status of king or slave. As we overcome the unworthy elements within ourselves, we become masters, capable of ruling our lives in wisdom with righteous power. As we surrender to our appetites, we become slaves. The alcoholic, the immoral, the dishonest, the profane and the idle are losing the battle to the lower soul by allowing them-



selves too many lower soul experiences.

The one business of life is to succeed, and one of our greatest Christian duties is to organise and supervise ourselves for righteous accomplishment. We must be more successful in disciplining the mind and training the will. Someone has pointed out that "planning" is the place where man shows himself most like God. Who could be more Godlike than one who intelligently plans his own life? He is the one who blueprints accomplishment and builds the roadway to success. The highest paid man in the army is the general. He is the one who "thinks" and "plans" for the army. But each of us is the general of his own life, and each is also his own soldier. As Generals, our job is to work out a better programme for ourselves as soldiers, and the more skilful we are as generals, the more successful we will be as soldiers.

Solomon said, "With all thy getting get wisdom". (See Prov. 4:7.) And then someone that must have been much wiser than Solomon said, "With all thy getting, get going". George Bernard Shaw touched our problem when he said that the primary occupation of life is taking a mob of appetites, and organising them into an army of purposes and ambitions.

It is a very significant point of view that every human being has been given two creators. One is God, and the other is himself. That is, the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still going on. It is taking place today, and it took place last week, and it will take place next month, and you are the creator. That is, you are currently creating the enthusiasms and the industry and the courage and the faith that will determine what your lives will be throughout eternity. Someone has asked this interesting question: "How would you like to create your own mind?" But isn't that exactly what everyone does?

William James said, "The mind is made up by what it feeds upon". The mind becomes what God intended it should be, only when it is fed on enough upper soul experiences. It has been said that "the mind like the

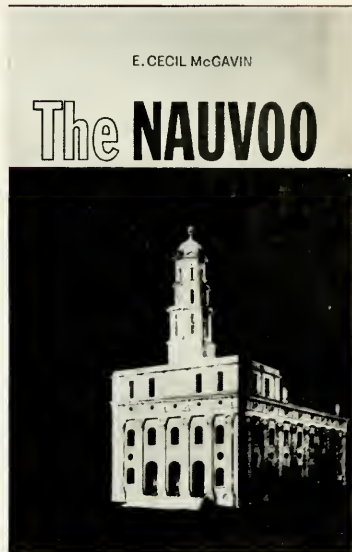
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dyer's hand, is coloured by what it holds". That is, if I hold in my hand a sponge full of purple dye, my hand becomes purple, and if I hold in my mind and heart great ideas of honour, righteousness, industry and the love of truth, my whole personality is coloured accordingly. And our self-dominion is made more effective when we make love to the right kind of ideas, and refuse all lower soul experiences. While Cain was training himself to "... love Satan more than God ..." (Moses 5 : 18), he was giving dominion to his lower soul. This is a process that many frequently follow. Sometime ago a young man discussed with me an improper marriage which he was contemplating. I asked him why. He said he was in love. But love alone is an insufficient basis for marriage. Anyone can fall in love with anything. Many people have fallen in love with idleness, profanity, adultery and drunkenness.

There is a lower soul psychology that says that the way to develop the personality is to give expression to our desires. It says that parents should not say "no" to children because of the possibility of dwarfing their personalities. If a child feels like slamming the door, he should slam it. If he feels like sowing some wild oats, he should sow them. It says that desires should be expressed, otherwise the child's growth may be inhibited and his personality distorted. This philosophy has made a great contribution to our upsurge in juvenile and adult delinquency. We might bring some upper soul philosophy to bear on this point by a review of the Ten Commandments. Yet, a prominent minister recently said that the Ten Commandments gave young people the idea that the church was a wet blanket. He said the dictatorial "Thou shalt not's" were not in good taste any more. He said, "In my church I no longer refer to the Ten Commandments". He didn't say whether or not he thought chastity, honesty and worship should be done away with, or whether God had changed his mind about these values, but only that he had convinced himself that the Ten Commandments were outmoded and no longer useful.

The story is told of a father and a

son riding down the highway. The son was explaining to the father what he didn't like about the Ten Commandments. He said they were negative and besides that he didn't like anyone telling him what not to do. Soon they came to an intersection in the highway. There was one signboard telling where the left-hand road led, and another signboard telling where the right-hand road led. The father took the wrong road. This greatly disturbed the son. He couldn't understand how the father could make such a ridiculous mistake. The father admitted that he had read the signboard, but he said, "I just don't want any signboard telling me where to go".

For our benefit God has erected some signboards of right and wrong, and when we are headed toward destruction the sign is flashed saying, "Thou shalt not". What we do from there on, however, is strictly up to us.

Some time ago it was reported that an engineer was discharged from his employment. He asked his employer for the reason. The employer said, "You allowed us to make a wrong decision which cost us considerable money". The engineer said, "But certainly you remember that I advised you against making that decision". The employer said, "Yes, I know that you did, but you didn't pound the table when you did it".

The Lord didn't make that mistake when he gave the Ten Commandments. He pounded the table and tried to make the occasion as memorable as possible, and he expects us to be equally forceful in carrying out his instructions.

God himself cannot look upon sin with the least degree of allowance. He permits none of it in His presence. But He has said, "... nevertheless thou mayest choose for thyself". (Moses 3 : 17.) He has given us dominion that we might develop our own lives. Aristotle once told Alexander the Great that the most dangerous enemy that ever confronted an army was never in the ranks of the foe, but always in your own camp. And that is a good thing for us to remember. Suppose we ask ourselves who is the greatest enemy of America? It isn't Russia or China or Cuba; that is ridiculous. Who causes our strikes and brings

about our racial strife? Who robs our banks and causes our many kinds of delinquency? Who is it that makes our political blunders, gives us a bad name abroad, and causes our weaknesses at home? Or who is responsible for our individual sins and keeps us ignorant, lethargic and unsuccessful?

The Lord suggested the answer, when on September 22, 1832, He gave a great revelation in which He said in part, "And now I give unto you a commandment to beware concerning yourselves. ..." (D&C 84:43.) Our own signs say, "Beware of the Dog" or "Beware of the train" or "Beware of the communists", but the Lord gets nearer to our problem when He says, "... beware concerning yourselves ..." The chief characteristic of sin, and the chief characteristic of lack of success is our failure to manage our thoughts, our attitudes and our ambitions. Pythagoras said, "No man is free who cannot command himself". And we might add that no man is capable of making the most and the best of his life who cannot command himself. We will have happiness in our homes, success in our work, righteousness in our personal lives and eternal life in God's presence, only as we learn self-mastery and develop the will-power to put it in force. It is the responsibility of the priesthood to prepare the way before the glorious second coming of Christ. It is our personal responsibility to prepare our families and our individual lives for celestial glory, and we will fail or succeed in exact proportion as we get dominion over our own lives. The Lord has said, "... let virtue garnish thy thoughts unceasingly; ...

"The Holy Ghost shall be thy constant companion, ... and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever". (*Ibid.*, 121 : 45-46.)

Carl Erskine, the great former Dodger baseball pitcher, once said, "I never pray to win, I just pray to be in my best form". What a thrilling accomplishment if every bearer of the priesthood was always in his best form; for even one man can, if he will, change the morale of a whole community.

# Boys, it is an honour and privilege to hold Priesthood

BY PRESIDENT N. ELDON TANNER  
OF THE FIRST PRESIDENCY



**T**HE priesthood is the power of God delegated to man to act in His name. What a thrilling thing that is to think about ; our young men throughout the Church, their fathers and their older brothers having that authority !

I think of the young deacons passing the Sacrament, the emblems of the great sacrifice that was made by our Saviour. You know, when the Saviour was here upon this continent, he asked the apostles to pass the Sacrament, and then others were called and appointed and given the authority to do this and other things as well—then think of our boys who are deacons, passing the Sacrament to the people ! Then think of the teachers out teaching the gospel to the people, warning them, helping them, and encouraging them to live the gospel teachings ! I think of these young priests holding the priesthood, which is the power of God, going into the waters of baptism to baptise a person. They have the same power and authority to baptise that the apostles, and even Christ himself, had. These young men at the age of 19 and 20 are

ordained elders. They are then called to go out into the mission field. They are commissioned by Jesus Christ, through those having authority, and are ordained and set apart as ambassadors of the Lord. There are 12,000 of these young men in the field today, holding the priesthood, and as they baptise a person, that baptism is accepted by our Heavenly Father. As they confirm a person, he is confirmed a member of the Church, and it is binding through time and all eternity. As those young men 19 or 20 years of age lay their hands upon the head of an individual and ordain him a deacon, teacher, priest, or elder and bestow upon him all the authority and power pertaining to that office and calling in the Melchizedek Priesthood, he is accepted by Jesus Christ and becomes a member of his Church and his kingdom.

I wonder how many business-men would be prepared to say to those 12,000 young men, "You go out into the world, and I will accept your judgment. You make any deal that

you think is right with anybody you think you can depend upon and whom you can trust, and I will honour the agreement—I will pick up the tab." I would just like to ask some of you business-men how many men you could pick out that you would be prepared to send out into the world and say, "This is your assignment, and I will honour whatever you do." There wouldn't be many, but still the Lord is saying to these young men who hold the priesthood, as they go out into the field, "Anything you do in the power of the priesthood and in my name, I will honour."

Then I see these young men—these deacons, these teachers, and these priests present here tonight—all preparing themselves for this call as missionaries. I was proud of these two young men, and I could just see thousands of them throughout the world, preparing themselves to accept that great responsibility as missionaries.

Boys, keep this in mind. It is a great honour ; it is a great privilege ; it is a great blessing to hold the priesthood



of God. You are the only people in all the world who hold the priesthood. What a privilege! And I say, it is so important that you not only want to do what is right, but you have to determine what you wish to do, and make up your mind that you are going to do it, and then set about to discipline yourselves as these two young men told us we should discipline ourselves. That is simple. That is all that you have to do—decide what you want to do to be happy and to be worthy of the priesthood, so that you can speak in the name of the Lord Jesus Christ and have that accepted.

So, boys, as you go into this great programme of the Church and into the great challenges that are given to you as you go into life, make up your minds what you want to be. Of course, you must honour your parents. They are the ones that gave you life. They looked after you when you couldn't do anything but cry and squirm. They fed and clothed you. They have given you the education that you have and the opportunities that are yours. You are mighty poor sports and not very good citizens if you won't honour your parents.

But, when it comes to determining what you are going to do in life, you make up your own minds. They have given you plenty of teaching. Obey them, but when it comes to this decision, "Just what do I want out of life?" you determine what you want and set about to do what you want to do. But sit down and be sure you have decided what you want to do. I don't think there is a young man within the sound of my voice tonight that would choose to do wrong. As this young man said, those men that are in Sing Sing didn't want to be there, that isn't what they set out to do. But, they had not made up their minds strongly enough as to what they did want to do to go about it with a determination to discipline themselves and do the things that would make life really what they wanted.

So, talk to yourselves and say to yourselves, "Just what do I want out of life?" Make up your mind and have the courage and the strength, the determination and the discipline to do it. Don't let the devil, himself, get in your way. He is certainly going to try,

and he will be there all the time, watching for a place to interfere with your programme. But, how successful and how happy you will be, and what joy you will experience, as you follow the programme that you have set out for yourself. Be man enough to say, "This is what I am going to do."

I have a definition of will power which I use, and will power is so im-

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## Character of a Happy Life

*How happy is he born and taught  
That serveth not another's will;  
Whose armour is his honest thought,  
And simple truth his utmost skill!*

*Whose passions not his masters are,  
Whose soul is still prepared for death;  
Untied unto the world by care  
Of public fame, or private breath;*

*Who envies none that chance doth  
raise,  
Nor voice; Who never understood  
How deepest wounds are given by  
praise;  
Nor rules of state, but rules of good;*

*Who hath his life from rumours freed,  
Whose conscience is his strong retreat;  
Who state can neither flatterers feed,  
Nor ruin make oppressors great;*

*Who God doth late and early pray  
More of His grace than gifts to lend;  
And entertain the harmless day  
With a religious hook or friend;*

*—This man is freed from servile bands  
Of hope to rise, or fear to fall;  
Lord of himself, though not of lands;  
And having nothing, yet hath all.*

SIR HENRY WOTTON

---

portant in the programme you have chosen. Will power is the power to do what you want to do when you don't want to do it. Brother Sill said these missionaries want to get up at six o'clock: but when six o'clock comes in the morning, they don't want to do it. And will power is the power to do it

then, and you will find that as you go on through life.

I would like to say to you young men that you have a great influence in the world. How much greater your influence would be if everyone of you would just follow the advice of these two young men who spoke to you tonight. I need not add anything to what they have said, but to encourage you to realise that the things that these young men have said are the things that will bring joy and happiness into your lives. Set about to do it—we want you to be happy.

I love these young people in our Church. I love young people wherever I find them, and if there is anything I can do to help them be happy, to be successful in life, to accomplish the things that they want to accomplish, that is the thing I would like to help them do. We are cognizant of the fact that you are going to have temptations as you go through life—all kinds of temptations. Your young friends told you about them tonight. They didn't go into detail, but you are going to have them. But make up your mind now what you are going to do and what you are not going to do.

I have talked to hundreds of young people who have had problems, and with very few exceptions, yes, with very few exceptions, it is because they have not made up their minds, what they would do under certain circumstances. I would like to make this appeal to young men. Honour your parents, honour your mother, and honour womanhood. I would like to say to you young men who hold the priesthood of God, any girl with whom you go has a right to expect you to protect her, to look out for her interests, to honour her, to honour the womanhood in her, and to treat her as you would want your mother or your sister to be treated. She has a perfect right to expect that and to feel sure that you will protect her virtue with your lives.

Brethren, it is a great honour to hold the priesthood of God. Magnify your priesthood, and it will magnify you. You will have joy and happiness while you sojourn upon this earth, and as you finish your mission here, you will be worthy to go back into the presence of our Father.

# It takes a lifetime to become a good father

BY PRESIDENT HUGH B. BROWN  
OF THE FIRST PRESIDENCY



I SHALL not attempt to add to the subject which has been so well discussed tonight except to give you a few quotations, and then for a few moments discuss another phase of our work.

From Sir Walter Scott: "Teach self-denial, and make its practice pleasurable, and you can create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

And Robert Louis Stevenson wrote: "You cannot run away from a weakness. You must sometime fight it out or perish, and if that be so why not now, and where you stand."

And another has said, "Decision determines destiny. There is absolutely no greatness that is not buffeted with goodness. Brace to the splendid day's work. Keep fit. Be a man."

Many times I have quoted, and no doubt many of you have memorised the clarion call for men to match our message and our times:

*"God give us men! A time like this demands*

*Strong minds, great hearts, true faith and ready hands.*

*Men whom the lust of office does not kill;*

*Men whom the spoils of office cannot buy;*

*"Men who possess opinions and a will;*

*Men who have honour—men who will not lie;*

*Men who can stand before the demagogue*

*And damn his treacherous flatteries without winking;*

*Tall men, sun-crowned, who live above the fog*

*In public duty and in private thinking; . . ." (Josiah Gilbert Holland.)*

Each one of us must live with himself throughout eternity, and each one is now working on the kind of man he must live with throughout eternity. Let us determine for ourselves the kind of man our eternal companion is to be. I say now is the time to act: It is neither too early nor too late.

Some young men say, "When I get older, I will do something worthwhile but let me enjoy my carefree youth." Let me bring to your attention a few examples of young men who did things while they were young.

Jefferson was 33 years old when he drafted the Declaration of Independence.

Benjamin Franklin was 26 when he wrote *Poor Richard's Almanac*.

Dickens was 24 when he began his *Pickwick Papers* and 25 when he wrote *Oliver Twist*.

McCormack was only 23 when he invented the reaper, and Newton was 24 when he formulated the law of gravitation.

May I add to this quotation, Joseph Smith was less than 15 when he had his first vision, 23 when he translated the *Book of Mormon*, 24 when the Church was organised, and he died a young man at 38—yet he left an imprint upon this world second only to that of Christ the Lord.

Jesus Christ Himself was only 30 when He began His transcendent mission which lasted only three years but affected the whole world and will yet redeem it.

Well, now, you older men, has your chance passed? You high priests, seventies, and elders, is it too late for you to do something worthwhile? Let me bring you another set of figures:

Immanuel Kant was 74 when he wrote his finest philosophical work.

Verdi was 80 when he produced *Falstaff* and 84 when he produced "Ave Maria."

Goethe was 80 when he completed *Faust*.

Tennyson was 80 when he wrote "Crossing the Bar."

Michelangelo completed his greatest work at 87.

Titian, at 98, painted the historic picture, "The Battle of Lepanto."

Justice Holmes was 90 when he was still writing brilliant opinions.

George Bernard Shaw was 88 and was superbly chauvinistic.

President David O. McKay, past 90, is recognised world-wide as a dynamic and inspired religious leader. He is carrying a load which would buckle the knees of many younger men. At his advanced age he still leads us, shows us the way, and sets the pace.

But perhaps some of you say, "Well, I have some handicaps." Sarah Bernhardt had as her motto, "In spite of everything." Paul Speicher writing in one of the magazines about what happens to men who refuse to be stopped, reminds us of some statistics, reminds us of what can happen to a man if he has the will to do, and knows what he wants to do.

"Cripple a man and you have a Sir Walter Scott; put him in prison and you have a Bunyan; bury him in the snow at Valley Forge and you have a George Washington; have him born in abject poverty and you have an Abraham Lincoln; load him with bitter racial prejudice and you have a Disraeli; afflict him with asthma until as a boy he lies choking in his father's arms and you have a Theodore Roosevelt; stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a Steinmetz; put him in a grease pit in a locomotive round house and you have a Walter P. Chrysler; make him a second fiddle in an obscure orchestra in South America and you have a Toscanini."

History rests on the shoulders of those who accepted the challenge of difficulties and drove through to victory in spite of everything. I want to add this thought on self-control, decisions, determination, faith in God and in yourself.

*"You may be what you will to be,  
Let cowards find their false content  
In that poor word, environment,  
But spirit scorns it and is free."*

*"It conquers time; it masters space;  
It crows the boastful trickster, chance,  
And bids the tyrant circumstance  
Uncrown and fill a servant's place."*

*"The human will, that force unseen,  
The offspring of a deathless soul,  
Can hew its way to any goal,  
Though walls of granite intervene."*

I wish all the priesthood members of the Church would obtain and read and study the masterful address of President David O. McKay delivered last Friday morning. Obtain it, study it, read it. Do you know how long it took President McKay to prepare that talk? I haven't asked him, but I think it took him 90 years, because what he said came right out of his heart, and what is in his heart he has been building into that heart for 90 years. Now if it took him 90 years to prepare it, do you think you can get all there is in it in one reading? Get it, study it, apply it in your lives.

I suggest you read the talks of other General Authorities who have spoken here today in the other meetings. Study them, follow the counsel, and you will be blessed. May I suggest especially that you read the talk of Elder Critchlow on priesthood—one of the best I have heard. And then obtain and read, especially you fathers, what Brother Packer said this afternoon about the responsibility of fatherhood. On that subject may I read what many of you have heard before. It applies to every father and to you young men who will be fathers. Fatherhood is next to Godhood, and therefore it takes a lifetime to become a good father. This is a confession of a father at the bedside of his sleeping child.

*"I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blonde curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside."*

*"These are the things I was thinking,*

*son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor."*

*"At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, 'Good-bye, Daddy!' and I frowned, and said in reply, 'Hold your shoulders back.'"*

*"Then it began all over again in the late afternoon. As I came up the hill road, I spied you down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic."*

*"Do you remember, later, when I was reading in the library, how you came in softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door, 'What is it you want?' I snapped."*

*"You said nothing, but ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs."*

*"Well, son, it was shortly afterwards that my paper slipped from my hands, and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart."*

*"What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years."*



"And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me goodnight. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, choking with emotion, and so ashamed!

"It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession. And I have prayed God to strengthen me in my resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were ritual: 'He is nothing but a boy—a little boy.'

"I am afraid I have visualised you as a man. Yet as I see you now, son,

crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

"Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curl.

"Tears came, and heartache and remorse, and also a greater, deeper love, when you ran through the library door and wanted to kiss me!

"I do not know of a better shrine before which a father or mother may kneel or stand than that of a sleeping child. I do not know of a holier place, a temple where one is more likely to come into closer touch with all that is infinitely good, where one may come nearer to seeing and feeling God. From that shrine come matins of love and laughter, of trust and cheer to bless the new day; and before that shrine should fall our soft vespers, our grateful benedictions for the night. At the cot of a sleeping babe all man-made ranks and inequalities are ironed out, and all

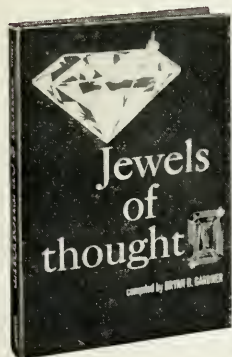
mankind kneels reverently before the living image of the Creator. To understand a child, to go back and grow up sympathetically with it, to hold its love and confidences, to be accepted by it, without fear or restraint, as a companion and playmate, is just about the greatest good fortune that can come to any man or woman in this world—and, perhaps, in any other world, for all we know.

"And I am passing this 'confession' along to the fathers who may be privileged to read it, and for the benefit of all the 'little fellers'—the growing, earth-blessing little 'Jimmies' and 'Billys' and 'Marys' and 'Janes' of this very good world of ours."

—Author Unknown

God bless you, my brethren of the priesthood. From the very centre of my heart I bear witness to the divinity of the gospel of Jesus Christ. I do not claim to have had visions or revelations, but I do claim that he has stamped upon my soul a knowledge of the divinity of this work which did not come through my natural senses but through the Holy Ghost.

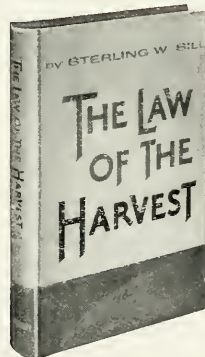
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President Levi Edgar Young, whose death is reported on this page. President Young had been a member of the First Council of Seventy since 1910. The remaining six members of the First Council are, in order of seniority, Antoine R. Ivins, S. Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks—at present serving as the President of the British Mission—and A. Theodore Tuttle.

## Death of Elder Levi Edgar Young

# Senior President of Seventy was a true disciple of the Lord

**E**LDER LEVI EDGAR YOUNG, senior president of the First Council of the Seventy—of whom President Marion D. Hanks of the British Mission is a member—died in Salt Lake City in December. He was 89 years old and had been in poor health for several years.

Funeral services were held in the Assembly Hall on Temple Square, and were presided over by President Hugh B. Brown, 1st Counsellor to President David O. McKay, with President Antoine R. Ivins of the First Council of the Seventy conducting. The speakers included President Brown, Elder Richard L. Evans, of the Council of the Twelve, and President S. Dilworth Young, of the First Council of the Seventy.

President Levi Edgar Young had been a member of the First Council of the Seventy since January 23, 1910. In addition to his long service as a General Authority of the Church, President Young had spent 40 years as professor of history at the University of Utah.

In 1952, G. Homer Durham, at that time a colleague of President Young on the University of Utah faculty, wrote:

"Levi Edgar Young . . . is a true disciple of the Lord, a neighbour in every meaning of the word, and a servant, conscientiously devoted to the sacred office he bears.

"In an age in which mankind

evinces a tendency to fall into extremes, President Young is a living reminder that the destiny of God and man, religious and practical affairs theological discourses and humanistic learning, are inextricably bound together. To enter his home, his office, or merely to stand in his presence is to feel his serenity of spirit—a serenity that is the result of simple, direct faith in God combined with a deep and cultivated outlook . . ."

President S. Dilworth Young said in his funeral sermon: . . . "he was fiercely proud of his membership in the Council of the Seventy. He felt that he was carrying a sacred trust passed on to him from his father and his grandfather".

(Both his father, Dr. Seymour B. Young and his grandfather, Joseph Young, who was a brother of Brigham Young, were senior presidents of the Council.)

"Whether or not it was a trust passed on is not important," President Young continued, "but that the time from grandfather to grandson spans the whole length of the history of the Church and of the Seventy is important.

"He could know the whole sweep of it. He wanted to write that history. He did not live to complete it. With him we lay to rest another day, another culture. He is among the last of those who knew, first hand, what our past was like—or how our people felt".

## NEW FRENCH EAST MISSION PRESIDENT

**T**HE appointment of A. James Martin (below) of the Glendale Stake High Council in California as president of the French East Mission has been announced by the First Presidency.

A native of Capetown, South Africa, President Martin came to the U.S. with his parents when he was five years of age. He is vice-president and a director of Mayfair Markets, a grocery chain.

He returned to South Africa when his father was called to preside over the mission there. He was called to the French Mission when his father was released.

President Martin has served twice as a bishop, twice as a bishop's councilman, as a high priest's quorum president, stake Sunday School superintendent, MIA counsellor and Sunday School teacher.

He married Helen Krumpertman, Ogden, Utah. They have three children.

Mrs. Martin has been a ward organist, ward Primary president, stake YWMIA president and is now a counsellor in her ward Relief Society Presidency.



## Appointed Vice-president of Genealogical Society

**P**RESIDENT Theodore M. Burton left Germany on January 6 to take up his new position as Vice-President of the Church's Genealogical Society in Salt Lake City, Utah. He had been President of the European Mission since 1962. He is succeeded in that calling by Elder Ezra Taft Benson, of the Council of the Twelve.

In his new position, Elder Burton will be directly responsible to President N. Eldon Tanner, of the First Presidency.

As a part of the expansion programme of the Genealogical Society, Elder Syger T. Hasenberg has been called as the European representative, with the task of co-ordinating all of the genealogy work in the whole of Europe. At present he has temporary offices with Deseret Enterprises Ltd., at 288 London Road, Mitcham, but is looking for permanent office accommodation in the London suburbs.

Elder Theodore M. Burton is an Assistant to the Council of the Twelve.



President Theodore M. Burton

At the time he was called to this position in October, 1960, he was a professor of chemistry at the Utah State University.

Elder Burton has spent much of his life in Europe in church and government service. He went there first as a young missionary of the Swiss-German Mission, 1927-30, during which he was president of the Schleswig-Holstein District. Later he became technical assistant to the U.S. Treasury Department, in Vienna, Austria. In 1937-38 he held the same post in Berlin. In 1957 he returned to Europe to preside over the Church's West German Mission for over three years. In January 1962 he became President of the European Mission of the Church. In this position he was supervisor of the missions of the Church in Austria, Switzerland, Germany, the three Scandinavian nations and Finland.

Serving with him in the leadership of the mission in West Germany and in his new assignment was his wife, Minnie Susan Preece Burton, whom he married in the Salt Lake Temple, February 23, 1936.

From 1932 to 1934 Elder Burton served as Salt Lake City's assistant city bacteriologist. He later taught chemistry, physics and mathematics at Carbon Junior College, Price, Utah.

In church service he has been bishop of the Cache Fourth Ward, high counsellor in the Cache and Utah State University Stakes, and High Priest Quorum President in the Cache and East Cache Stakes.



# THE LAST OF



"Ravenslea," Nightingale Lane, Balham, London, S.W.12.  
Architect, Herbert Bignold; built, 1903. For 30 years the  
centre of the church in Great Britain.

# RAVENSLEA

"Ravenslea" . . . the name alone conjures up an era gone by. "Ravenslea" . . . massive, ugly, but filled with the beautiful memories of so many lives. "Ravenslea" . . . home of Mission Presidents for two decades, centre of Mormonism for three. Now "Ravenslea" is coming down; a new chapel is planned for 149 Nightingale Lane. The end of the old guard, the beginning of a new era.

*"BALHAM has not lost beauty or historical monuments whose passing we must mourn, and since it is now no longer a parliamentary division, only a name remains to identify this busy new-comer among her older neighbours."*

So says the official guide to the district, and although Balham has been satirised by a famous comedian as the "Gateway to the South" a study of local history reveals little to commend it, other than that in 1855 Balham became officially separated from her much more historical neighbour, Tooting, and that it developed into the busy parish it now is during the 19th century.

*Yet when, in God's good time when it pleases Him to have a record made of his dealings with men for the use of some future human race, it may be that Balham will achieve for itself a place in immortal history, for therein stands RAVENSLEA, which for more than a quarter of this turbulent century has laid claim to a minor pinnacle of its own in the history of the Restoration of the Fullness of Times.*

Ravenslea, as it was known when purchased by the Church in the early 1930's, and has been known ever since, stands on the frontier of Balham. It is indeed Balham's first house, coming south from London, on the very edge of the Borough of Wandsworth, facing Wandsworth Common (which, curiously, is in the Borough of Battersea) and shouldered on the east by Clapham and the south and west by Streatham, Tooting and Putney, all of which are rich in historical associations.

Observing a map, the old house would appear to be resisting the attempt at expansion of Battersea into Wandsworth, and Battersea, thinking better of the encounter, gave up quietly and tried no more plundering.

Towards the end of the 18th and beginning of the 19th centuries a group of well-doers came together in a strange yet genuine brotherhood, a little coterie of political friends, all humanitarians and evangelicals. Dominant in the group was William Wilberforce, who with Zachary Macaulay and Thomas Babington, headed the movement which achieved the abolition of slavery. This group was known as the Clapham Sect and attended Church on Clapham Common, a mile from where Ravenslea was to stand, and were all contemporaries of Joseph Smith who, twenty-five hundred miles west was leading a greater movement not far from where lived America's great President, Abraham Lincoln, abolitionist.

How remarkable it is to look backward like this and see how great men of like character were doing great deeds at similar times and to discover that the fruits of their works might find common ground in which to thrive.

On August 18, 1840, Wilford Woodruff, George A. Smith and Heber C. Kimball arrived at Paddington Station at 4 p.m. to introduce the Gospel to the capital City of the World, London.

Then went directly to a relative of one of the brethren in Britain, William Allgood, who lived at King Street (now King and Queen Street) in the Borough

of Southwark. Here the old Globe Theatre of Shakespeare's days flourished; here is Charles Dickens' "country"—the Church of St. George, mentioned much in "Little Dorrit" is still there—and a quarter of a mile or so away down the road a plaque commemorates the dwelling place of a reverend gentleman named Harvard who donated a sum of money and his library to the founding of an academy of learning in the New England States, now known as Harvard University.

The missionaries of 1840 preached their first sermons in the Temperance Hall, London Road, on September 7 and the great work was inaugurated but a mile or so from where Ravenslea was to stand 70 years later. With a majority of the Twelve Apostles of the Church in Britain and Brigham Young presiding, it was decided at a meeting held on October 8 that year that the publishing office of the Church be moved to London at the earliest possible moment.

This decision was not implemented until 1933, and seven years later it was removed from Bloomsbury to Ravenslea one hundred years after the first Mormon sermon had been preached a mile or so away.

A branch of the Church has existed in South London for a half a century at least, meeting in hired halls until Ravenslea was purchased in 1934. The actual negotiations were transacted by Brother Andre K. Anastasiou. President J. Reuben Clark, counsellor to the President of the Church, was in England at the time and went one night to





see the building. Because power to the old house had been cut, it was in darkness, but President Clark was sufficiently impressed even by torchlight to instruct Brother Anastasiou to buy Ravenslea.

Ravenslea was purchased just 30 years ago. It is a large house, contemporary with a large number of residential houses in the area, probably the last great building effort in Balham. It was built in 1903 and had been standing 30 years when acquired by the Church. Thus half of its history has been identified with the Church.

Architecturally it is not a great triumph, although it is understood it was built for the man who designed it and who was disappointed with his work on completion.

We are glad he built it. When bought it contained 11 large rooms and several smaller ones for servants' quarters. Work was immediately set in progress to tear down walls between the lower and upper rooms in the east end of the building and make of them a Chapel and above it a recreation room. This is the only structural alteration ever carried out on the building and it was done in the main by Brother Frederick Beckingham, who is perhaps the only original member of those days still attending Ravenslea. A small stage was

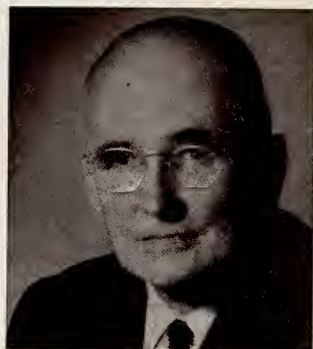
built at one end of the recreation room by Brother William M. Bickerstaff, who emigrated to Salt Lake some years ago and passed away there.

The grandest part of the building is the large entrance hall. A high mahogany fireplace, well carved and ornamental takes pride of place while the walls are panelled with fine tapestries showing exquisitely worked sporting scenes of Tudor times. Opening from this hall are the two rooms that became the Chapel and a large oak-panelled room which has been used as an office for Branch Presidents, Mission Presidents and now the Bishop. Many meetings of great import and decision have taken place there and from it the work of the Church in the British Mission was directed for fifteen years.

Another beautiful room, also oak panelled, which was originally a billiards room, was converted into a baptismal font room. The plumbing for this was done by a Brother Love assisted by Brother Fred Beckingham. Brother Love and his family emigrated to Australia soon afterwards. The mahogany staircase leading out of the hall is not in the grand style but leads up to a landing overlooked by a magnificent stained glass window, a dozen feet high.

Ravenslea was formally opened on

April 10, 1934, with the London District M-Men—Gleaner Banquet. It took place in the rear of the two rooms that afterwards became the Chapel. The first President of the South London Branch in Ravenslea was Brother Samuel Hislop, who, we understand, is living in Ireland. He is well remembered for his enthusiastic leading of the saints in hymn singing. He was succeeded by John Bleakley, now Doctor Bleakley, also resident in Ireland. Brother Bleakley was closely associated with Sister Lillian Torrens in directing the raising of funds for the fur-







nishings, much of which were purchased by Brother Andre K. Anastasiou, at that time President of the London District.

The building was dedicated in 1937. This was the Centennial Year of the Gospel in Britain and a great commemorative Convention of the whole Mission was held in Rochdale. President Heber J. Grant came from Zion and attended all sessions, unveiling a plaque on the banks of the River Ribble commemorating the first baptisms into the Church in July 1837, exactly one hundred years before. A week or two later the President attended Ravenslea with his Counsellor, President J. Reuben Clark, and dedicated the building for worship.

The South London Branch flourished there in the next few years under active local leadership. Its membership was augmented by the West London Branch being joined to it, and then in September 1939 England declared war on Germany. A veritable rain of bombs was expected to fall on London almost immediately and business houses were advised to move their mobile staff out of the city centre. All missionaries serving here and in the rest of Europe had been gradually returned home. In the closing months of 1939 President Hugh B. Brown,



then presiding over the British Mission, moved the headquarters of the Church in Britain from 5 Gordon Square, London, to Ravenslea.

One night in January 1940 President Brown called the London District Presidency in to see him. They were at that time, President Andre K. Anastasiou, James P. Hill and James R. Cunningham. He informed them that he would be leaving England the next day with the six remaining missionaries and that they would be left in charge of the British Mission. They were there and then set apart as the Mission Presidency, with responsibility for Priesthood supervision, all auxiliary work and the publication of the *Millennial Star*. Two young men had been approached in Birmingham and were willing to serve as full-time missionaries. Elders Melvin W. Dunn and Samuel Dyson were eventually called and set apart.

I will never forget the grey dawn of the next morning. Most of the small group of brethren had been up all night, the three British elders being swiftly briefed in their responsibilities. Down that old staircase into Ravenslea's splendid hall came the six missionaries, one of whom later lost his life in a plane crash, Elder Samuel Musser. He, characteristically, was

Do you recognise any of the faces on this page? These four photographs span a decade of history at "Ravenslea."

Top left : President and Sister Hugh B. Brown, with their two daughters, Carol and Margaret, standing at the entrance to "Ravenslea" during President Brown's term of office as Mission President.

Top centre : A group of Mission leaders, with President Stayner C. Richards and his wife, seated in the centre. Do you recognise Elder James R. Cunningham, now in the London Stake High Council ; or Grant S. Bethers, now Bishop of the New York Ward ; or Jean Geary ; or Elder Pope ; or Rita Miller, of Canada ; or . . . ?

Above : President and Sister Clifton G. M. Kerr and their family, with a group on the lawn behind "Ravenslea." Brother F. W. Oates, now President of the Sunderland Stake, is on the extreme right.

Lower picture : President A. Hamer Reiser, who followed President Selvoy J. Boyer to the Mission Presidency in 1950.



dressed in a kind of American knickerbocker cum Norfolk suit and cut a comic caper as he descended the stairs. We accompanied them to the drive and saw them off.

Not for one hundred long and fruitful years of the Gospel in Britain had we been without missionaries. When would they return? Who could tell how long the dreadful war would last? And when it ended—what?

Very soon afterwards, President Anastasiou moved into Ravenslea with his family, the better able to administer the work of the Mission and gave up his work to devote his whole time to the Church. The other brethren of the Presidency used the old headquarters in Bloomsbury from which they directed the work of publishing the *Millennial Star*, the Mission Bookstore, the MIA, Sunday School and Genealogy work, with the assistance of the two missionaries. Sister Marie Anastasiou presided over the Relief Societies of the Mission from Ravenslea.

In November 1941 a bomb dropped on Gordon Square, while all resident there were sleeping. It was unfit for continued use and all departments were housed at Ravenslea.

Gradually a small force of missionaries were gathered there and many were called and sent out to labour in all parts of Britain. In the face of a loss of 150 missionaries from Zion, the British Mission carried on from Ravenslea and those associated in

those wonderful days will never forget them, including Brother George H. Bailey, who became associated with the Mission Presidency later and is now a Counsellor in a Ward Bishopric in Washington, D.C.

The commission given to the brethren when called was to hold the Mission together. This was done. All auxiliaries functioned continuously. The *Millennial Star* never once missed publication (and it was a weekly issue until 1943), no one was lost through war injury and no building owned by the Church suffered. When, while a wedding was in progress at Ravenslea in the spring of 1944, President Hugh B. Brown suddenly returned, he found things much as he had left them.

Ravenslea is not a great sight architecturally, but it is a solid building. Apart from its windows being blown out (a common occurrence in many homes in those days) it suffered no structural damage, and this in the face of severe local bombing. Large pieces of engine cowling from crashing planes dropped into its garden; a giant parachute flair became caught one night on its guttering and its searing light illumined the town for acres about, presenting a fine target for the raiders; fifty yards from its front door twenty homes were razed by bombs. In fact, following President Brown's return came the last great Hitlerian effort to destroy England—the Flying Bombs. Balham was one of the worst hit areas and more than one hundred of these



Top: President and Sister McKay standing at the door of "Valerian" in Ravenslea Road, which was the home of the Mission President and his family.

Centre: A scene from one of the many dramatic plays presented at "Ravenslea." Entitled "Anti-clockwise," in this scene are Walter Chiles, now Bishop of the South London Ward; the author, James P. Hill; and Sister Chiles.

Bottom: "The Crowning of the Queen," a sweet moment in the lives of some of the Primary children who have grown up with "Ravenslea." The "Queen" is Ann Tinkley, who has since become the World's Latin-American Dance Champion.

Left: President and Sister Boyer packing Welfare parcels during that period of austerity immediately after the war.

Right: A reunion meeting of "Ravenslea" missionaries in America. In the centre are President and Sister Andre K. Anastasiou, who "kept the seat warm for President Hugh B. Brown during the war."





dreadful weapons fell and exploded within a quarter mile radius of the building. One incident must be recorded here.

So bad had the attacks become that President Brown, for the sake of the safety of the young missionaries at Ravenslea, decided to move the British Mission Office to Birmingham until the danger had passed. (By this time the Allies had landed in France and were advancing rapidly, liquidating the launching ramps of the flying bombs as they went. Thus the attacks were very intense throughout days and nights.) I was one day cycling along on some errand connected with the *Millennial Star* and had to pass Ravenslea *en route*. A van was in the drive and President Brown was busy loading books and files for the journey north. Suddenly a flying bomb appeared in the blue summer sky above. I cycled as fast as possible; the bomb, travelling in the same direction, seemed to do the same. Discretion appeared to be the better part and I dismounted and surveyed the sky, ready to fall on my face—a common practice—when the bomb's motor cut out and began its lethal descent. It did so, and I felt sure it had fallen very close, even on Ravenslea. I quickly remounted the bicycle and rode with speed back to the old house. Imagine my relief when I saw President Brown calmly and deliberately continuing the job in hand, with Ravenslea wholly intact against a background of dust and

debris blasted high by the bomb which had landed 500 yards away.

The war ended. President Ezra Taft Benson came to Ravenslea and from there began the tremendous task of reopening the European Missions. In 1946 President Hugh B. Brown returned home and President Selvoy J. Boyer succeeded him and the missionaries from Zion began to return.

One of the great works of the Church inaugurated by President Benson in Europe was Welfare Relief and a great deal of clothing was distributed from Ravenslea.

For a brief period Ravenslea housed the only Branch in London when all Branches were amalgamated under one leader from 1944 to 1946.

In 1950 President Boyer was replaced by President A. Hamer Reiser. Just preceding his appointment President David O. McKay visited Ravenslea for the first time. Before President Reiser returned home he had completed negotiations for the purchase of the British Temple site and once again President McKay visited Ravenslea following his dedication of the site.

President Clifton G. M. Kerr succeeded President Reiser and during his term the cornerstone of the Temple was laid by Elder Richard L. Evans of the Council of the Twelve. The Dedicatory Services followed in 1958 under the direction of President McKay on his third visit to Britain in 6 years. During President Kerr's administration the move of the Mission Office from

Ravenslea was accomplished and the building reverted wholly to the use for which it was purchased, a meeting house for the saints.

The Ravenslea rostrum has been privileged to bear two Presidents of the Church, several of their Counsellors, President Henry D. Moyle on a number of occasions; many of the Twelve and Assistants to the Twelve and many other Church leaders.

Thousands of Latter-day Saints have gathered there for all kinds of meetings, conferences and conventions. The building must stand strong in the memory of missionaries who have met, lived, taught, converted and baptised there. Hundreds have entered the waters of baptism in its font. Thousands upon thousands of *Millennial Stars* have been edited, compiled, published and distributed from there. All kinds of entertainment, from Shakespeare to Shaw, and Handel to the Beatles have been presented on its miniature stage.

The chapel is probably unique in that it has tip-up cinema seats, neat and comfortable. Tiny children have made their first public utterances there and have grown up in the Gospel within the shelter of its walls to serve eventually as missionaries. Father and sons as missionaries have followed each other to Ravenslea. Men and women of every nation have borne testimony there, from Tokyo to Tilbury and from Cape Town to the Arctic Circle. LDS babies have been







More faces from the old days. This dinner in the "upper room" was presided over by President Alme Sonne, who was the European Mission President. On his left is Sister Boyer, and immediately beyond him is Stephen Hawkes, at present teaching chemistry for a year at the University of Utah; and beyond him is Joseph W. Darling, who is now President of the London Stake. Also in the picture are Sheila Beavis, June Carlisle, Stan Milton, Florence Gundry, Richard Lambert, Margaret Scott and many others.

Top, opposite page: An architect's impression of the new "Ravenslea" to be built on the site at Balham.

Bottom, opposite page: A plan of the site showing the size of the new Chapel in comparison with the old building.

born in Ravenslea and many old saints have lain their last hours there before interment.

The first couple to be married there were Brother Alex Morris and Sister Ivy Abel. They had met from opposite ends of England at a Mission-wide MIA Convention in the early thirties and are now resident in Salt Lake. Many other couples have followed them.

There is no doubt that Ravenslea ranks high in the history of the Church and has a special place in the hearts of a generation of saints who have lived through epochal years.

As its old timbers creak and finally give to the blows of the demolition hammer, and its bricks become rubble and the dust of half a historical century rises over Wandsworth Common, a thousand hearts will crack a little in harmony and shudder a little at the parting.

It is right that the hallowed ground should bear a shining new edifice, which will enhance its memory and prove a fitting substitute wherein "the doctrine of the Priesthood shall distill upon the soul as the dews from heaven" and that the spirit of truth shall lighten it always and inspire its inhabitants to CARRY ON.

## '... and we still remember'

**P**RESIDENT SELVOY J. BOYER, who has been the President of the London Temple since its dedication by President David O. McKay in September 1958, served as President of the British Mission from May 1946 to February 1950.

Thinking back on those days, he writes:

"Just prior to his release as Mission President, President Hugh B. Brown bought a small house in Ravenslea Road—called Valerian—for the Mission President and his family to live in, but the Mission Headquarters were still at Ravenslea.

"The first function Sister Boyer and I attended at Ravenslea was, in fact the farewell social for President and Sister Brown, and we still remember our first sight of the beautiful fireplace and the imposing stairway, and the

lovely tapestries on the wall of the foyer. We were particularly impressed that night by the talents of the South London Branch members as they presented their programme in the MIA room.

"I remember that Brother James P. Hill and family resided in the apartment at Ravenslea; Brother Fred Willmott was the caretaker, and Sister Eda V. Longbone was my Mission Secretary.

"At the time I arrived in England there were only six missionaries. Many had been called, but they were unable to come as the British Government was not issuing visas at that time. It was late summer before the first missionaries began arriving at Ravenslea.

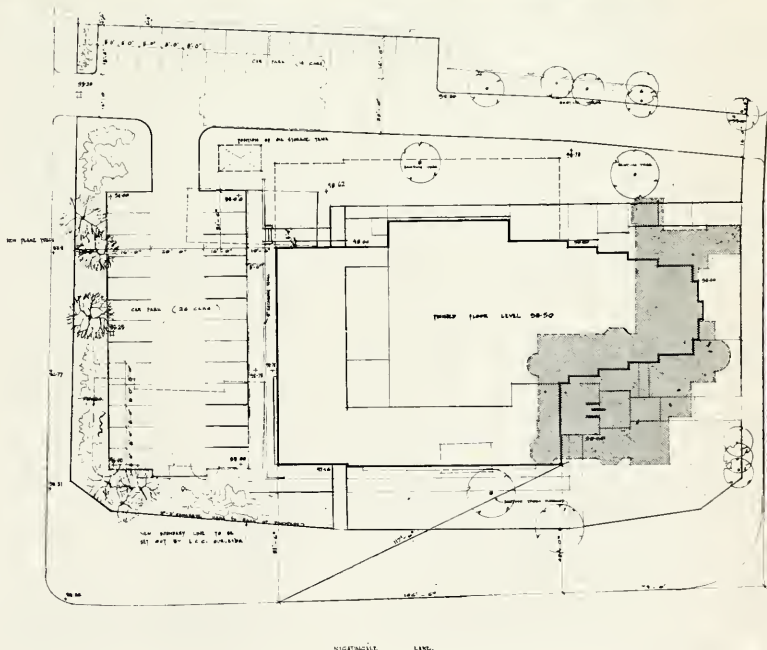
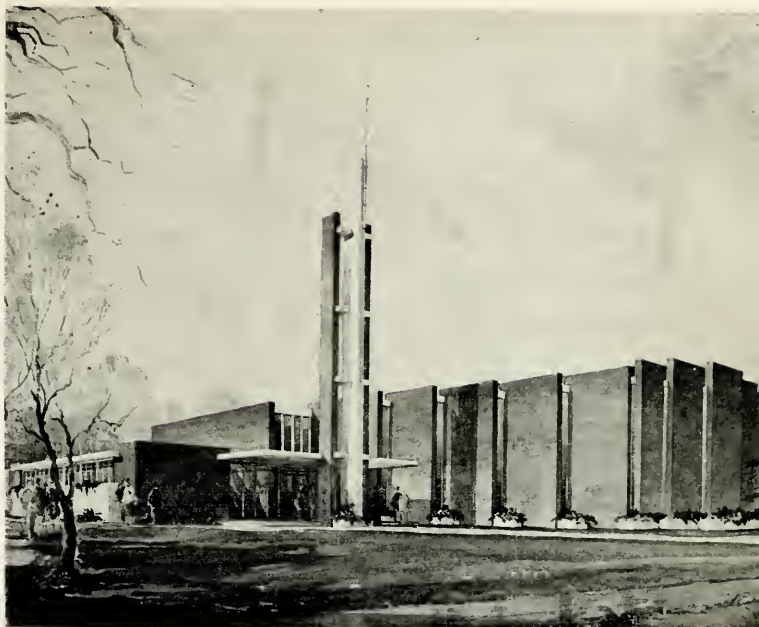
"In 1946, boxes of clothing also began to arrive at the Mission Home for distribution among the British saints. Rationing was still in force and this clothing from America was a God-send to the people. Sister Boyer and I spent many happy hours sorting and repacking these Welfare parcels.

"The Church received a number of favourable news reports and articles because of this Welfare work. Two magazines—both now out of print—*John Bull* and *The Leader*—printed stories and pictures of the distribution of Welfare boxes.

"I remember also the remark of the government building official when, in 1949, I applied for a permit to purchase timber to repair some of the floors in Ravenslea. After many visits and inspections a permit was granted and the government inspector said: "It will take half of all the timber allocated for this area of London to complete the work required at Ravenslea". Building materials were very scarce in those days and were all rationed.

"Applications were filed each year for the installation of central heating at Ravenslea, but it wasn't until the January of 1950, just before we were released, that permission was granted.

"Although Ravenslea is being replaced by a modern Chapel, in the hearts of the 450 missionaries who served under Sister Boyer and I, it will always remain 'their Mission Headquarters.' "



## HOME TEACHING

BY THEODORE M. BURTON  
WEST EUROPEAN  
MISSION PRESIDENT

### Suggestions for the administration of the new programme



IN MOST Missions of the Church the branches are small in membership and cover a large territory. There is an insufficient number of priesthood members to teach the families, since many families consist of only one or two members, and these families are scattered over a wide territory. The priesthood members are also scattered and are not as well organised as in the stakes and wards. The problem then is:

“How can we watch over a scattered Church when we have so few available teachers?”

A few fundamental principles must be kept in mind in applying the home teaching programme to mission areas:

1. Home teaching is a priesthood function and a priesthood responsibility and hence must be directed and performed by the priesthood leaders and members.

2. We must not spread the priesthood members so thin that they become discouraged by a hopeless task.

3. We must hold on to whatever good members we have and reach out from them to gather in those who are only partially active or those who have been previously inactive.

4. We must fellowship and retain in an active status every new incoming member of the Church to prevent him from ever sliding into inactivity.

5. We must actually “watch over the Church” and not just “make a

visit” or “give a home teaching lesson” in order to fill out a required report form. The visits must be fellowshipping visits made as often as necessary to keep our church members happy interested and active.

We must also accept the Home Teaching Programme in principle as given to the wards and stakes and organise ourselves to “watch over the Saints” under priesthood leadership. The local priesthood leader responsible for home teaching will be the local elders group leader, who may be also the branch president in the smaller branches. Where a branch has only local Aaronic Priesthood members available as teachers, the home teaching responsibility will rest with the senior missionary who has been given the responsibility as branch president or presiding elder.

The elders group leader should obtain a list of all families with names of members and addresses from the branch president (or presiding elder) or the branch clerk if the branch is completely organised . . . and then:

- a. He should divide the families in the branch into three groups:

1. Active families attending regularly

2. Partially active families attending occasionally

3. Inactive families who seldom or never attend.

- b. He should then consult with the branch presidency (or presiding elder)

about this division and make whatever adjustments are necessary to divide the branch members into these three categories.

1. A family listed as inactive may be housebound because of illness or old age, but is otherwise faithful and should be included in the active group.

2. Families with special problems, for instance marital difficulties, part-member families, or families where one member, e.g. the father, is inactive, but other members are active, should all be included under group two above.

- c. He should then group each list of families into teaching units of *not more than 5 families* who live in close proximity to each other.

1. He should mark these groups on a master map of the city, using either coloured adhesive markers or pins in contrasting colours for quick identification.

2. From a local shop or service station he can obtain maps of the city. Cut out a portion of the map which will fit the home teachers handbook. Mark on this map section the location of the five families constituting this teaching district and place the map in the forepart of the home teaching handbook ready to give it to the home teachers.

3. Make a list of the *active* priesthood members and divide these into pairs, trying if possible, to place an elder as senior companion over each



pair. If there are insufficient priests, use teachers. Deacons may assist teachers, priests and elders, but cannot assume leadership of a pair of teachers. If possible, these pairs should live close to one another and live in neighbouring districts close to those they will be teaching. Those teachers should be chosen who would best be able to teach the families in a particular home teaching district.

4. Each pair of teachers should be assigned at least two active families with the balance from the partly active families. If enough teachers are available, some inactive families can well be included in the teaching district. The cardinal principle of such division is to include :

- (a) First the active families
- (b) Second, the partly active families,
- (c) Third, if we have sufficient teachers, the inactive families.

5. These family classes should be so distributed that no pair has only active families, another only partly active families and another pair only inactive families. Each teaching pair should have enough active families to keep them encouraged, enough partly active families to keep them busy and enough inactive families to challenge them.

6. Assume, as an example, a branch with 26 families, but only 2 active elders, 2 active priests, 3 active teachers and 1 active deacon (4 possible teaching pairs) :

E&D	{ A	B	C
	{ D		
	{ E		
E&T	{ F	G	(K)
	{ H	I	(J)
P&T		M	(L)
P&T	{ N	O	P
	{ S	Q	R
	{ U	W	
	{ V	(X)	
	{ Y	(Z)	

( ) = Families left without teachers.

7. If a choice has to be made, as above, it would be best to forget about the six inactive families until some of the partly active and inactive families have been activated, thus increasing the active priesthood teaching staff. It was for this reason the choice was made to work with families C, P, R and W from the inactive list since there are men and youths in these families who are potential priesthood members and these families are the most likely of all the inactive families who show promise. With two additional teachers, we could begin working with five more inactive families and so continue until eventually all members of record are being worked with.

d. In the apportionment of families, there is one additional source of teachers which can be used at the discretion of the branch president when so authorised by the mission president. These are : full-time and district missionaries may be used to work with part-member families and those recently converted, with the idea in mind not only of completely fellowshipping present members, but also with proselyting the friends and relatives of those already in the Church.

The next step involves calling and converting the home teachers to the work. This is perhaps the most important task of all and rests primarily with the mission president. Since he has so many other responsibilities himself, he should designate his first counsellor to this work and thus keep the direction in the mission presidency. The mission president should hold his first counsellor personally responsible for the success of this programme.

The first counsellor has two possible avenues of assistance to aid him in the administration of the work :

(a). The main line of authority in the priesthood affairs is through the quorum presidents of elders, quorums who appoint group leaders to direct the activities of the Melchizedek Priesthood in every branch. The responsibility for home teaching of families of men holding the Melchizedek Priesthood (and their widows) rests primarily with these presidents of the Melchizedek Priesthood quorums.

(b). The administrative line of authority for church members comes

through the district and branch presidents who are responsible for the temporal well-being of church members and who direct the activities of the Aaronic Priesthood.

The Melchizedek Priesthood leader should call (after consultation with, and the approval of the branch presidency) home teachers to visit the homes assigned to him by the branch presidency, and he should supervise the home teachers under his leadership, always giving encouragement and help wherever possible.

The senior companion (either Melchizedek or Aaronic) will give his written and oral reports to the home teaching supervisor, and he in turn will report to the branch presidency. The branch presidency will send reports to the district presidency, and the district presidency will report to the mission presidency.

The quorum presidents in the Melchizedek Priesthood will assist the mission presidency by teaching the principles of this work in elders quorum and group meetings and see to it that elders group leaders catch the spirit of this work and report regularly to the branch presidency. The elders group leader is the branch home teaching supervisor to assist the branch presidency in carrying out this activity.

In addition, the elders group leader will report monthly directly (either in person or by letter) to the quorum presidency on the needs or progress of families of elders (or widows of elders) in his branch. Special problems can be reported immediately to the branch president (and/or quorum president). In smaller branches, the elders leader will be the branch president and combine both offices in one.

In actually doing the home teaching work, the following principles should be noted :

(a). The home teaching programme of the Church must be adopted as quickly as possible.

(b). The official programme is that given for the stakes and wards and this goal must be that toward which the missions should eventually strive. What can be done, should be adopted, but if districts are too weak to carry out the programme to the branches, the mission officers may have to take over. The stake and ward pattern

should be followed as far as possible, but the situation should not be forced beyond the strength of the units concerned and only that portion should be used which is feasible and possible. Because of these organisational limitations, the missions will have to make adaptations as determined by the mission president, but preserving the general spirit and philosophy of this home teaching programme of "watching over the Church under the direction of the priesthood."

(c). Home teachers should not go to the home to "give a lesson." Instead, each pair of teachers visit the families in their teaching district as often as needed and give whatever instruction is needed as they are directed by the Holy Spirit.

It may be necessary in cases of sickness or similar trouble to visit the family daily or every other day, depending on need. Each family should be visited at *least once* each month, but oftener if needed or possible. The home teachers need not give a lesson each time they call. With inactive members, they may need to visit them for months or years before attempting to give a formal lesson and only then, if the circumstances are favourable. Naturally we want to hasten this time, but the first requirement is to make friends, get to know the people personally and establish confidence in the teachers. Once this bridge of friendship has been established, the teachers can move them carefully to full activity as fast as the family is willing and able to move. The teachers, however, should neither pressure, use force, or importune these inactive families.

It is important that the "challenge" aspect of the programme be very carefully handled. This is a sensitive area. While the response to challenges may lead to spiritual growth, the principle of free agency must be held sacred. We may encourage and stimulate, but not attempt to coerce or compel. The "challenge" is a term which is intended to describe invitation given family members either by inference or more directly to accomplish an activity objective.

(d). The home teachers must keep close to those given into their care. The teachers are responsible for their

mental, physical and spiritual well-being. This is a missionary assignment which is to last until the teachers achieve success. Teachers, therefore, should not be changed to new teaching districts just "to give a person a change." It takes years sometimes, to build friendships. Teachers should be

## ATTENTION

*THE Home Teaching manual has referred to the assignment of women as companions to Home Teachers in certain instances. In some cases this has been misunderstood by bishops.*

*Women are not to be assigned regularly as companions. Only in special cases where it is clear that their services are needed, or where they are required to accompany their husbands, should they be so assigned. In these cases they should be companions to their husbands only.*

*The following letter has been sent out to all stake presidencies:*

*"To all stake and mission presidencies, Dear Brethren:*

*We feel that the following item is of such importance as to justify our calling it to your attention.*

*In the Priesthood Home Teaching Leader's Handbook on page A-3 appears the following: 'To provide flexibility in meeting the needs of the families, the bishop may call as a junior Home Teaching companion another Melchizedek Priesthood member, an Aaronic Priesthood member, or the wife of the senior companion.' It is the decision of the brethren that 'the wife of the senior companion' not be written into our Home Teaching instructions. The calling of women as junior companions must be at the instance of the Bishop and is to be the exception. It is not to be a general practice.*

*Faithfully and sincerely,*

**PRIESTHOOD HOME TEACHING COMMITTEE**

*Marion G. Romney, Chairman*

*John H. Vandenberg, Vice-Chairman*

*Alvin R. Dyer, Managing Director."*

left until all members are completely fellowshiped.

As new members are added to the priesthood teaching staff, reassign-

ments can be made among the completely fellowshiped and active families, but old teachers are to stay with inactive families and those partly active until they are activated regardless of how long this may take. Where personality clashes occur or threaten, it would be well to make changes to promote congeniality between teachers and families. For this reason, great care should be made in the initial assignment of home teaching pairs.

(e). Under no conditions should a teacher go without a companion to visit a family "to be able to report 100 per cent completion of visits." We are not doing this work to make records, but to minister to the needs of the people. It is dangerous and against church policy for a teacher to make a formal visit to a home without a companion. If a companion is sick, the teacher should get another priesthood member to go with him on his visit and if necessary, should appeal to the priesthood home teaching supervisor or to the branch president for aid in finding a companion to accompany him on his home teaching assignment.

(f). It is suggested that the official home teaching handbooks for leaders and for teachers be adopted for mission use. By adding supplemental sheets to fit local conditions, each leader will know what his particular responsibilities are and will know that changes will have to be made in the official handbook to fit his particular need.

Note that the district president, in general, takes the place of the stake president in receiving reports and administering the programme to the branches. The branch president takes the place of the bishop. Couples on special assignment (particularly from the auxiliary organisations) can be used to visit the homes of single women and girls.

Remember that the missions in Europe are pioneering this programme. Do not be discouraged when problems arise. These are given to us to solve. The programme in general, is excellent, and it is much better than what we have had before. If we can convince our church members of the importance of priesthood work, our growth in numbers and strength will be much greater than it has been hitherto.

# AARONIC PRIESTHOOD

BY DAVID G. THOMAS  
HEAD OF THE P.B.O  
OFFICE IN FRANKFURT

## Reading course for boys in new Certificate of Achievement

THE Presiding Bishopric has recently announced a new recognition programme for young men who hold the Aaronic Priesthood. This new Certificate of Achievement Programme replaces the Individual Aaronic Priesthood Award Programme in both stakes and missions and was effective as of January 1. Those who qualified for an Individual Award for 1963 will be issued a Certificate of Achievement.

Each year every Aaronic Priesthood bearer under 21 in both missions and stakes will fill out a Certification Form AP-25. This form details the goals to be attained for receiving the Certificate of Achievement. Each young man is to state his performance in relation to each goal. They will thus record on the form the extent to which they have achieved.

Those completing the form will be interviewed by the bishop or branch president who in turn will forward the forms on to the stake or mission Aaronic Priesthood Committees respectively.

Those not meeting qualifying requirements for the Certificate of Achievement are to receive Letters of Commendation. Every boy therefore will either receive a Certificate of Achievement or a Letter of Commendation. A sample letter will be furnished stake and mission committees.

The Certificates of Achievement and the Letters of Commendation are to be processed and issued by the stake or mission Aaronic Priesthood under 21 Committees as directed by the Presiding Bishopric.

Each certificate of achievement will be numbered and the committees are to make annual reports to the Presiding Bishopric listing every Aaronic

Priesthood bearer who has received a certificate and the specific certificate number issued to him. Special report forms will be supplied by the Presiding Bishopric for this annual report.

The Certificate of Achievement is to be issued to each bearer of the Aaronic Priesthood under 21 who reaches the goals listed below during the twelve months of the calendar year and who is recommended by the bishop or branch president in a personal interview.

1, Obey the rules, laws and commandments of the gospel and attend all appropriate meetings, especially Priesthood and sacrament meetings. It is necessary to attend 36 Priesthood meetings and 36 sacrament meetings during the calendar year for those living in stakes and 30 Priesthood meetings and 30 sacrament meetings for those living in missions.

2, Live an honest and virtuous life; avoid the use of profane and vulgar language. If in a group unclean stories are begun, change the subject by bringing the group into an interesting discussion of some elevating or constructive subject. Compliance in this matter is to be ascertained through a personal interview by the bishop at the close of the year.

3, Observance of the Word of Wisdom. This principle is complied with when a boy abstains from the use of alcoholic beverages, tobacco, tea, or coffee, in any form. Compliance with this principle is to be ascertained through a personal interview with each boy by the bishop at the close of the year.

4, Observe the rules of good health and hygiene. Practice a balanced physical fitness routine best suited for

your individual state of health.

5, A priest or teacher is to fill a minimum of 36 priesthood assignments if in a stake or 24 if in a mission.

6, A deacon is to fill a minimum of 48 priesthood assignments if in a stake or 30 if in a mission. Only those assignments listed for deacons, teachers and priests in the Aaronic Priesthood Handbook and in the quorum rolls are to be credited as assignments filled.

7, Full payment of tithing and attendance at tithing settlement. Anything short of a full tithing does not meet the "Tithing Law" as required by our Father in Heaven.

8, A priest is to deliver at least two public addresses in a church meeting during the year. A teacher or deacon is to deliver at least one public address in a church meeting during the year. (For those living in stakes). Deliver at least two public addresses in church meetings during the year. (for those living in missions.)

9, Participation in a church welfare project or quorum service project. This goal calls for participation in either a church welfare project or in a quorum service project by each member of the Aaronic Priesthood with exception (stake requirements.)

10, A priest or teacher is to serve as a home teacher and visit in the homes of the saints at least eight months during the year he is a priest or teacher; or he is to participate actively in the Aaronic Priesthood missionary programme as assigned by the bishop. A deacon is to gather fast offerings at least eight months during the year he is a deacon (stake requirements.)



11. A priest is to participate as a speaker in two or more priests' cottage meetings. Under the direction of the bishop, priests are to be assigned to conduct and participate in cottage meetings that their responsibilities, as outlined in the Doctrine and Covenants 20:46-47, may be fulfilled. Each priest is to participate, as a speaker, in at least two such cottage meetings a year (stake requirements).

12. Deacons: The first-year deacons are to read the message of Joseph Smith's Testimony from the *Pearl of Great Price* (Joseph Smith 2) and memorise the following verses and explain the meaning thereof: Joseph Smith 2:3-21; 28-35; 67-72.

Second-year deacons are to read and study the *Pearl of Great Price* and memorise the following verses and explain the meaning thereof: Moses 1:1-8; Abraham 3:22-28.

Teachers: First-year teachers are to read the *Book of Mormon* and memorise the following verses and explain the meaning thereof: 1 Nephi 3:7; Alma 32:21; 3 Nephi 11:1-10; Moroni 10:3-5.

Second-year teachers are to memorise the following verses from the Doctrine and Covenants and explain the meaning thereof: Section 88:124; Section 4; Section 59:5-15; Section 88:123-126.

Priest: First-year priests are to memorise the oath and covenant of the Melchizedek Priesthood, Doctrine and Covenants 84:33-44, and explain the meaning thereof.

Second-year priests are to memorise Section 132:7 and 15 and 19 of the Doctrine and Covenants and explain the meaning thereof.

Third-year priests are to read Sections 1, 20, 76 and 107 of the Doctrine and Covenants and memorise Section 121:34-46 and explain the meaning thereof.

13. Branch president or bishop respectively is to interview each young man to determine worthiness to receive a Certificate of Achievement.

Please refer to the Leaders Handbook Aaronic Priesthood under 21 No. 1004 or to Mission Instruction sheets on Achievement Programme for a more detailed outline and explanation of requirements and procedures.



BY SISTER MILDRED EYRING  
MEMBER OF THE GENERAL  
BOARD OF RELIEF SOCIETY

*"The Lord . . . sent them two by two before his face into every city and place . . .*

*"And into whatsoever house ye enter, first say, Peace be to this house." (Luke 10:1, 5)*

PERHAPS the best-known symbol of

Relief Society is a pair of visiting teachers, with Relief Society magazines and a report book in their hands, going from house to house visiting briefly with the homemakers there. Since 1843 these systematic visits to the homes of the Church members have been an important part of the Relief Society programme.

The visiting teachers have always served as a long arm of the ward Relief Society president, who, when they are called, instructs and assigns them. Without their assistance, it would be impossible for any president to have regular and frequent contact with all the members of her ward, "to search out the poor and suffering" and render aid where it is needed.

The term "visiting teacher" has not always been used to designate these workers. In the beginning they were called a "necessity committee." Later, for many years they were known as "block teachers" and their assigned district was referred to as a "beat." But though the terms used have been changed and the assigned work has been modified somewhat to meet changing needs, their purpose, to show sisterly solicitude for all the sisters of the Church, remains the same.

## The 'long arm'

Although the term "teacher" is used, the primary purpose of the visiting teachers is not to instruct. Originally, their two-fold purpose was to learn the conditions of the families visited, and to accept contributions for charitable purposes. It was not until 1916 that the General Board suggested a list of topics for the visiting teachers to discuss in their monthly visits. In 1923, prepared messages were published in the magazine to be used in the months from October through June. This practice still continues. For the visits during the other four months, the stake boards may prepare messages as they desire. All these messages are brief and are not intended to be used as lessons in the usual sense. Concerning the purpose of the messages, the Relief Society Handbook states:

*"The visiting teacher messages are planned to provide the visiting teachers with subjects that will promote constructive, wholesome discussions in the homes; to encourage and uplift the women visited; and strengthen the spirituality of the homes." (Relief Society Handbook, p. 92)*

An informal discussion is simply a conversation. The woman in the home and both visiting teachers will express their ideas concerning the message and help each other understand its meaning. It is sometimes difficult for the visiting teachers to begin such a discussion unless the woman they are visiting knows that they have a message and asks about it. It is truly better to give than to receive, and during these ten minute visits, all three

# of the Relief Society President

women can do both. The visiting teachers are these to bring the greetings and good wishes of the Society and to offer friendship and helpfulness. They are grateful when they are received in the same spirit. The woman they are visiting can encourage and uplift them, also, and in the exchange they will all be strengthened spiritually.

Regarding the nature of these visits, the instruction in the Visiting Teacher Report Book reads:

*"Visiting teachers are urged to make careful preparation for their work. They should seek the guidance and inspiration of the Lord in making their visits and should be thoroughly familiar with the message to be presented. Visits to the homes should be spiritual and characterised by a sincere interest on the part of the visiting teachers, in the families in the district to which they have been assigned. Visiting teachers should endeavour to develop a close personal relationship with the sisters in their district, and the visiting teacher message should be discussed as effectively as possible, and the visit should be uplifting and encouraging. A visiting teacher may comfort, encourage, and uplift, but never should seek to regulate a family not to outline its Church duties." (Relief Society Handbook, p. 55)*

Because every home must be visited every month by two visiting teachers together, according to the pattern of the Church, many visiting teachers are required. In 1962, there were 107,252

visiting teachers, who made 4,133,868 visits to the homes of the Church, and more are needed every year. Ward presidents often find it difficult to get as many as they need. Concerning the qualifications for the position, the Relief Society Handbook states:

*"Women selected to serve as visiting teachers should be Latter-day Saint women who hold membership in*

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## MISSIONARY

*"I think every member of the Church has the capacity to teach the Gospel to non-members. I was told the other day of a crippled woman, home-bound, who spends her days in a wheelchair, who has been the means of bringing 37 people into the Church."—Elder Gordon B. Hinckley, Council of the Twelve.*

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*Relief Society, who understand and appreciate the gospel and whose conduct conforms to Latter-day Saint standards. They should be women of prudence and wisdom, with broad and intelligent sympathy. They should be willing to follow recommended procedures and instructions given by the president, and to attend the visiting teacher meeting each month, October through May." (Relief Society Handbook, p. 53)*

Often a woman who is asked to become a visiting teacher feels that she

is not qualified and is reluctant about accepting the call. The faith of Nephi will give her courage. He said he knew the Lord would give no commandment save he prepare a way for the thing to be accomplished. She should know that the president has prepared a way for her to become a good visiting teacher. She will personally counsel, guide, and help her to succeed in the calling. And surely the qualifications listed above are only those that every Latter-day Saint woman desires for her own happiness, regardless of any position.

When properly called and instructed by her president, the new visiting teacher will be blessed with the power and will to change herself. She will learn prudence, wisdom, sympathy, and love as she practices them each month. She will see the importance of attending the monthly meetings. She will understand the confidential nature of her work and the importance of reporting promptly and privately to the president when she finds cases of need. She will grow and will rejoice in her growth.

The rewards that come to visiting teachers are those that come to all who serve God as they serve each other. Isaiah sings praise to all such servants:

*"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation; that saith unto Zion, Thy God reigneth . . . Break forth into joy, sing together, ye waste places . . . for the Lord hath comforted His people." (Isaiah 52:7, 9.)*

## SUNDAY SCHOOL

BY LYNN S. RICHARDS, ASST. GEN. SUPERINTENDENT, DESERET SUNDAY SCHOOL UNION

# Prepare yourself at Prayer Meetings

**WHEN** Jesus came unto the Temple in Jerusalem and drove out the money changers he said: "My house shall be called the house of prayer". And then spake Jesus to the Multitude and his Disciples by saying: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted". Matthew, Chapter 23 Verse 12.

One of these Disciples, James, reflecting upon the words of the Saviour said: "Humble yourselves in the sight of the Lord and He shall lift you up". James, Chapter 4 Verse 10.

It is with this thought in mind that the Sunday Schools throughout the Church hold a Prayer Meeting each Sunday morning before Sunday School. It is called to order just twenty minutes before the scheduled time for Sunday School.

The Bishop presides at all Sunday School meetings. The Prayer Meeting is conducted by a member of the Superintendency. The Superintendent of the Sunday School is in charge. It is his division of responsibility to see that the meeting is properly organized, assignments made and called to order at the appointed time.

It is recommended that all of the officers and teachers of the Sunday School (called the Sunday School Faculty) meet in one Prayer Meeting and that the Junior Sunday School do not meet separately.

The Prayer Meeting is scheduled for ten minutes. It is an opportunity for spiritual uplift and concerted supplication of all of the members of the Sunday School faculty for divine help in the Sunday School as it is to proceed this day.

Some Superintendents begin the Prayer Meeting five or ten minutes early so that they have a greater oppor-

tunity to present matters of business to the members of the Sunday School faculty. This is not recommended unless there be long distances to travel or other difficulties in getting people together for a regular monthly faculty meeting. The business of the Sunday School is considered at the monthly faculty meeting.

The Superintendent, or a member of the Superintendency if the Superintendent delegates the responsibility to conduct the meeting, will present instructions to the other members of the faculty concerning matters of Sunday School business or announcements which concern all of the members of the Sunday School faculty. These announcements should be carefully thought out before the meeting and concisely given.

The next order of business is the recitation of the Sacrament Gem by the entire group. If Junior Sunday School is conducted, the Senior Sunday School and Junior Sunday School Sacrament Gem should be repeated. They should be led by someone appointed, just as someone is appointed and leads the Sacrament Gem in the worship service. The Prelude and Postlude are omitted. This experience teaches the members of the faculty the Sacrament Gem, which they are to teach to each of the members of their class. This Gem also carries the spirit of the meeting.

The next order of exercise is the rendering of a prayer thought, or impressive leading of scripture, poetry or other literature. This assignment is made to a member of the faculty in advance by the Superintendent, or one of his counsellors charged with the responsibility. Sufficient time must be allowed to prepare carefully for the assignment. No one likes to embarrass

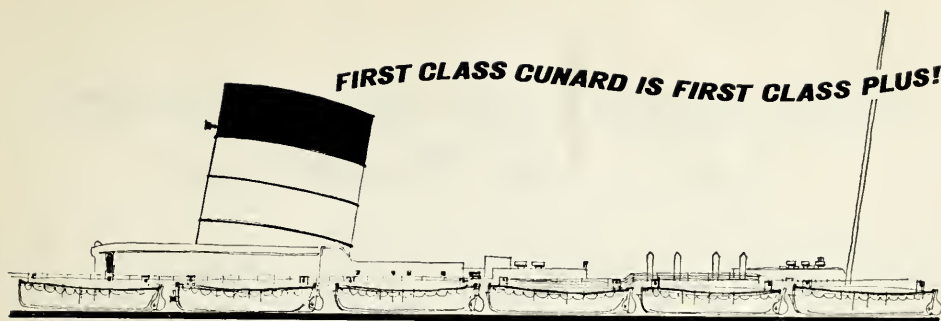
the presiding officer by saying, "The Superintendent asked me just last night, or this morning to perform today". The assignment should be made at least a week in advance.

This spiritual thought need be not more than two-and-a-half minutes in length. It can be an expression of prayer, the spirit of testimony, an instance of sincerity, love, dedication, devotion or service.

The conclusion of the Prayer Meeting is a prayer. The officer presiding calls upon one present to give the prayer. He in effect is leading the group in prayer, praying as though it were in concert, yet not in concert, each one feeling in his own heart that which is being said by the one who is giving the prayer. In the prayer there is first a recognition of our Heavenly Father. This is followed by an expression of thankfulness and appreciation. There should then be a supplication to our Heavenly Father for a blessing, fittingly expressed, having in mind the needs of those who are present. This supplication or petition is in the name of Jesus Christ. The Superintendency can by example indicate an appropriate and sincere form of prayer. Of course the prayer is not to be a set form, but to be an expression from the heart.

Having in mind that the Lord's House is a house of prayer, all members of the faculty should be in their places for the worship service five minutes before the appointed time for Sunday School to begin. This is the same time that the prelude music begins. Each teacher will then be in readiness, with a smile, and a heart full of love and compassion, to receive his or her class members as they come to Sunday School.





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## THE WONDERFUL WORLD OF MIA

BY KATHERINE B. CANNON OF THE YWMIA GENERAL BOARD

# Girls should help the missionary honour his Priesthood

IT is a wonderful thing to be a girl, especially a Latter-day Saint girl, for all the wealth of eternity can be hers. No one but herself can keep her from the highest glory in the Celestial Kingdom. She must live our Heavenly Father's teachings each day. She must help those around her to do the same.

In God's great plan, young people of the same age should enjoy associating together on a social basis. However, there is an exception to this rule: Young boys who are called as missionaries to serve the Lord for a set period of time, are not to socialise during these years in the established sense of the word. Their minds should be on our Heavenly Father's work, and it is the place of all young LDS girls to help, never hinder them.

Missionaries are called of God and set apart as His servants. God tells us "let them go two by two and *thus* let them preach . . ." (D. & C. 52: 10.) Now these choice young people are sent two by two that they might give each other strength and be a witness one for another. They wear the cloak of authority to teach in the name of Jesus Christ, and they have been promised, "And whoso receiveth you, there I will be also. I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up." (D. & C. 84:88.)

This wonderful spirit that these young men and women radiate makes us feel that they are very "special", and we can see that they differ from other young people who do not have this special calling. Our missionaries become very dear to us as they do to all members of the Church and to those people to whom they teach the Gospel.

Many times, as they speak, girls are led to believe that they are interested in them personally, are "in love" with them. **THIS CAN NEVER BE** during the mission years! These young men are called of the Lord and set apart to dedicate a certain number of months to His service. During this time they are relieved of all other responsibilities except of preaching the Gospel of Jesus Christ to the people of the world. The Lord has commanded them to go forth with an eye single to His Glory!

The missionary and his family sacrifice much as he goes into the mission field.

There is only joy and gratitude in all their hearts because of his wonderful call to serve His Heavenly Father. It is a difficult task for these young men in their vigorous youth to subdue and overcome their natural physical inclinations. Yet because of their great love for the Gospel and their knowledge of its truthfulness, they put on the Armour of God and go out into the world as soldiers in the Army of the Lord. They have pledged themselves to follow the rules, and in return they are clothed with the spirit of our Heavenly Father and given this promise: "And, if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God."

To surrender a post in the army can mean to surrender life itself. To do so in the Army of the Lord can mean to give up life eternal. The missionaries love the members for their dedication to the Church. Because of this mutual dedication, singleness of purpose, and interest, it is only natural that the members, contacts, and missionaries should be drawn close together. However, in this there is grave danger. For

instance, young girls often interpret this love and dedication as a personal attraction. **IT CANNOT BE.** This is a missionary's sacred calling, and no young girl in the mission field should cause these young men to waver in their singleness of purpose.

Girls must be strong in their dedication to the Church and help the missionaries honour their priesthood

## 'Keep sweet

"ONE of the Elders who arrived in Liverpool last Saturday morning carried in his pocket a gift from a mother in Utah to her missionary boy in Germany. Accompanying the packet was this simple note:

Quinn:

Keep sweet and clean.

Mother.

"A simple message of six monosyllables; but what a fund of information, refutation and admonition it contains.

"The message tells of a mother whose heart is yearning for the companionship and love of a boy for whose success and happiness she would, if necessary, sacrifice every comfort and need. She probably wrote the message in one of the rooms in which he had oftentimes kissed her, and in which other times, no doubt, as is frequently the case with boys, he had caused her pain. The message is to no one, it is for no one, but her boy. It conveys the innermost desire of a loving mother for a son of whom to be ever justly proud will give her supreme joy. She doesn't wish him

and remember who they are and why they are in the mission field. Every member of the Church prays daily that the missionaries will be protected from harm and evil and that they will fulfill their callings.

It is every mother's prayer that her son might be as pure gold, for gold is the only element which will not mix with another element. While they are missionaries, it is the united prayer of the church members that each and every missionary will be pure gold. Everyone should work hard to have these prayers come true. Missionaries are only human. They are young boys just like your very own brothers. Girls must think seriously about how they would like their brother to be treated if he were called to leave his home and family and dedicate two years of his life to his Heavenly Father's work. They must think how their mother

would worry about him and how all would pray that he be kept from harm.

Being young, he might find it difficult not to waiver at times, especially if he is tempted by the girls. The Lord would surely be disappointed in him if he stepped down, as would his parents, his brothers, his sisters, his friends, the entire Church. Each missionary needs our help and support and our prayers that his glorious calling might be fulfilled. Each missionary needs our help to stand firm and straight in his purpose.

Girls must help to keep them strong and stalwart soldiers as they travel over the battlefields of the world holding aloft their swords of truth and right. The girls' policy must always be to keep themselves aloof and apart from the missionaries emotionally while they are in the service of the Lord, that there will be no temptation

placed in their paths. Girls should never seek to be alone with a missionary. Missionaries should not be invited socially to girls' homes. Even though they are called of God and set apart as His holy servants, they are still only young men filled with all the appetites of youth. How terrible would be a girl's condemnation if she were the reason for a missionary to fail in his duty.

A girl's mission is almost as great as theirs, and she must dedicate herself to help them succeed, remembering always that they are special tools in the hands of the Lord and they cannot function properly without complete dedication of purpose. This is the responsibility of every LDS girl living in a mission field, and our Heavenly Father will bless each one as she helps Him keep these young men in the path of righteousness.

## and clean — Mother'

From an article by President David O. McKay, written when he was the European Mission President, with headquarters in Liverpool.

fame; she doesn't wish him wealth—she wishes him only to 'keep' what in her mind he has always been—'sweet and clean.'

"It is not probable when writing that she thought with Swift that the quality—sweetness—is one of the two noblest things in life. When sending her love across the sea, she was not in a mood to philosophise. All her mother-heart felt was that her boy should be in manhood what he has been in youth—unstained, untainted. The word *sweet* undoubtedly connoted in her mind all the tenderness awakened in her soul when she nursed a bundle of sweetness through babyhood. She heard again his merry laugh as in boyhood, and saw him grow in purity and strength to manhood—still her boy, even when he passed out of his 'teens'; for every true mother is like her who said of her two sons in their twenties: 'You will always be my boys; I cannot call you men.' It was in such light that this mother thought of her boy; we can easily understand why she wrote 'keep sweet and clean' instead of

'try to be sweet and clean.' In one word she said: 'Keep your sweet smile don't get sour and gloomy. Keep your sweet disposition; sullenness and anger only drive the sunshine out of your life.' In brief, she would have him keep always that:

Something sweet

Which follows youth with flying feet.

"And what story does the word 'clean' tell? Did her mind's eye picture a rosy-cheeked baby in laces and ribbons immaculately dressed for the christening; or a laughing, robust lad with hands, face, neck and ears actually clean from the marks of wholesome play? No, we think not. She was looking only at his soul. In her eyes her laddie is as pure as the falling snowflake, unstained by any gross sin. Weaknesses he has shown a-plenty, and errors he has often made; but he has not besmeared his young life with that sin which always brings sorrow into other lives besides the one who is chiefly guilty of it. Physically clean he has always been, and physically clean she knows he will always be. Morally clean also, he has always

been; and morally clean he must ever be. Her boy is a perfect type of energetic youth, conserving strength and vitality for the responsibilities of manhood, fatherhood and true leadership among men. Unknowingly, however, she knew or rather felt that such cleanliness

Is only a negative virtue  
Until it is tried by fire;

And the soul that is worth the  
honour of earth,

Is the soul that resists desire.

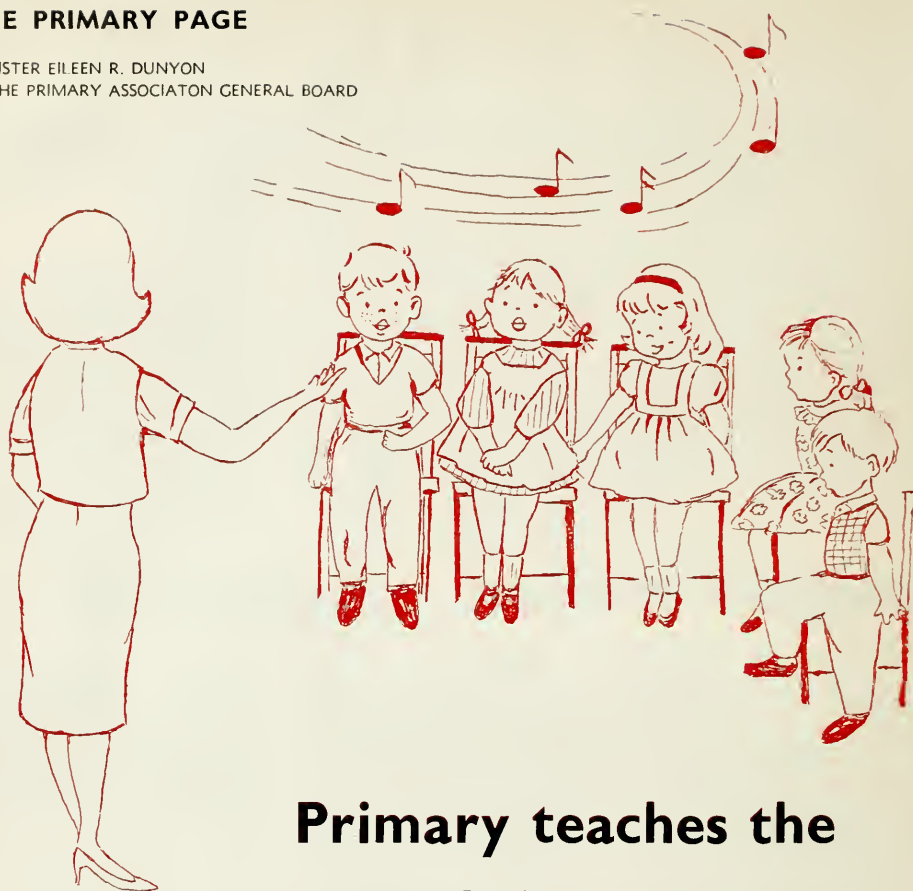
"She saw her boy purified and strengthened by trials overcome and by temptations mastered. She pictured him returning home with an honourable release bearing evidence to what his clear eye and radiant countenance would so manifestly declare—that he had kept himself pure and spotless from the sins of the world, that he had kept 'sweet and clean.'

"Such is but part of the story of that mother's message. It is the message of fifty thousand Latter-day Saint mothers to a hundred thousand boys. It is an important part of the message of the Gospel of Peace."



## THE PRIMARY PAGE

BY SISTER EILEEN R. DUNYON  
OF THE PRIMARY ASSOCIATION GENERAL BOARD



# Primary teaches the Gospel through song

**B**ROTHER MARTINS, president of the branch, parked his car in front of the chapel. He smiled broadly, his eyes crinkled up at the corners and then he began to hum the melody which faintly reached his ears. He remembered years ago when he had attended Primary and had sung that same hymn. As he entered the chapel doors he began singing softly with the children, "Tell me, dear Lord, in thine own way I pray . . ."

He remembered the words of Elder Marion G. Romney who said, "I thank the Lord with all my soul and

bless my teachers that I was taught these songs in my youth. All through the years they have been flowing back into my mind. I have hummed and sung them as I have ridden the range, cultivated the fields, worked as a carpenter, and ridden over interminable miles in my present ministry. By their messages I have been inspired heavenward."

Brother Martins took his place on the stand. It was good to visit Primary and see the children's response to their teachers and the lessons. The chorister stood quietly in front of the children

with her arms folded. She sang softly. Loud enough to be heard but not so loud that the children had a tendency to shout over her voice. Every child sat with folded arms and as the last notes of the song faded each head bowed and in this reverent atmosphere a child stepped to the pulpit as quietly as the thermometer going up and offered the opening prayer. The reverent mood which permeated the chapel told Brother Martins that the purpose of the prayer song had been achieved.

As Primary progressed, Brother Martins listened attentively. Soon three children stood at the front of the chapel. All of the other children were alert and interested. They opened their mouths and with singleness of purpose began to sing. "Oh, somebody had a birthday . . ."

Brother Martins remembered when he had had a birthday in Primary. The children had sung to him, too. Then he had placed his birthday pennies in a box and knew that they would be used for the benefit of other children who were not well. He was drawn from his reverie by the conclusion of the birthday song. How quickly the song was finished. The chorister had not attempted to drill nor practice the children. They had simply and effectively sung a birthday song.

And then it was Singing Time. The branch president had never heard the song before which the children practised, but he was able to sing right along with them because the chorister was well prepared and gave clear, definite instructions.

Brother Martins thought about how she had achieved the co-operation and good results which the Singing Time produced. He thought back over the steps she had gone through to produce a group of happy, singing children who were learning the gospel through music. He decided that the chorister had:

1. Awakened the children's interest in the song by looking at them directly and making a simple, purposeful statement about the song before singing it through for them.
2. Sung the song through twice more. Each time she gave the children a specific reason for listening. They were trying to find the answer to

a question which she asked about the song.

3. Called several children to the front to hold key words which occurred in the song. Then when she sang the song through again she "forgot" these words and the children sang them.
4. Divided the Primary into four groups and let each group sing one line of the song.
5. Sang the song through once more and invited the entire Primary to sing with her. She encouraged them to see how much of the song they could remember without error.
6. Complimented the children sincerely for being such good singers.

When the children were dismissed to go to their classes, Brother Martins

## PARENTS

*"Children have a right to companionship of father and mother and father and mother are under obligation before their Eternal Father to be true to each other and raise those children in light and truth."*

PRESIDENT JOSEPH FIELDING SMITH,  
Council of the Twelve.

\* \* \*

*"The answer to the problem of erring youth cannot be left with the expert and the specialist. It lies in the hands and in the hearts and in the willing spirits of the parents and other interested adults who can bless them and help them meet their problems."*

PRESIDENT MARION D. HANKS,  
First Council of the Seventy.

decided to visit the seven-year-old children. Once again in the classroom he found that the gospel was being taught through music. The purpose of the lesson for that day was to teach the children the principle of forgiveness. The teacher began the lesson by asking, "I will sing to you one of our Primary

songs. Listen to what the song asks our Heavenly Father to help me do."

The children listened intently, their little faces turned towards the teacher, their ears comprehending the meaning of the words. The teacher sang,

*Help me, dear Father, to freely forgive,*

*All who may seem unkind to me ;  
Help me each day, Father to live  
Nearer and nearer to Thee.*

As she finished singing almost every hand shot into the air. Each child knew what it was that our Heavenly Father wanted them to do.

"Music is important," thought Brother Martins. He remembered another Primary day when he had visited the Lihoma class. That year they were using the Gaynote lessons. He remembered their teacher had said, "Girls, notes wiggle their way right into your soul and give you all kinds of feelings. They are really magic. They can change your day from a gloomy day to one of sunshine. You can be magic by bringing the sunshine of music and the light of the gospel into your home. Let's all sing 'Love at Home' together. Then when you go home today, after Primary, ask your family to sing it with you."

Tears filled his eyes as the branch president remembered the sweetness of these young girl's voices when they sang, "There is beauty all around when there's love at home!" Truly these girls had learned a gospel message by singing this song.

It was time for Primary to be dismissed. Brother Martins walked down the hall, passed the closed doors behind which the children were meeting and once again, as he neared the end of the corridor, music reached his ears. This time it was boy's voices. The Trail-builders were singing a round. It was harmonious, pleasing, spine-tingling in its simplicity. The words of the round pierced Brother Martin's soul. Boys who could sing like that would never go far astray. He thought of the meaning of the words which he heard, "For the gospel plan, God gave to man, We praise Thy name. O Lord! \*"

"Yes," Brother Martins reflected. "Primary teaches the gospel. Primary teaches the gospel through song!"

\* Round found in "MIA Let's Sing".

## Bible Stories for Children

BY EMMA MARR PETERSEN

# Servant chooses a wife for his

ABRAHAM and his family journeyed from their home to a place called Hebron, in the land of Canaan. While they were there, tragedy overtook them. Sarah, Abraham's wife, became ill and died. She was 128 years old. Her death was a great shock to Abraham, and he mourned for her. It seemed harder for him because the family at that time was visiting in a strange land.

Sorrowfully, he set about making preparations for her burial. His neighbours were the sons of a man named Heth. Going to them, Abraham said, "I am a stranger among you. Sell me a burial place here that I may bury my dead."

The sons of Heth were touched by Abraham's grief and told him he could have one of their sepulchres and it would cost him nothing. Abraham did not want a borrowed sepulchre. He wanted to own his wife's burial place. After selecting a cave in the field of Ephron, he bought the land surrounding it for four hundred shekels of silver. One shekel is worth about 4s. 9d. in our money. In great sorrow Abraham and Isaac, his son, now grown to manhood, made the cave into a tomb, held a funeral and placed Sarah's body there.

Abraham himself was growing old and knew that it would not be long before he, too, would pass away. He greatly desired one thing before he should die, and that was to see Isaac married well. Then, as now, marriage was very important. Abraham knew

that if his son married a good wife, who worshipped God as he did, he would be happy. The Lord had made many promises to Abraham about his children and they would have to be fulfilled through Isaac. If Isaac were to marry an unbeliever, who did not serve the Lord, he could not be happy. So Isaac must have a good wife who believed in God as he did.

The Canaanites, among whom they now lived, were unbelievers. Isaac must not marry one of them. But Abraham's own people, who lived in the land of Nahor, were faithful to the Lord. It would be well for Isaac to marry a girl from there.

Calling one of his trusted servants, Abraham told him to go to the land of Nahor and here find a young lady who would be suitable for Isaac to marry. He gave the servant precious gifts to present to the girl whom he should find. The trusted man set off on his journey. It was a great task he had to perform to choose a wife for his master's son. It was so great a task that he felt he was not able to do it without the help of the Lord.

He prayed about it, and in his prayer told the Lord that he would stand by the well in the land of Nahor, and wait for the young women to come and draw water. He asked the Lord, "Let it come to pass that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink,' and she shall say, 'Drink and I will give thy camels to drink also,' let the same be she that thou hast

appointed for thy servant Isaac and thereby I shall know."

As he waited at the well, a beautiful young woman named Rebekah came for water. She was a member of the family of Nahor. Carrying her pitcher on her shoulder she came to the well, filled her pitcher, and turned to go back to the house. Abraham's servant ran to meet her, and said, "Let me, I pray thee, drink a little water of thy pitcher." And she said, "Drink, my Lord," giving him the pitcher. She saw the camels standing by and added, "I will draw water for thy camels also." Then she filled the trough for them.

The servant of Abraham was happy, for his prayer had been answered. With the help of the Lord he had found the right girl to be a wife for Isaac. He gave her gold earrings and two gold bracelets, and said to her, "Whose daughter are you? Is there room in thy father's house for us to lodge?"

She replied, "I am Rebekah, the daughter of Bethuel, the son of Nahor. We have both straw and provender enough, and room to lodge in." In gratitude the servant of Abraham bowed his head and worshipped the Lord.

Rebekah ran to the house and told her family what had happened, and showed them her gifts. Her brother Laban went out and invited Abraham's servant into the house, and brought food and straw for the camels. Laban brought water for Abraham's servant to wash in, and the women prepared dinner.



## Church music should bring us closer to God

BY DR. ROBERT CUNDICK  
ORGANIST AT HYDE PARK CHAPEL



Dr. Robert Cundick

# master's son

The servant said, "I will not eat until I have told my errand." They said, "Speak on." Then he told his story how Abraham had desired his son Isaac to marry one of his own people, and not an unbelieving Canaanite; of how he, the servant, had been sent to find the right girl for Isaac, and of his own need for help. He told them of his prayer, and of the answer, and of his belief that Rebekah was appointed by the Lord to be Isaac's wife. Would she accept?

The family talked it over, and after a while said, "The thing proceedeth from the Lord. Take her and go and let her be thy master's son's wife, as the Lord hath spoken."

The servant brought more gifts for Rebekah and gave others to her brother Laban and to her mother. Preparations were soon made for the return journey. Rebekah's nurse and other attendants came with her, and led by Abraham's servant, they journeyed to the place where Abraham lived.

As they came near, Rebekah saw in one of the fields a young man who came forward to meet the caravan. She asked the servant who the young man was. "It is Isaac," was the reply.

Rebekah dismounted from her camel as Isaac approached. The servant told Isaac all that had happened. Soon afterward, Isaac and Rebekah were married in the tent of his own dead mother, and Abraham was grateful to the Lord.

SINCE music is a very important part of a LDS Church service, it is essential that its true function or purpose be clearly understood.

Music in the service centres around hymn singing. The singing of hymns makes it possible for all members of the congregation to actively participate in the service.

The musicians' function is to make this singing as satisfying as possible for the congregation through careful selection of appropriate hymns, agreeable tempi or speed, and flawless playing or directing.

This means that adequate preparation is essential for all faithful church musicians. The Lord, as well as the congregation, deserves our very best efforts.

We must always practice our music for each succeeding service with great care. No musician ever becomes so competent that further improvement cannot be made. If we are to do our very best, it is imperative that we always select music well within the limits of our proficiency.

All church music has but one purpose: to bring us closer to God. In addition to faultless performance, the church musician accomplishes this purpose by selecting music which is conducive to feelings of reverence and meditation. Thus religious music generally provides a proper background for worship rather than being the focus of attention in the service.

It is a means to an end (i.e. worship) rather than an end in itself (i.e. pure musical enjoyment). While pure musical enjoyment can and does occur, it is a by-product rather than the prime purpose for the music. This means that musicians must discourage music that calls attention to itself. The church service is not a place to indulge

in displays of musical technique.

One must also guard against music that has associations foreign to the church. This includes all music which possesses words or stories that are irreligious in intent. One might argue that such music considered apart from its words or stories could be most appropriate, but in fact there is the ever-present danger that the listener will find his thoughts drawn away from the church by these extra-musical associations. The clear distinction made by the great composers of the past between their sacred and secular styles of composition is most apparent to even the casual listener.

Since music in the church is only justified inasmuch as it enhances true worship, it is apparent that it must not be displeasing to the congregation. This forms a major source of contention in those cases where the church musician's musical standards are higher than those of the congregation.

In such cases the musician must exercise great restraint and judgment in gently leading the congregation to an ever deepening knowledge of truly significant music. If the worshipper becomes irritated by the music, the musician has failed in his true purpose.

With a constant attitude of prayer and humility and an unselfish dedication to excellence, an LDS Church musician cannot fail to triumph in the challenge of providing appropriate music for his creator. His potential contribution to the church service is of inestimable worth and his personal rewards are correspondingly great.

## News from Stakes and Missions

### SCOTTISH MISSION

#### New Chapel at Ayr

PRESIDENT Mark E. Petersen, of the Council of the Twelve, presided over the Thanksgiving Service at the opening of the new chapel in Ayr, Scotland.

More than eleven hundred saints, missionaries, and contacts packed the chapel, lounge, cultural hall, and stage, and many stood along the walls during the inspiring service. Included in the service were remarks by Brothers Albert Stirling and James Morse, of the Building Department; President William McKittrick, President of the Ayr Branch; and President David B. Haight, President of the Scottish Mission.

Ayr is the birthplace of Robert Burns, the famous Scottish poet, and is one of the prettiest and most popular of Scotland's many resort towns. When President McKay came to Scotland, to organise the Glasgow Stake, in the summer of 1962, immediately after alighting from the plane, he asked to be driven to Ayr and the surrounding area to see the country about which Robert Burns wrote.

Approximately twenty more chapels are now either underway or about to be started in Scotland. This building, the second to be opened, should prove to be one of the outstanding landmarks in Ayr and will help to introduce many people to the Church of Jesus Christ of Latter-day Saints.

\* \* \*

#### Christmas Concert

MORE than seven hundred people packed the Woodside Halls in Glasgow to see an original musical-comedy produced by the Scottish Mission Mutual Improvement Association.

The cast included almost one hundred Scottish saints who spent weeks at rehearsals perfecting their skits, songs, and dances, which were all tied



Above: The new chapel at Ayr, the second to be completed in Scotland. The first was at Drumchapel (below).



together into a Christmas theme entitled "The Greatest Gift Ever."

The script was written by Elder David Hammarstrom. Original costumes were made under the direction of Sister Ruby Haight, wife of the Mission President. The production

consisted of a series of musical skits interrupted by comedy and dance routines, along with special musical numbers.

The stars of the production were Brother and Sister Tony Belkus, of the Bellahouston Branch. However, al-



Missionaries of the British Mission gathered for their Thanksgiving Dinner at the Epsom Chapel.

most every branch in the mission was represented in the cast. Many of the people in the audience were investigators and contacts of the saints and missionaries, who came to enjoy this Christmas presentation and were amply rewarded by a rich experience in entertainment and in the spiritual message that the production created.

This is the first original production that has been produced by the MIA in the Scottish Mission and with the real tremendous success of both the numbers of people enjoying it and the dedication of those participating in the production, more have been planned along with such events as a Gold and Green Ball, Spring Sing, and other MIA sponsored activities.

\* \* \*

## Missionary Conference

**M**ORE than seven hundred local and full-time missionaries gathered together in the McLellan Art Galleries, in Auchiehall Street, in Glasgow, for

the first all-missionary conference held in the Scottish Mission.

The programme was highlighted by demonstrations by "local" missionaries on how they teach their contacts. Also, remarks were made by the Scottish Mission Presidency, President David B. Haight, James H. Pingree and C. Devon Blad, and President Archibald Richardson, of the Glasgow Stake.

President Blad is directly in charge of all of the local missionaries. The local missionaries in the Scottish Mission comprise over six hundred saints, all of which have been set apart. They teach their contacts, swelling the number of converts far beyond that which could possibly be reached by just the full-time missionaries, alone.

The enthusiasm shown by the local missionaries at this conference is only equalled by that which they show when they teach the Gospel.

## SUNDERLAND STAKE

### Young member killed

**M**EMBERS of the Middlesbrough Ward, Sunderland Stake, were deeply shocked to learn of the death recently of Arthur Edwin Hunte, aged 24, one of their most active members. He had been driving back, with three companions from his unit, to the Army camp in Dorset to which they were attached, when their car crashed head-on into a 12-ton lorry near Nottingham. All four were killed instantly.

Brother Hunter joined the Army (Royal Signals) eighteen months ago and had been promoted to L/Corporal. He regularly travelled home at weekends to take part in Church meetings and, in fact, was one of the speakers at Sacrament Service several hours before his death.

Prior to joining the Army he held the positions of 2nd Counsellor in the Branch Presidency, MIA Superintendent, and Teacher Trainer, all of which he carried out with a characteristic energy and love which endeared him to both young and old.



## A CLOSING THOUGHT

BY PRESIDENT MARK E. PETERSEN

# ‘He that soweth discord’

WHEN the wise man of old listed things the Lord hates he included among them :

“A proud look, a lying tongue . . . an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

Sowing discord among brethren, of course, includes the lying tongue, the

heart that deviseth wicked imaginations, feet that be swift in running to mischief and false witness.

One cannot spread discord among brethren unless he is tainted with at least some of these evil traits.

When it is remembered that the Lord made one of His Ten Commandments the injunction against bearing false witness, it is no wonder that He lists this evil here as one that He hates.

Unity of the faith is vital in the Lord’s true Church. Unity among brethren is likewise essential. The Saviour commanded His ancient disciples to be one, even as He and His Father are one. In our day He has said that “Except ye are one, ye are not mine.”

Is it any wonder then that He hates those who would create disunity and discord in circles where He commands that there should be love and united understanding?

**THOSE WHO SPREAD** discord among brethren (and sisters too for that matter for we interpret “brethren” as a general term here) might be those who speak against the brethren or sisters while within their own family group. As a father or a mother denounces or criticises those in authority it spreads to the children, and they in turn become disaffected. The children are “brethren” in this sense too, and discord is spread among them in this way. Should they not be protected?

Out of jealousy discord may arise from disappointment over appointments of local officers with which we may not agree and refusal to sustain them.

Some are critical of the financial policies of the Church and refuse to contribute to building and other funds. As they raise their voices against such projects they “spread discord among brethren” and disaffection results.

There are those who “run around the ends” to whisper to presiding officers about others in a group. Their tattling may or may not be true, but the manner in which they act spreads discord among the brethren.

This is a form of gossip, again which may or may not be correct. Gossip destroys reputations, blackens names, injures feelings, causes bitterness and

strife, at times divides previously united groups into factions, and breaks hearts and shatters nerves.

**DOES ANYONE** have a right to inflict such torture upon his fellows? How far it is from the second great commandment which would have us love our neighbour as ourselves ! What a departure from the Golden Rule which would have us do to others as we would be done by !

Can we see why the Lord hates those who spread discord among brethren? Can we see that those who do so in all probability are guilty of the other things listed there also—lying, false witness, devising wicked imaginations (or plans), and having feet that run swiftly to mischief?

When the Lord taught the Nephites that the spirit of contention is the spirit of the devil He spoke of this type of sin. Spreading discord is creating contention, and it is done by the spirit of Satan.

If people could but learn to live the Gospel, and take seriously the doctrines of the Saviour with respect to our attitude toward our neighbours, all would be so much happier.

But not only is happiness involved here—salvation is too. Can anyone be saved if what he does is hated by the Lord? When the Lord hates false witness and mischief as He does, do we promote our sacred destiny if we indulge in it?

The Saviour said that the first and great commandment is that we love and serve God with all our heart, mind and strength. He said the second is like unto it in importance—Love thy neighbour as thyself !

People who would never think of smoking a cigarette, or even drinking a cup of coffee, at times do not hesitate to blacken someone else’s name. But which is worse? Is drinking coffee more abhorrent than character assassination?

It may not be right to attempt to say that one commandment is more important than another, for they all form a part of the over-all pattern of the Gospel, but certainly some carry more severe penalties than others.

How many sins are worse than a disruption of the work of God by sowing discord among brethren?



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## TITHING IS DIVINE

THE Law of Tithing is divine. Since it is, Latter-day Saints everywhere should make every effort to keep that commandment.

Many suppose that it is a great sacrifice to pay their tithing. Some say they are poor, and can hardly meet their daily obligations, that they would have to go without essentials if they paid their tithing, and they ask: "Should we leave our bills unpaid, just to pay our tithing? Varied are the comments and excuses.

Just a little reflection would be most profitable to all.

Let us ask ourselves if tithing is an impossible law, even for poor people. Is it really? Does God ask the impossible of us in anything? Was he unfair to the widow who had but a mite?

Is not tithing a test of faith? When we make excuses, saying how difficult it is for us to pay, are we not demonstrating that our own faith is being tested by it?

Why does God test us? In some way he tries every soul. He even says that those whom he loveth he chasteneth. That, too, is a trial.

But we know he loves us, and that he is testing us to see if we really love him. Should we not all the more endeavour to serve him and prove our devotion by our obedience?

Tithing is a test. It will measure our faith. But it is not without a promise, for the Lord through his ancient servant Malachi said that if we will but pay our tithes and offerings, he will open the windows of heaven and pour out such blessings upon us that we can hardly contain them. Is it worth enduring the test?

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FRONT COVER: President and Sister William Bates,  
Manchester Stake President

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## THOUGHTS FOR YOUR TALKS

### MISSIONARIES

"I appeal to those parents whose children are not yet old enough to fill missions to set about now to teach and train and to prepare them in mind and in attitude to accept the call so that they might go forward as ambassadors of the Lord."—President N. Eldon Tanner, First Presidency.

### PEACE

"We know that the Gospel of Jesus Christ, of which this Church is the repository, is the one and only way to peace. We know that if the people of the world would accept it and live it, we would have peace in all the world."—Elder Marion G. Romney, Council of the Twelve.

### GOOD WORKS

"You never know how much good you can do until you try. You never can judge the consequences of your work."—Elder Gordon B. Hinckley, Council of the Twelve.

### APOSTASY

"What causes intellectual apostasy? Why do learned men sometimes lose their testimony? Principally out of vanity and pride. They want to impress others with their learning. To put it indelicately, it is the problem of the swelled head."—Elder Theodore M. Burton, Assistant to the Council of the Twelve.





From the Pen of the

# Jesus Ch

BY PRESIDENT DAVID O. McKAY

*... Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him. (Mark 16:16.)*

**T**HROUGHOUT Christendom we celebrate at Easter the greatest event of all history—the resurrection of Jesus Christ. On the reality of that event in the minds of the apostles, the beginning of early Christianity was founded. For over four thousand years man had looked into the grave and had seen only the end of life. Of all the millions who had entered therein, not one had ever returned. “There was in all earth’s area not one empty grave. No human heart believed, no human voice declared that there was such a grave—a grave robbed by the power of a victor stronger than man’s great enemy, death.”

It was, therefore, a new and glorious message that the angel gave to the woman who fearfully and lovingly had approached the sepulchre in which Jesus had been buried: “. . . Ye seek Jesus of Nazareth, which was cruci-

“Touch me not; for I am not yet ascended to my Father.”  
The Resurrected Christ, drawn specially for the “Millennial Star” by Elder Jerry Harston, of the British Mission.

**Prophet**

# Christ is Risen

fied; he is not here: . . .” (Mark 16:16.)

If a miracle is a supernatural event, whose antecedent forces are beyond man’s finite wisdom, then the resurrection of Jesus Christ is the most stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

The resurrection is a miracle, however, only in the sense that it is beyond man’s comprehension and understanding. To all who accept it as a fact, it was but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. Some day man’s enlightenment may bring this momentous event out of the dusk of mystery into the broad day of understanding.

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew, because their eyes beheld, their ears heard, their hands felt the corporeal presence of the Risen Redeemer.

At Jesus’ death, the apostles were stricken with gloom. When he lay dead their hopes all but died. Their intense

grief, the story of Thomas, the moral perplexity of Peter, the evident preparation for a permanent burial, combine to illustrate the prevalence of a fear that the redemption of Israel had failed.

Notwithstanding the often-repeated assurances of Christ that he would return to them after death, the apostles did not seem fully to comprehend it. At the crucifixion, they were frightened and discouraged. For two and a half years they had been upheld and inspired by Christ’s presence. But now he was gone. They were left alone, and they seemed confused, fearful, helpless; only John stood by the cross.

The world would never have been stirred by men with such wavering, doubting, despairing minds as the apostles possessed on the day of the crucifixion.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept, his Messianic mission fulfilled. In the words of an eminent writer, “The final and absolute seal of genuineness has been put on all his claims, and the indelible

stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of their Risen, Glorified Lord and Saviour.”

On the evidence of these unprejudiced, unexpectant, incredulous witnesses, faith in the resurrection has its impregnable foundation.

The first of these witnesses to record his testimony was Mark. Undoubtedly he was in the presence of the Saviour when he was a boy in his teens. He does not himself recount any appearance of the Risen Lord, but he testifies that the angel at the tomb announced the resurrection, and promised that the Lord would meet his disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in the history of man the words, “Here lies,” were supplanted by the divine message, “He is Risen.”

No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb. To him the resurrection was not questionable—it was real. The appearance of his Lord and Master among men was a fact established in his mind beyond a shadow of a doubt. To the proclaiming of this

truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

Another who recorded the testimony of eyewitnesses was Luke, who interviewed and recorded the declarations of those "who from the beginning were eyewitnesses and ministers of the Word." He avers that he "accurately traced all things from the very first," so that he might "write them in order." This means that Luke obtained the testimony of these "eyewitnesses" directly from themselves and not from previous narratives.

With equal assurance as to their accuracy we can accept his statements and witness in regard to Peter's and Paul's, and other apostles' testimonies regarding the resurrection, "To whom also he [Christ] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

In the oldest, authentic document in existence relating or testifying to the resurrection of Christ, we have the personal testimony of Paul who declared unto the Corinthians:

*For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

*And that he was buried, and that he rose again the third day according to the scriptures;*

*And that he was seen of Cephas, then of the twelve:*

*After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*

*After that, he was seen of James; then of all the apostles.*

*And last of all he was seen of me also, as of one born out of due time.*

*For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. (1 Cor. 15:3-9.)*

The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other apostles who accepted the resurrection not only as being literally true, but as the consummation of Christ's divine mission on earth.

Eighteen hundred years after Jesus died upon the cross, Joseph Smith declared:

*... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.*

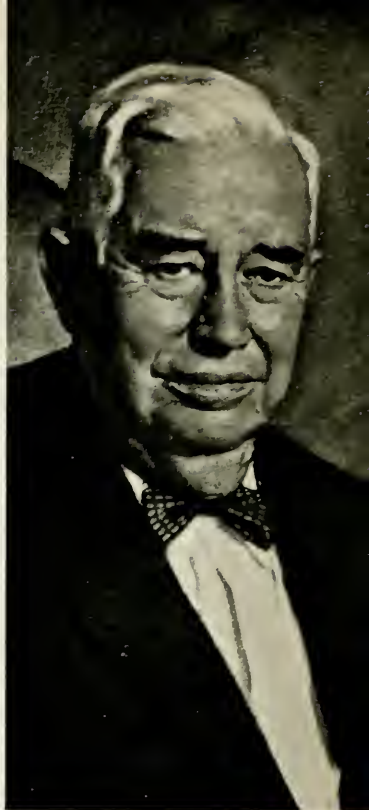
*It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him! (Joseph Smith 2:16, 17.)*

Resurrection and spring are happily associated, not that there is anything in nature exactly analogous to the resurrection, but there is so much which suggests the *awakening* thought. Like the stillness of death, old winter has held all vegetable life in his grasp, but as spring approaches the tender, life-giving power of heat and light compels him to relinquish his grip, and what seems to have been dead comes forth in newness of life, refreshed, invigorated, strengthened after a peaceful sleep.

So it is with man. What we call death, Jesus referred to as sleep. "Lazareth sleepeth," he said to his disciples. "The damsel sleepeth," were his comforting words to the bereaved and sorrowing parents of a little girl. Indeed, to the Saviour of the world there is no such thing as death—only life—eternal life. Truly he could say, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

With this assurance, obedience to eternal law should be a joy, not a burden, for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and his laws brings life.

May each recurring Easter emphasize this truth and fill our souls with the divine assurance that Christ is truly risen, and through him man's immortality secured, and may the day soon dawn upon the world when the manifestations of brute force and the false ideal that might makes right be supplanted by the charitable, peace-loving spirit of the Risen Lord.



IN the Passover chamber, the Lord said, "... I am the way, the truth, and the life: No man cometh unto the Father, but by me." (John 14:6.) At various times in his mission, he added the word "light," so that in its complete form it stands, "I am the way, the truth, the life and the light".

I remember that at the time of the raising of Lazarus, the Lord said, in response to a statement from Martha: "... I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?"

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world". (John 11:25-27.)

The Saviour, the Book tells us in Acts, remained on the earth after his



## JESUS CHRIST IS RISEN : 2

# ‘I am the RESURRECTION, and the LIFE’

BY J. REUBEN CLARK, JR.  
WHO AT THE TIME OF HIS DEATH  
WAS A MEMBER OF THE FIRST PRESIDENCY

resurrection for forty days, during which time he worked and preached and, I would assume, assisted in setting in order his Church.

But I thought that I might run over, so far as my memory serves me, a few of the visual demonstrations that were given in those early days of the Resurrected Christ. You remember that an earthquake came before the break of day and rolled back the stone from the sepulchre. We are not given an account as to how the Saviour came from the sepulchre except that we read that the burial clothes were left in the sepulchre itself.

You remember that Mary Magdalene was the first, even before the dawn broke, to go to the sepulchre. Seeing it open, she rushed to tell Peter and John. They not realising, not understanding, not knowing what to

look for, rushed to the sepulchre and found it empty.

Shortly after that the women came with spices because there had been no time on the previous Friday night properly to prepare the Christ for his burial. They did not understand that he was to be resurrected on the morning of the third day, for they came on that morning properly to dress and prepare the body for burial. Mary Magdalene was with them and Mary the mother. You recall that while he forbade Mary, to whom he had already shown himself, to touch him, he permitted the women to hold his feet.

They saw him. They heard his voice. They knew he was resurrected.

A little later on that day, two of the disciples were on their way to Emmaus. The Saviour joined them. He

seemed to be uninformed about what had happened in Jerusalem which seemed to have been common talk in Jerusalem by that time, and they talked a bit about that. The Saviour did not appear apparently to them as he had appeared before his resurrection. So he went along with them and began to tell them all about it, who he was, and began to repeat the scriptures to them. Coming to an inn they invited him in with them. They went in, sat down, preparing to eat. He broke bread and offered it to them. Then they recognised for the first time who he was, and he vanished.

That night the ten—there were only eleven altogether now because Judas had committed suicide—were sitting in a room together and suddenly the Saviour stood among them. They were frightened. They thought he was a

spirit. He said, "... Why are ye troubled? ... Behold my hands and my feet, that it is I myself: Handle me, and see; for a spirit hath not flesh and bones, as ye see me have". (Luke 24: 38-39.) They had thought he might be a spirit.

And then he asked them—and this has always been interesting to me—he asked them for food—they were at dinner—and they gave him broiled fish and honeycomb, and he ate—a resurrected being ate of these earthly foods.

Thomas was not there, and Thomas said that he would not believe if he could not touch the Saviour to be sure. Eight days following, the apostles were all together again, this time Thomas with them, and the doors being shut, so the record says, the Saviour suddenly appeared in their midst and addressing himself to Thomas, with his unbelief, invited an examination of his body. "Reach hither thy hand", said he, "and thrust it into my side: ... Whether Thomas did as he was bid or not, is not clear, but at the end of it, Thomas said, "My Lord and my God". (John 20: 26-28.)

Thereafter, or on that same day, he had shown himself to Peter as was disclosed in the report which was made by these disciples who had seen him on their way to Emmaus.

He appeared to the disciples and talked with them thereafter, particularly on the occasion when Peter and six others of the apostles, apparently, decided that they would go fishing, that everything was over. So they went fishing. You will all remember, I am very sure, the incidents of that fishing trip. The apostles had fished all night and caught nothing. As they neared the shore of the sea of Galilee they saw a figure on the shore by a fire. The figure asked them if they had caught any fish. They answered no. Then said he, "Cast the net on the right side of the ship", which they did, and it was filled with fish. Then John perceived that this was the Lord and so told the group.

Peter, the impetuous Peter, who sometimes apparently talked before he thought, cast himself over the side of the boat, having first wrapped himself with his coat, for he was naked and did not want to appear before the

Christ in that kind of condition—which carries its lesson, I think, as to chastity and morality and modesty—and he hurried to the shore. They all went to the shore. They found there the Lord whom they then recognised. He had already prepared something to eat and invited them to partake of it.

It is not at all clear to me whether or not the Lord ate at that time, though the inference might be that he did.

That was the time when he questioned Peter a bit, "Simon, son of Jonas, lovest thou me more than these?" referring, I assume, to the fish and the food. "Yea, Lord; thou knowest that I love thee ..."

"Feed my lambs". (*Ibid.*, 21: 15-16.)

The second inquiry came and the same answer, except that at this time the Lord said, "Feed my sheep". And even a third time did this question come, and the third time Peter, with what quite evidently was something of irritation, said, "Lord, thou knowest all things; thou knowest that I love thee".

"Feed my sheep". (*Idem*, 17.)

A great lesson in three words of the mission and duty of the Church then under organisation and which has been the obligation and the duty from that day until now of those who possess the priesthood of God, as we do.

Finally, he called them together again on a mount in Galilee, the disciples, and at that time he gave them the great commission, "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned". (Mark 16: 15-16.)

I bear the testimony to the truthfulness of the gospel, that God lives, that Jesus is the Christ, that the Prophet Joseph was a prophet raised up under his direction, who with his authorities through the revelations of our Heavenly Father, founded the Church. I bear my testimony that the same Spirit and the same power and the same authority with which he, the Prophet Joseph, was invested, now exists in the Church and has, since its foundation.

## JESUS CHRIST IS RISEN : 3

# ‘... blessed a not seen, and

BY ELDER HOWARD W. HUNTER  
OF THE COUNCIL OF THE TWELVE

ON the evening of the day of the resurrection, Jesus appeared and stood in the midst of his disciples in the closed room. He showed them his hands through which had been driven the nails and his side which had been pierced by the spear. Thomas, one of the twelve, was not present when this happened, but the others told him they had seen the Lord and that he had spoken to them.

No doubt Thomas had been deeply shaken by the events of the past days. His love and devotion to the Master cannot be questioned, but the flame of faith had burned low and had grown cold. The tomb was empty, this he knew. Mary Magdalene and the other women and Peter and John had been there. Jesus later appeared to Mary in garden, and she told the disciples of this event as she had been commanded. That very day the Risen Master had walked with Cleopas and his companion down the road to Emmaus and had also appeared to Simon Peter in Jerusalem. In spite of these evidences, Thomas was sceptical, and he said to the disciples:

"... Except I shall see in his hands  
the print of the nails, and put my finger

# re they that have yet have believed'



*into the print of the nails, and thrust my hand into his side, I will not believe."* (John 20:25.)

This statement of Thomas has caused him to be remembered down through the ages and his name placed with the sceptics, the doubters, and the fainthearted; with those who will not believe until they see. In a sense, Thomas represents the spirit of our age. He would not be satisfied with anything he could not see, even though he had been with the Master and knew his teachings concerning faith and doubt. Jesus had said:

*"O thou of little faith, wherefore didst thou doubt?"* (Matt. 14:31.)

*"... Why are ye so fearful? How is it that ye have no faith?"* (Matt. 4:40.)

*"... If thou canst believe, all things are possible to him that believeth."* (Ibid. 9:23.)

*"... According to your faith be it unto you."* (Matt. 9:29.)

All of these things Thomas well knew, but his personal faith had been dimmed by a great disappointment. Faith does not take precedence over doubt when one must feel or see in order to believe.

Thomas was not willing to stand on

faith. He wanted positive evidence of the facts. He wanted knowledge not faith. Knowledge is related to the past because our experiences of the past are those things which give us knowledge, but faith is related to the future—to the unknown where we have not yet walked.

We think of Thomas as one who had travelled and talked with the Master, and who had been chosen by him. Inwardly we wish that Thomas could have turned toward the future with confidence in the things which were not then visible, instead of saying in effect, "To see is to believe."

It must have saddened the heart of the Saviour, but this had happened before. Within the past few days Judas had betrayed him, Peter had denied him, and now Thomas doubted him.

A week later, the disciples were again together in the same house in Jerusalem. This time Thomas was with them. The door was closed, but Jesus came and stood in the midst of them and said, "... Peace be unto you.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless,

but believing." (John 20:26-27.)

The record does not indicate that Thomas accepted this invitation—this loving rebuke by the Lord. Thomas could see the print of the nails and the wound of the spear. He only answered "... My Lord and my God." (Ibid. 20:28.) Now he believed, but Thomas had missed the highest form of faith.

*"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."* (Ibid. 20:29.)

This occurrence stands as one of the great lessons of all times. Thomas had said, "To see is to believe," but Christ answered: "To believe is to see."

Faith has always been a necessary condition of a righteous life. As we read through the books of the Old Testament, we are impressed by the faith that motivated the prophets and righteous men, the saints of old, to endure the trials which came to them. The books of the New Testament are replete with the teachings of the Saviour concerning faith and examples of the effect of faith in the lives of individuals. These writings also set



forth the disappointment and tragedy that come where faith is lacking.

There are many things which are invisible to our senses and not subject to positive proof. The scientific approach to proof is by experimentation in the laboratory. The result of this scientific method has a greater influence upon our thinking than we realise, because it produces positive proof resulting in knowledge. We cannot overlook the great good this approach by science has upon the lives of persons, but how about those things which lie outside of the realm of positive, tangible proof? This question brings us to the higher law. It is through the assurance that comes from faith.

The classic example of faith is ascribed to the Apostle Paul in his Epistle to the Hebrews: "*Now faith is the substance of things hoped for, the evidence of things not seen.*" (Heb. 11:1.)

This statement does not presuppose a perfect knowledge, but describes faith as that which gives one an assurance or a confidence in things which are yet in the future. These things may be in existence, but it is through faith they are realised. Faith gives a feeling of confidence in that which is not visible or susceptible of positive proof.

It would appear that Thomas had lost his confidence in the future. He looked to the past. He wanted proof of that which was not then visible. Those who lose or lack faith, live in the past—there is loss of hope for the future. What a great change comes into the life of one who finds an abiding faith to give assurance and confidence.

If we turn back to the ninth chapter of John, we read of another incident that took place in Jerusalem in which a man who had been born blind received his sight. It was the Sabbath day, and Jesus was apparently in the vicinity of the temple when he saw the blind man, and his disciples asked him:

*"Master, who did sin, this man or his parents, that he was born blind?"*

*"Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.*

*"I must work the works of him that sent me, while it is day: the night*

*cometh, when no man can work.*

*"As long as I am in the world, I am the light of the world."* (John 9:2-5.)

Jesus then spat on the ground and made clay of the spittle mixed with the dust of the earth. He anointed the eyes of the blind man with the clay and told him to go wash in the pool of Siloam. If this had been Thomas, would he have gone as he had been commanded or would he have asked the question: "What good can come from washing in the stagnant waters of that dirty pool?" or "What medicinal properties are there in saliva mixed with the dust of the earth?" These would seem to be reasonable questions, but if the blind man had doubted and questioned, he would still be blind. Having faith, he believed and did as he was directed. He went and washed in the pool and came back seeing. To believe is to see.

A miracle had taken place. A man who had been blind from the day of his birth was caused to see. The neighbours and the Pharisees were astonished and asked how it happened.

*"He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the*

*pool of Siloam, and wash: and I went and washed, and I received sight."* (Ibid. 9:11.)

It was the Sabbath day when Jesus made the clay and opened the eyes of the blind man. Some of the Pharisees said he could not be a man of God because he did not keep the Sabbath day. Others asked how a man who was such a sinner could perform a miracle. Even though they could see, they would not believe. The blind man was asked: "What sayest thou of him?" He answered: "He is a prophet." Still they did not believe and called the parents of the blind man and asked them: "Is this your son, who ye say was born blind? How then doth he now see?" His parents were afraid to answer for fear of being put out of the synagogue if they should confess that the one who performed the miracle was Christ, so they said, "He is of age; ask him." And the blind man said, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." They said to him, "Thou art his disciple," and they shut the door of the synagogue against him. (See Ibid. 9:14-34.)

When Jesus heard that the blind man

---

## TESTIMONY OF PAUL

**Now is Christ risen from the dead,  
and become the firstfruits of them  
that slept.**

**For since by man came death,  
by man came also the resurrection  
of the dead.**

**For this corruptible must put on incor-  
ruption.  
and this mortal must put on immor-  
tality . . .**

**O death, where is thy sting?  
O grave, where is thy victory?**

**I COR. 15: 20-21, 53, 55**

had been cast out, he found him and said:

*"... Dost thou believe on the Son of God?"*

*"He answered and said, Who is he, Lord, that I might believe on him?"*

*"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee."*

*"And he said, Lord, I believe. And he worshipped him."*

*"And Jesus said, For judgment I am come into this world, that they which see not might see; and they which see might be made blind." (Ibid. 9:35-39.)*

The blind man believed and was permitted to see. Thomas refused to believe until after he could see. The world is full of Thomases, but there are many like the blind man of Jerusalem. Missionaries of the Church meet both of these every day as they carry their message to the world, the message of the restored gospel of Jesus Christ. They bear witness to the fact that God lives, that Jesus is the Christ, that God has spoken to his children in these latter days, that there is a prophet of God on earth today, that the gospel has been restored in its fullness. Some believe, have faith, and are baptized. Some will not accept because they cannot see or feel.

There is no positive, concrete, tangible evidence that God lives, yet millions have a knowledge that he does through that faith which constitutes the evidence of things unseen. Many say to the missionaries, "I would accept of baptism if I could believe that Joseph Smith was visited by the Father and the Son." For this fact there is no positive, concrete, tangible evidence, but to those who are touched by the Spirit, faith will stand in the place of such evidence of things unseen. Remember the words of the crucified Master as he stood before Thomas:

*"... blessed are they that have not seen, and yet have believed." (Ibid. 20:29.)*

To believe is to see.

I add my witness to the testimonies of the thousands of missionaries that God does live, that Jesus is the Saviour of the world, that those who will believe through faith will be caused to see.

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# '... he that believeth in me, though he were dead, yet shall he live'

BY MILTON R. HUNTER, OF THE  
FIRST COUNCIL OF SEVENTY

*"If a man die, shall he live again?"*  
(Job 14:13.)

FROM the beginning of human history, millions and millions of people in all nations of the earth have been confronted with this question. Deep in the heart of every person is the desire to live—not only to live a long time here in mortality, but also to rise from the grave. To have immortality, or to live for ever, is an innate desire or belief in the hearts of all mortals.

Religions that have offered great satisfaction to the worshippers are those that have had strong doctrines of the immortality of man. Especially in times of sorrow and bereavements have they been able to offer comfort to those in distress.

Christianity has as its centre a real, historical Personage—a Saviour-God—in Jesus the Christ, the Only Begotten Son of the Eternal Father. All the pagan rivals of Christianity had mythological saviour-gods. According to their myths, some of the pagan gods were not entirely moral. Thus Christianity had a great advantage over all contemporary religions.

Jesus taught, "I am the light and the

life of the world." (3 Nephi 11:11; see also John 8:12.) "I am the resurrection, and the life." (John 11:25.) "In him was life; and the life was the light of men." (*Ibid.*, 1:4.)

In him we find life and that eternally; and for this purpose he came into the world.

These marvellous teachings can be illustrated by the example of the death of Lazarus. As you recall, he was the brother of Martha and Mary whom Jesus loved greatly. On a certain occasion, Lazarus became very ill. The sisters sent word to Jesus to come. He procrastinated his coming. Lazarus died and was buried. Four days later Jesus arrived. Martha heard that he was coming and ran out to meet him. She said:

*"Lord, if thou hadst been here, my brother had not died."*

*"Jesus saith unto her, Thy brother shall rise again."*

*"Martha saith unto Him, I know that he shall rise again in the resurrection at the last day."*

*And then Jesus made this memorable and marvellous statement:*

*"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

*And whosoever liveth and believeth in Me shall never die. Believest thou this?"* (*Ibid.*, 11:21, 23-26.)

Martha answered, "Yea, Lord. . . ." And furthermore she said, "But I know, that even now, whatsoever Thou wilt ask of God, God will give it thee." (*Ibid.*, 11:27, 22.)

Mary arrived about this time with ideas similar to those which had been expressed by Martha.

Jesus asked to be taken to the grave where Lazarus was buried. When they arrived at the grave, the Master told those present to take the stone from the mouth of the cave in which Lazarus' body had been placed. Jesus' spirit groaned deeply within Him, and then He prayed in sincerity and humility to His Father. After praying, "he cried with a loud voice, Lazarus come forth." (*Ibid.*, 11:43.) Although Lazarus had been dead for four days, he came from the tomb. This marvellous event gives definite evidence that if a man die, he is not dead—he will live again.

On several occasions during Christ's ministry, He raised the dead, thereby giving additional evidence that man will live again.

On a beautiful Sunday morning,





about this time of the year, according to the Gospels of Matthew, Mark, and Luke, at the break of day Mary Magdalene, Mary the mother of the Lord, and other women whom Jesus loved, went to the sepulchre where the Master's body had been laid to anoint His body with spices. They desired to give His body a more proper burial. Upon arriving at the tomb, they found that the huge rock had been rolled away and the door was open. They entered the sepulchre and saw a young man—an angel—sitting there. He was

"... clothed in a long white garment. ....

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here. . . ." (Mark 16:5-6.)

They left the sepulchre, hurried back to Jerusalem, and reported the resurrection of Jesus to Peter and John. According to the Gospel of John, these two apostles ran to the tomb, and Mary Magdalene followed. As Peter and John entered the sepulchre, they found it empty. They also found the burial clothing folded neatly. And then the apostles left the sepulchre and returned to Jerusalem.

But Mary Magdalene lingered near

the door of the sepulchre weeping bitterly. She felt the presence of somebody near who she thought was the caretaker of the garden. The Personage near said,

"Woman, why weepest thou? whom seekest thou?"

And she said,

"Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." (John 20:15.)

And then in His affectionate and beautiful way, Jesus said, "Mary." She recognised the voice of the Master. She brushed her tears away and, running towards Him, exclaimed, "Rabboni." As she was about to embrace Him, the Master said,

*"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."* (Ibid., 20:17.)

Thus Jesus Christ had come into mortality and had fulfilled the purpose for which He had been foreordained. He had shed His blood for the sins of the world both in Gethsemane and on the cross. Now He had broken the bands of death, thereby becoming the first-fruits of the resurrection. As He

## O Lord of Life

O Lord of life, whose love unknown  
Hath nailed Thee to the bitter tree,  
Hear Thou the prayer I make to Thee,  
Kneeling in shame before thy Cross  
alone.

\* \* \*

Thou saidst, "Leave all and follow me,"  
I heard, and to the stony track  
Thy feet had trod, I turned, Alack!  
I found it rough. Smooth highways beckoned me.

\* \* \*

Thou saidst, "My Son, take up my Cross."  
I heard, and stopped to lift. Alas!  
Heavy the load, I let Thee pass  
And turned to lighter tasks. Mine, Lord, the loss.

\* \* \*

Thou saidst, "Wilt thou but watch one hour—  
One hour with me? 'Tis all I ask."  
Gladly I chose this easier task,  
To find my sloth had robbed me of the power.

AUTHOR UNKNOWN

rose from the grave, so shall all people who live upon this earth rise from the grave. In fact, we read in Matthew, that at the time Jesus rose from the grave,

*"And the graves were opened; and many bodies of the saints which slept arose,*

*"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)*

Perhaps the *Book of Mormon* gives the most beautiful account of the appearance of Christ to mortals following His resurrection. A terrific storm for three hours and intense darkness for three days and nights, which occurred while Christ's body was on the cross and in the tomb, were now over. It was a symbol of Jesus' being the light and the life of the world.

The people in the Land of Bountiful had assembled in front of the temple. They were discussing the various marvellous events which had taken place during the few precious days, especially those things pertaining to Jesus Christ. Suddenly they heard a voice speak as though it came out of the heavens. It was not a harsh voice. Nevertheless it pierced them to their very hearts, "causing their hearts to burn within them." (3 Nephi 11:3.) At first they did not understand what the voice said.

They gazed heavenward and heard the voice the second time and then the third. This time they understood the voice, and it said unto them:

*"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.*

*"... as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; ..." (Ibid., 11:7-8.)*

He descended from the heavens, and stood in their midst, and said:

*"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.*

*"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon Me the sins of the world, ..." (Ibid., 11:10-11.)*

The people fell upon their knees and worshipped Him. And then Jesus said unto them:

*"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world, ..." (Ibid., 11:10-11.)*

Thus Jesus Christ presented Himself to the Nephites as the resurrected Messiah and Saviour of the human family.

The people went to Jesus and thrust their hands into His side and felt the prints of the nails in His hands and feet. Then they shouted, "Hosanna! Blessed be the name of the Most High God!" (Ibid., 11:17.) And they fell at Jesus' feet and worshipped Him.

After this occurred, Jesus selected twelve men to be His apostles. He taught them and the other Nephites the gospel. The resurrected Saviour performed many marvellous miracles among them, even greater than he had done among the Jews. For several days He ministered to the inhabitants of ancient America.

On one of these occasions, He asked Nephi to bring Him the records of His people. After He had glanced through the records, He said:

*"Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto his people, that at the day that the Father should glorify his name in Me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And He said unto them: Was it not so?"*

*"And His disciples answered Him and said: Yea, Lord, Samuel did prophesy according to Thy words, and they were all fulfilled." (Ibid., 23:9-10.)*

Christ admonished the Nephites for neglecting to record these important predictions and their fulfilment. He commanded Nephi that "it should be written; therefore it was written." Perhaps Jesus desired that those important events should be recorded as a testimony for the people in the latter days to help us know that if a man dies, he will live again.

One of the greatest events, if not the most important event that ever occur-

red in ancient America was the appearance of the resurrected Saviour to the inhabitants of this land. The story of the marvellous events connected therewith are beautifully told in Third Nephi.

The Nephites apostatised from the true religion Christ taught them and later as a nation were destroyed, and the Lamanites became a degenerate, pagan, apostate people. Yet from age to age many of the principal ideas relative to Christ and His visit to ancient America persisted.

Following the discovery of America, the Europeans visited various tribes of Indians. From them they learned that practically every tribe had a strong tradition regarding the appearance to their ancestors of the white and bearded God. He had given the progenitors of the American Indians their culture and their religion. So deep was the impression made by Christ upon the minds of the ancient Americans, that their descendants—the various Indian tribes—retained the principal details of the history and teachings of the resurrected Messiah.

The Spanish Catholic fathers found that the religion of the American Indians was so much like Christianity that the claim was made that "the wicked devil had beaten the Catholic fathers to the New World and had put a counterfeit Christian religion in the hearts of the Indians." A study of the religion of the American Indians seems to indicate that in some respects their Christianity was almost as true as that of the European conquerors.

My dear brethren and sisters, "... I know that my redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.)

Furthermore, I bear witness that Jesus Christ not only through His atonement gave us immortality, but also through the gospel plan of salvation provided a means whereby we may gain eternal life. If we are faithful in keeping God's commandments, being sufficiently obedient in all things, we shall rise in the resurrection and return to the presence of the Father and the Son and receive a glorious exaltation or eternal life.

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## The Church in Great Britain

BY JAMES P. HILL

# The 'door of salvation' was opened in the Kirtland Temple



The Kirtland Temple, in which Heber C. Kimball was instructed to open the missionary work in Great Britain.

IT has been my intention so far in this series of articles to give expression to the firm idea that the land of God was ever manifest in those early events in the history of the Restored Church. The calling of the men who came to Joseph Smith in those days cannot be said to have been anything but divine, and the next great step in the restoration plan, the extension of the Gospel message beyond the shores of America, was unquestionably divinely designed.

While the general title of this series refers directly to the Gospel in this land, the history sketched thus far indicates the Lord's preparatory work to accomplish the introduction of the Gospel to Great Britain.

In England about this time, for instance, the people were witnessing the beginnings of the Industrial Revolution. The English have never been people for bloody insurrection and have proved themselves to be the most adaptable people in the world—and at the same time the most independent. This is probably because of their ability to absorb their invaders, segregate the best that is in them and use it for their own development. But at the same time they have always been courageous and adventurous, pioneers by nature and builders.

The emancipation of the workers resulting from the new machine-age bred a new type of individual. The worker began to have more leisure time and to find new paths for his mind to travel, other than those of the eternal work, work, work. In the early years of the nineteenth century evangelism had made great strides in the ruling political party and even one Prime Minister had been a minister of God.

When Parley P. Pratt returned to Canada after the death of his wife in the spring of 1837, to confer with the Saints there "on the subject of a mission to England" the desire among them to carry the message across the Atlantic to their homeland was strong.

On Parley's return to Kirtland, he noticed many "jarrings and discords" in the Church. Even he was sorely affected by the spirit of contention, but through contrition and repentance, he earned forgiveness, learning obedi-

ence and respect for the Lord's chosen, and perhaps to his own convert more than any other does Parley owe his redemption. John Taylor's biography records:

*"Parley P. Pratt was floundering in darkness, and coming to Elder Taylor told him of some things wherein he considered the Prophet Joseph in error. Elder Taylor replied: 'I am surprised to hear you speak so, Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a prophet of God, and to the truth of the work he inaugurated; and you said you knew these things by revelation, and the gift of the Holy Ghost. You gave me a strict charge to the effect that though you or an angel from heaven was to declare anything else I was not to believe it. Now, Brother Parley, it is not the man I am following, but the Lord. If the work was true six months ago, it is true today; if Joseph Smith was then a Prophet he is now a prophet'"*

Subsequently John Taylor came into prominence with a stirring defence of the Prophet, directed towards a dissident faction in these terms: *"From whence do we get our intelligence, and knowledge of laws, ordinances and doctrines of the kingdom of God? Who understood even the first principles of the doctrines of Christ? Who in the Christian world taught them? If we, with our learning and intelligence, could not find out the first principles, which was the case of myself and millions of others, how can we find out the mysteries of the kingdom? It was Joseph Smith, under the Almighty, who developed the first principles, and to him we must look for further instructions."*

And the reason for this dissension?

The Kirtland Temple had been dedicated on March 27, 1836; the manifestations of the Lord's approval of the sacrifice and labour of the Saints in erecting His house were abundant.

On Wednesday, March 30, the Prophet Joseph Smith wrote:

*I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organisation of the Church, and that this is a year of jubilee to us, and a time of rejoicing . . . I then*

*observed to the quorums, that I had now completed the organisation of the Church, and we had passed through all the necessary ceremonies, that I had given them all the instruction they needed, and that now they were at liberty, after obtaining their licences, to go forth and build up the Kingdom of God.*

It seemed that God was blessing the Saints with peace at last. But Satan is ever alert, and realising that the saints were perhaps feeling more secure now and might very well rest on their oars, he commenced an insidious attack.

A financial panic was gripping the United States. Untoward speculation, leading to inflation in high degree, had been in progress for a year or two. Following the accession of Van Buren to the Presidency of the U.S. there came a financial crash and distress was nationwide. One hundred million dollars were lost in transactions in New York in the months of March and April alone. The Church was inevitably drawn into this and Eliza R. Snow records in the biography of her brother, Lorenzo:

*A spirit of speculation had crept into the hearts of some of the Twelve . . . Most of the Saints were poor, and now prosperity was dawning upon them the Temple was completed, and in it they been recipient of marvellous blessings, and many who had been humble and faithful to the performance of every duty . . . were getting haughty in their spirits, and lifted up in the pride of their hearts. As the Saints drank in the love and spirit of the world, the Lord withdrew from their hearts, and they were filled with pride and hatred towards those that maintained their integrity. Satan was beginning to accomplish his ends.*

Heber C. Kimball records:

*We were very much grieved to see the spirit of speculation that was prevailing in the Church. Trade and traffic seemed to engross the time and attention of the Saints. Some men, who, when I left, could hardly get food to eat, I found on my return to be men of supposed great wealth; in fact everything in the place seemed to be moving in great prosperity, and all seemed to determined to get rich; in my feelings they were artificial or imaginary riches.*

The Kirtland Safety Society, a banking institution organised by the brethren, failed in unison with every other venture and the Prophet Joseph, the nominal head, bore the brunt of responsibility. In consequence many turned against him, and Heber says:

*"This order of things increased during the winter to such an extent that a man's life was in danger the moment he spoke in defence of the Prophet of God."*

Man of great faith as he was, the Prophet Joseph prayed mightily for guidance from the Lord. Those that accuse this great man of being a charlatan might well examine this short period of his history. Quite easily he could have "pulled out." Materially he had gained nothing from the Church. If his purpose had been to dupe a few hundred people, take their money and decamp, he had failed. The future looked dark. An imposter would have departed for "fresh woods and pastures new."

Joseph Smith was guided by inspiration, sustained by faith, and motivated by a genuine love of mankind. He stayed with the faithful and fulfilled his function as a Prophet of God. He declares:

*"In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum . . . God revealed to me that something must be done for the salvation of His Church."*

As early as January of the year 1837, Heber C. Kimball, in conversation with Willard Richards, a recent convert to the Church, predicted for himself a mission to Europe. "Shall I go with thee?" said Willard. "Yea, in the name of the Lord, thou shalt go with me when I go," replied Heber, with fervour born of a spirit he little realised would bring that very event to light. In his own words:

*"On Sunday, the fourth day of June, 1837, the Prophet Joseph came to me, while I was seated in front of the stand, on the Melchizedek side of the Temple, and whispering, said to me, 'Brother Heber, the spirit of the Lord has whispered to me, Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'"*

And it was so.

## ON OUR FRONT COVER

BY DAVID BOULTON

# Courage runs in the Bates family

**B**ILL and Irene Bates are no ordinary people. In less than nine years' membership in the Church they have packed a lifetime of experience.

Baptised in June 1955 by Elder C. Smith Sumner, of Salt Lake City, they have between them worked in every auxiliary in the church organisation. As Irene taught in the Primary, so Bill took a class in the Sunday School; as Bill was called to the superintendency of the MIA, so Irene took over one of the young girls' classes in the YWMIA. Bill accepted the call to serve as a counsellor in the District Presidency; Irene joined the Relief Society teaching staff. Bill became the British Mission MIA supervisor; Irene joined the Mission's Primary Board.

And so it went on . . . when the Manchester Stake was formed, Elder Harold B. Lee, of the Council of the Twelve, set Bill apart as the Second Counsellor in the Stake Presidency; and when the Stake was divided in 1961, President N. Eldon Tanner set William Bates apart as the Stake President.

Muriel Cuthbert, when writing recently about Irene Bates in the *Millennial Star*, said of her, "Perhaps her biggest adjustment to living with her dynamic husband has been that his activities led her into the 'millstream' of life whereas she would have preferred the quiet backwaters". This is true, but Bill has always been in the limelight of activity. In 1959 and

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### COURAGE

*"Keep courage. Whatever you do, do not feel sorry for yourself. You live in a great age of great opportunity."*—

Elder Richard L. Evans,  
Council of the Twelve

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again in 1960, he was responsible—with other MIA Mission Board members—for the organisation and running of two very successful British Mission Youth Conventions at the Butlin's Holiday Camp at Filey, Yorkshire.

In December 1961, Bill was again in the news . . . this time with the presentation of an illustrated Four-in-one—the *Bible*, *Book of Mormon*, *Doctrine & Covenants* and the *Pearl of Great Price*—to the Duke of Edinburgh at St. James's Palace.

Recently he hit the headlines again—in four of our national newspapers. "Father's gift—a new life . . . Bone graft from his hip will let crippled son walk again" was the headline in the *Daily Sketch*.

Of this story President Bates writes: "There was an old farm building on the site of the Manchester Stake Centre which was awaiting demolition by a contractor. My son John was assigned to collect rubbish and wood from the building for burning, and while he was doing this a group of non-member youths ran on to the site and pulled away a prop that was supporting some of the crumbling masonry.

"This collapsed on top of John and crushed his spine.

"He was taken to hospital and an emergency operation was performed





to relieve the pressure on the spinal cord. Steel plates were inserted.

"The surgeon told us that it could not be guaranteed that John would be free from paralysis until three days had elapsed. During that period President Mark E. Petersen, the West European Mission President and a member of the Council of the Twelve

carry out a further spinal operation to stabilise the bones which had been dislocated. This would involve bone grafting, they told us, and they said that a volunteer would be needed to donate the necessary bone.

"Soon afterwards I entered hospital and the double operation took place on the following day.

"I left hospital 12 days later and I am now getting about quite well—in six months time I'll be as good as new. John will have to remain in his plaster bed for another five or six weeks, but he has been very cheerful through it all".

Great strength was added to that of the Bates family by the Manchester Ward members, who fasted and prayed on their behalf.

In their story of the operation, the *Daily Sketch* reporter wrote:

"Courage is in the family. John's brother, Peter, aged 15, climbed Snowdon on crutches with one leg in plaster last year for his Duke of Edinburgh award".

Indeed, the Bates are no ordinary people.

**President William Bates, the Manchester Stake President, with his son, John, in hospital following their double operation.**

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## LOVE

*"The animal world is filled with selfishness; each thing seeking its own life, its own perpetuation, but Christ lived for love."*

President David O. McKay,  
President of the Church

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Apostles, made a special journey from Leeds to administer to John. Afterwards he assured us that John would be all right. The next day we were told that John would not be paralysed.

"The surgeons later decided to

## ABOUT MUSIC

BY EMMA MARR PETERSEN

# Roy Darley — farm boy who wanted to play the organ

ROY MAUGHAN DARLEY resident organist at the Hyde Park Chapel in London from June 1961 to 1962, was born and raised in Cache Valley, Northern Utah, in a small farming village called Wellsville (named after Daniel H. Wells, who was a prominent leader in the early days of the Church). Roy's father owned a large farm in Cache Valley. His pioneer forefathers had joined the Church in England and emigrated to America. They later pushed handcarts across the plains in some of the first handcart companies to leave Nauvoo. President Brigham Young sent many companies to settle various areas of the West, and Peter Maughan, Roy's second great-grandfather, led the company that travelled north to the beautiful valley where lies Wellsville.

When Roy was a year and a half old, his mother died. Two years later his father remarried; and when he was seven, his father received a call from the Church to fill a mission to Eastern Canada. Because a call from the General Authorities is always accepted without question, Roy's father left his three-hundred-acre farm, a

wife and two children, and left for Toronto, Canada.

Roy's step-mother started him studying the piano the day after his father left for the mission field. When his father returned from his mission two years later, Roy would accompany him when he sang at Social functions and Church events. Thus he began his musical career, when he was only nine years old.

At the age of sixteen, he was chosen to be organist for a stake choir that was to furnish the music at a General Conference in Salt Lake. At this conference, he tried the Tabernacle organ for the first time when Frank Asper gave him the privilege of playing this great instrument at the conclusion of the afternoon session of that April conference. By now, Roy had a strong desire to play the pipe organ, and although the opportunities for development and study of the organ in the small village where he lived were few and mostly inadequate, he never lost the strong urge and ambition to excel in the study of this instrument.

Throughout his schooling, Roy was accompanist first for the choirs of high school (grammar school) and later for the University. He was as-

signed organist and musical director of the LDS Institute of Religion on the campus of the Utah State University, where he played weekly recitals and weekly broadcasts, and where he directed the musical presentations of that institution. These musical presentations were for many





**Elder Roy Darley at the console of the Tabernacle organ.**

years considered among the outstanding musical treats of that area.

At the conclusion of his University training, he spent one year teaching in school, with the sole purpose in mind of acquiring enough money to go to the east coast for further musical training. However, training at one of

was not to be, for a mission call came to him the following April; and, like his father, he accepted without hesitation. His mission took him to New York City, Philadelphia and Geneva, New York, this last city being just eighteen miles from the Hill Cumorah. He directed the musical activities of the Eastern States Mission for several months, and for eighteen months played for broadcasts in Philadelphia.

Roy was assigned, at the conclusion of this mission, to Washington, D.C., as organist and as Director of the Bureau of Information of the Sixteenth Street LDS Chapel there. It was in Washington that he performed his first really serious recital work, and there he entertained dignitaries who came to the national capital from all parts of the world. There, also, he met Navy Lt. (j.g.) Kathleen Latham. In May of 1944 they returned home from Washington, D.C., a total of 2400 miles, to be married in the Salt Lake Temple. The next day they headed eastward again to resume their duties.

Only three months later, he was called into the Service as a Chaplain in the U.S. Army. After two years

of active duty in the Philippines, Borneo and Japan, he returned home and was assigned to the Tabernacle.

Over the past seventeen years, he has played more than three thousand recitals. These recitals were interrupted for one year to permit him to take the special assignment from the First Presidency as resident organist at the Hyde Park Chapel in London. He played more than three hundred recitals in that one year, in addition to some special recitals throughout England.

On one occasion when Elder Darley was about to begin one of his recitals in a city in the north of England, a young lad sitting in the audience whispered to his mother with whom he was sitting—"Is this man a cowboy or an Indian?"

Since returning to Salt Lake City, Elder Darley has received the degree of Master of Arts in music composition, and is now continuing his studies towards a Doctor's degree. This work together with the preparation of daily organ recitals on the famous Tabernacle organ and the many other claims on his time and talents make him a very highly respected and valuable member of our Church.



## HOME TEACHING

BY FRANK C. BERG, OF THE HOME TEACHING COMMITTEE

# Priesthood challenge to help each family grow - spiritually

**I**N the very excellent film, "Of Heaven and Home" shown as an aid to better understanding of the new Home Teaching Programme, David Binford, representing the role of a Senior Home Teacher is heard to exclaim, "Karl, this is a work for a genius, I'm just not in that class."

What class does Brother Binford refer to? Is there a special group of Latter-day Saints reserved for special tasks and assignments that they alone are able to fill? Or did he really mean, "I'm not willing to give the time to do the work that this particular assignment will require?" Don't you agree with me that the latter answer seems more logical. The real ability to do this job well is very closely related to our attitude. **DO WE REALLY WANT TO DO IT!** What a tremendous difference really "wanting to do" makes as we undertake this assignment.

As the Home Teaching programme was introduced to the Stakes of the Church in Europe it was very enthusiastically accepted. There may have been some inhibitions in the minds of members as to exactly how the programme would work, but in the main the leadership in the Stakes and Wards were generous in their praise and appreciation for it, to them this was indeed the answer to two very difficult problems. The first problem being the

great duplication of teaching effort by several church organisations and secondly the need of a systematic programme of teaching the Gospel in Latter-day Saint homes.

Elder Harold B. Lee, of the Council of the Twelve, introduced Home Teaching as being missionary work among the membership of the Church, something that has been needed for a long time.

As this programme was introduced some of our faithful saints living in Eastern Germany learned of it. They obtained six Home Teaching Handbooks and then requested seven more so that they too might be ready, along with the general membership of the Church, to begin the Home Teaching programme in January.

When these seven additional handbooks finally came to them, they were not needed as the East German saints had already printed two hundred and fifty copies themselves and distributed them to their leaders and Home Teachers, who had already been called and assigned. Think of what these people were able to accomplish because they "wanted to do" the will of their Father in Heaven.

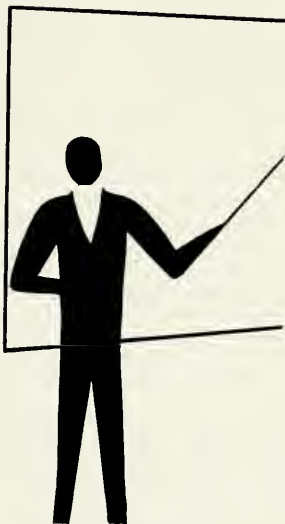
Our excellent handbook is filled with suggestions that would help us understand and appreciate our assignment as a House Teacher. I would like to point

to one that seems to have particular importance.

It is that we should all be aware of this fact, the home is truly the basic institution of learning and the family unit is eternal. As the implication of this great truth unfolds to us and we begin to realise how important it is that Latter-day Saint families prepare themselves in this life for such a glorious blessing; we should be moved to seek for the inspiration to assist them in their quest of such a worthwhile goal.

Have you ever thought how illogical it is to assume that so great a blessing as "the eternal family unit" could be a possibility without every member of the family qualifying? Surely the primary effort of each individual in the family should be so directed that this great promise can become an actuality. I shudder as I think that possibly my indifference or inability to do a thorough job might be the determining factor that could eternally separate members from such promised eternal happiness. This life is the time to prepare for celestial blessings and our great responsibility is to teach parents how better to understand and accomplish this task. Our handbook suggests that love, self-service and example go hand in hand with our teaching effort. We must always keep in mind that we represent the Bishop in the families assigned to us.

## But first . . .



## we must teach the teacher

BY JOSEPH LUNDSTROM  
OF THE 'DESERET NEWS'  
AND 2ND COUNSELLOR IN  
THE ROSE PARK STAKE  
PRESIDENCY

In section three of the handbook, "Specific Suggestions for Home Teachers", there are many excellent aids that each one of us could profitably use as we prepare ourselves for this assignment. If you have the faith to follow these suggestions your success as a Home Teacher will be definitely assured. Remember this programme has been revealed by the Lord and given to us that we might help to lift the saints to a higher standard of Gospel devotion. At the same time we should become more aware of the magnitude of the responsibility that our Father in Heaven has given to those who are permitted to hold the Priesthood.

Elder Marian G. Romney stated that those who accept ordination to the Priesthood commit themselves to a lifetime of dedicated service within the Church. Now the Priesthood has been asked to rise up and accept this new challenge literally to go the second mile by helping each family *grow spiritually*.

It would seem only realistic that all Latter-day Saint parents should firmly resolve to listen and apply this message and make it a vital part of their lives. They will then have the assurance of eternal lives together as a family unit. Could there be any more worthwhile blessing than this?

RECENTLY these events took place:

1. Mr. Ward Teacher, calling upon a family in his district for the last time as a ward teacher, said:

"Brother Jones, this is the last time I will be your ward teacher. From now on I will be your Home Teacher and I'm supposed to get buddy-buddy with you."

Brother Jones didn't say anything much at the time, being a courteous person, but the next day he asked his boss, who just happened to be a bishop:

"What's this new Home Teaching Programme all about, and how come my ward teacher is now going to get buddy-buddy with me?"

2. A new Home teacher called at the family residence of a member of the adult Aaronic Priesthood.

"I'm your new Home Teacher," he introduced himself. "I'm here to get you active in the Church, but first I'll have to know what your faults are, so that I know what to work on."

It was hardly a surprise when the Home Teacher reported that he was asked to leave and not come back.

Isolated instances?

It is to be hoped so.

In the first instance, Mr. Ward Teacher thought—erroneously—that the new Home Teaching programme is ward teaching warmed over.

It isn't.

It is a new programme, home-centred and directed by the priesthood of the Church.

Its aim is to increase the spirituality of all members of the Church.

In the second illustration (both incidentally, are true experiences), the Home Teacher completely missed the purpose of the programme. He could hardly make friends with a family by first asking them to catalogue their faults for him.

Priesthood Home Teaching began throughout the entire Church in January.

It takes the place of the former Ward Teaching programme.

But it does much more.

Home teachers, at the end of December, were given instructions in their new assignments, told how the programme would work, and encouraged

to give their new assignments the devotion and attention they would any other assignment in the Church.

During the first three months of this year, further detailed instructions on the mechanics and the spirit of the Home Teacher's call should have been given in the weekly priesthood meetings of all the Melchizedek Priesthood quorums.

To supplement this priesthood training programme, many wards and stakes have been outlining the purposes of the new programme and its role in the Church for families.

Instructions have been given in special Sacrament meeting programmes, in personal family visits by members of bishoprics, in ward conferences, stake quarterly conferences, through ward and stake newsletters, and in special gatherings.

To prepare the members of his ward for the new programme, one bishop prepared a special sacrament service programme at which the aims, purposes

and goals of the Priesthood Home Teaching Programme were explained.

Appropriate talks outlining the Home Teacher's duties, what is expected of the family by the Home Teacher, and the relationship of the Home Teacher to the bishop and to his quorum president—be he Elder, Seventy or High Priest—and to the family were given.

Similar programmes have been prepared at the stake level for presentation in ward conferences, and at other specially called meetings by stake and ward leaders.

In addition, some bishops have taken the time to visit many of the families in the ward, explaining the New Home Teaching programme, and what it can mean in the lives of families.

The new Home Teacher now represents both the Bishop and the priesthood quorum so that he becomes in effect a personal bishop to that family. Families should think in terms of welcoming the Home Teacher and his

companion into their home.

Home Teaching is a newly emphasised priesthood responsibility for quorum members. It is one in which they become responsible for the spiritual and temporal welfare of one another, in which fellowship and brotherhood become more than just pretty words.

Out of the programme should come a new appreciation for the priesthood and the influence it can be in the lives of families.

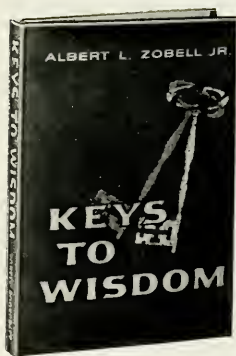
Out of the programme will come increased leadership at the priesthood quorum group level and on the ward, branch and stake level.

Out of the programme will come increased spirituality, enlarged devotion to serve the Lord and His Kingdom.

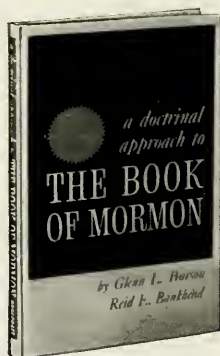
Out of the programme will come better members of the Church, a more dedicated membership whose lives are based on a love for the Gospel, and of sharing the joy and happiness that comes from serving one another.

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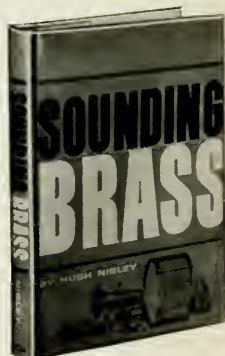
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# AARONIC PRIESTHOOD

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BY DAVID G. THOMAS  
HEAD OF THE P.B.O.  
OFFICE IN FRANKFURT

## Bishops, qualify all your boys in 1964

A YOUNG MAN, in order to qualify for a Certificate of Achievement in the new award programme for Aaronic Priesthood Under 21 must, in addition to other stated requirements, fill a minimum number of Priesthood assignments. It is hoped thereby that he will experience the joy that comes from devoted service and be made aware of the marvellous opportunities for serving the Lord and his fellow men that his Priesthood affords him.

Nothing can or will create a greater love or appreciation for a cause or an organisation than taking upon oneself some responsibility for its success. The sense of belonging depends greatly upon the feelings of being needed and appreciated and upon purposeful activity.

While unselfish service and sacrifice are the keys to true happiness, this truth does not seem to filter in, except by personal experience. It is difficult indeed to learn the joys of service vicariously.

Priesthood assignments thus become the opportunity of Aaronic Priesthood leaders to supply the young men over whom they preside with satisfying experiences of their basic yearnings for recognition and achievement.

The success in life of a boy depends not only upon himself, but upon the association, counsel and guidance of wise and devoted leaders. The trail up life's path is steep and arduous and is almost impossible to climb without encouragement, direction and an occasional challenge from the side lines. It is the obligation of every young man in the Church to prepare himself to serve wisely and well. He should welcome every opportunity to

serve regardless of how menial the task. He should expand and increase his ability and capacity to serve by accepting invitations to serve and by preparing himself for future assignments.

It is the duty of every leader of young men to introduce them to the joys of service by assigning them purposeful and challenging tasks that are within their ability to perform, to motivate them by encouragement and direction to diligent performance, and to crown the glory of each assignment fulfilled with well chosen words of sincere praise and appreciation. It is the challenge of leaders to prepare boys for leadership positions in the Church and in life.

Boys are called at a very tender age to hold the Priesthood of God. With the calling comes responsibility and the opportunity for administering in sacred ordinances of the Church. The dignity with which a young man will serve in his Priesthood office and the respect he will have for his sacred calling will depend greatly upon the conditioning he has had, the opportunities that have been given him, and the respect and dignity that his leaders show toward him personally and toward the Priesthood he bears.

While assignments to activity are the spiritual life of a boy, leaders should be aware of the dangers involved as well as the merits of them.

Making assignments in the Church is a task that demands prayerful and careful consideration. The greatest devices for good if mis-used or mis-applied may bring unwanted and disastrous results. The inactivity in the Church of many men can be traced to an ill-advised assignment or to a proper assignment made by an untactful leader.

Leaders who are responsible for Aaronic Priesthood service should be aware that each assignment should result in a successful experience which brings inner satisfaction and a joy of accomplishment. Never should an assignment be made that will lead to a failure experience. A boy who fails in an assigned task, whether it be because of wilful neglect or inability to perform, becomes unhappy, and it is natural for him to associate his feeling of unhappiness with the Church. This often leads to inactivity and apostasy.

The wise Aaronic Priesthood leader will strive to know as much as possible about the boys for whom he is responsible. He will seek to know their dreams and aspirations, their likes and dislikes, their abilities and limitations. He will become acquainted with their personal lives by observation and tactful inquiry.

Such a leader will seek to know the many techniques of motivation, particularly those that are effective in stimulating boys to purposeful action.

The ideal leader will fit the assignments he makes to the ability and capacity of the young man concerned, realising that each assignment must be the opportunity for a success experience and that a failure experience must never result.

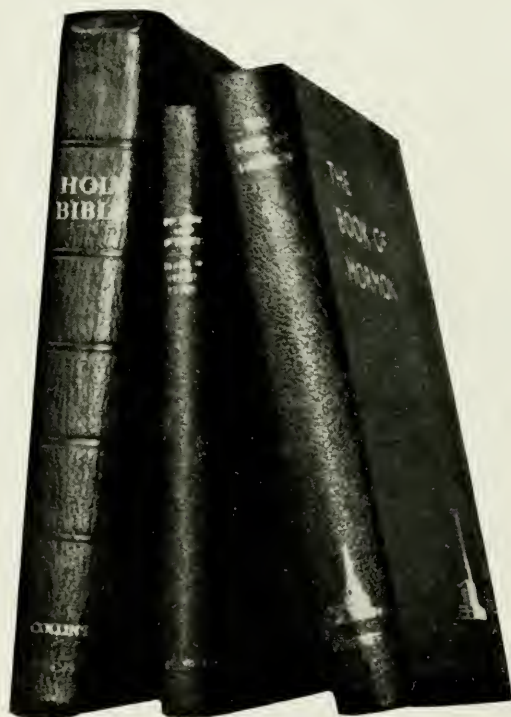
A "boy's man" knows how to instil confidence when assignments are made and how to insure satisfactory fulfilments. He follows up on his assignments to be sure they are properly completed and then follows each completion with words of appreciation and commendation for a job well done.

We urge Aaronic Priesthood leaders to qualify all their boys for the Certificate of Achievement for 1964.

## RELIEF SOCIETY

BY SISTER MILDRED EYRING  
MEMBER OF THE GENERAL BOARD OF RELIEF SOCIETY

**‘Yea, seek ye out of  
the best books  
words of wisdom. . . .’**



*" . . . Seek ye diligently and teach one another words of wisdom ; yea, seek ye out of the best books words of wisdom ; seek learning, even by study and also by faith." (D. & C. 88 : 118.)*

*" The glory of God is intelligence, or, in other words, light and truth . . . I have commanded you to bring up your children in light and truth." (D. & C. 93 : 36 and 40.)*

SUCH admonitions from the Lord as these and he received many more, gave the young Prophet Joseph Smith, a clear understanding of the necessity of study, of learning, and of schools in which to study and learn. He was the first teacher in the Church in this dispensation, as he instructed the members of his family and his close associates long before the Church was formally organised.

Regarding the early work in Relief Society, the *Centenary of Relief Society* states :

*" In the beginning days of the Society in Nauvoo there was no formal class work . . . The women had recently accepted the Gospel which stimulated study, discussion, and testimony bearing, and directed their activities in accordance with the teachings of the Saviour. They had not been brought up to take part in public meetings . . . These early-day workers had to learn how to preside . . . how to make and put a motion, how to pray and speak in public." (Centenary of Relief Society, page 50.)*

The educational activities in the Society developed gradually. For many years after the migration to the West these activities were planned by the local officers in each community. They consisted of testimony bearing, religi-

ous talks, readings, discussions, lessons in parliamentary procedures, special lectures and music, and were stimulating and helpful to the women in their efforts to become more intelligent wives and mothers. Both in Nauvoo and in the West the practical work of relieving the wants of the poor was, of course, continued, and the work meetings in which the needed articles were made have always been an important part of the programme of the Society.

Regarding later developments in the programme, the *Centenary* states:

*"It was not until the turn of the century (1900) that steps were taken toward the introduction of formal class instruction in Relief Society meetings. By that time many of the physical problems of pioneering had been overcome, affording the women more leisure time; educational facilities had improved, and Relief Society members were eager for increased educational opportunities. Accordingly, in 1902 a step was taken in the direction of definite classwork. Under the leadership of President Bathsheba W. Smith, Mothers' Classes were introduced . . .*

*"The Mothers' Classes had increased interest in educational work, and Relief Society members had rallied to the educational cause to such an extent that the General Board in 1913 concluded that the time was ripe to introduce into the Society a uniform course of study to be prepared and standardised by the General Board. Accordingly, in 1914, a uniform course of study was adopted in Relief Society . . . The entire educational programme . . . has been designed to build faith and spirituality, and all subjects have been taught in the light of the Gospel." (Centenary of Relief Society, pp. 50-52).*

Since 1921 courses of study in theology, literature, and social science have been prepared under the direction of the General Board. All courses, textbooks, writers, and lessons are approved by the General Board and by the Church Reading Committee before they are published in the "Relief Society Magazine" for use in the Society.

In one of the early Relief Society meetings in Nauvoo, the Prophet advised the women in these words:

*"As far as knowledge is concerned it may extend to all the world, but your administrations should be confined to the circle of your immediate acquaintances." (D.H.C., Vol. IV, p. 607.)*

This admonition has stimulated and guided the women in their planning. They have confined their services to the needy in their own communities, but in seeking knowledge, in looking for "light and truth" they have extended their search to "all the world." One of their purposes in doing so has been to prepare themselves to obey the commandment "bring up your children in light and truth." They cannot teach their children what they do not themselves know, in intellectual, moral, or practical matters. They cannot guide their children safely unless they know and are on the right paths themselves. The courses of study provided by the General Board are intended to help the women of the Church find those paths and enjoy following them.

Because the formal classwork in theology, literature, and social science is designated as the education programme of the Society, the educational nature and value of the homemaking programme are frequently overlooked. In reality the two programmes are

merely different approaches to a single objective, to help the women of the Church become more successful, happier wives, mothers, and individuals, who conform their lives to the standards and teachings of the Church.

The work meeting is a laboratory in which skills and morals are learned and practised together. A woman takes direction from the leader and practises obedience, she takes out a faulty stitch and practises honesty, patience, and dependability, she does the less glamorous work and practises unselfishness, she converses with the shy, new member and practises neighbourliness, she stays late to finish an article and practises generosity. In the process she has learned skills with which she can enhance the beauty, order, cleanliness, and convenience of her home, and the economic security and happiness of her family. She has become a better homemaker, wife, mother, and woman. Unless the members learn the moral truths and the skills taught in all the classes and apply them in their homes and families, the Relief Society programme cannot reach its objective.

On April 28, 1842, at the 6th meeting of the Society, the Prophet made this promise to women:

*" . . . I now turn the key on your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads." (D.H.C., Vol. IV, p. 607.)*

The growth and accomplishments of the Society since that time are evidence that this great promise has been, and is continuing to be, fulfilled.



## SUNDAY SCHOOL

BY SISTER CATHERINE BOWLES, OF THE JUNIOR SUNDAY SCHOOL COMMITTEE

# Here we can mould our children

CHILDREN are precious in the sight of our Heavenly Father. Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16.)

Elder Spencer W. Kimball of the Council of the Twelve, said, "When the Lord spoke so earnestly to Peter, He did not say tend My sheep or watch My sheep, but feed My lambs and sheep. It is not enough to hold and entertain children, but we must teach them and mould them and fortify them . . . when the child is eight years of age, he should have been trained—not that he should begin to be trained."

The early years of children are very important. Children from birth until they are eight years of age should be taught the Gospel of Jesus Christ, as fully as they are capable of understanding it. In order to better teach them the Junior Sunday School has been organised. The objective of the Sunday School is to teach the Gospel of Jesus Christ to every member of the church. This is also the objective of the Junior Sunday School.

Wise, mature, devoted leadership is necessary. The spiritual needs of children must be met. They need to learn the fundamentals of the Gospel . . . also how to pray; how to give inspirational thoughts; how to worship with others through song and story. Children have a better chance to learn these things when they are separated from the adults of the ward.

To plan for a Junior Sunday School the superintendent should first secure the approval of the bishop. The bishop and the superintendent work together to set up the organisation, and a member of the superintendency should be put in charge of the Junior Sunday School. Other officers needed for a full Junior Sunday School staff are a co-ordinator, assistant secretary, organ-

ist and chorister together with one teacher for each 6 to 10 children in Courses 1 and 1a; one teacher for each 12-15 children in Courses 2 and 3; one teacher for each 15-18 children in Courses 4 and 5.

When choosing officers and teachers the bishop and superintendent will, of course, hope to find members with the following qualifications:

- 1, A burning testimony of the Gospel.
- 2, A love for and interest in young children.
- 3, A willingness to study the Gospel and prepare their lessons.
- 4, A sense of being responsible for the children and dependable in attendance and duties.
- 5, A willingness to be an example in all things.
- 6, Mature individuals are always preferable rather than young teenagers who have not yet completed their own Sunday School course of study. These younger ones should stay with their classes through Courses 16 to 19.

Pleasant physical facilities add to the success of the Junior Sunday School. An ideal place of meeting would have ample space to avoid crowding and the room should be a place of beauty. Cleanliness and cheerfulness should characterise the environment. Pictures should be appropriate and interesting to children and hung low enough to meet the children's eye level.

Storage space is important. A cupboard or closet which can be locked should be provided for books and equipment. A low blackboard and pinning board area and seats made for children will be helpful. Children's chairs, incidentally, are from 10 to 16 inches in height.

Class manuals should be made available for each course. Course One,

"Gospel of Love," is for children about three years old and over; Course Two, "Growing In The Gospel, Part I," is for those four and five years old; Course Four, "Living Our Religion, Part I," is for those six and seven years old. If you have only enough children in all for one class use Course Two and adapt it to the age levels. If two groups are formed use either Course One for the very small and Course Two or Four for the larger group. There are picture packets provided for each manual.

"The Children Sing" is the music book for the children of the church for the teachers of Junior Sunday School. The children are taught the songs by rota. They do not need books because they are able to do very little reading. The Junior Sunday School Music Flannelgraph Cutouts Nos. 1 and 2 are also valuable. Other supplies needed are chalk, erasers, crayons, scissors, paste, paper, models, recordings, flannelboard, grooved boards, and well-selected toys for the nursery.

Children of the age of three to eight are included in Junior Sunday School. Small three or nearly three year olds should be carefully introduced to Junior Sunday School. They will have very close ties with home and mother and emotional upsets may occur if they are taken to a strange place and left alone. They should be accompanied by mother or father for a time or two. They should get acquainted with the teacher and learn to feel secure with her. It helps them to know that mother and father are in the building and that they will meet them later.

The Sacrament Service is a part of the Junior Sunday School. It is under the direction of the bishop.

It is a wonderful experience to watch the little children grow in their knowledge and understanding of the Gospel through the Junior Sunday School.

## YOU can be a great leader

A PARADE was marching up the street when a man, in the middle of the mile-long line, yawned and said to himself, "I'm tired. I think that I'll duck around the next corner and be on my merry way". He did just that, but as he turned around the corner, all those in back of him marched around the corner, too. He still was leading, but not in the right direction.

So it is with many of us, we get tired and stop what we are doing, but we all have followers that are influenced by us. Strong leaders are needed in every auxiliary in the Church, but these leaders must lead in the right direction. Sometimes it is because of the lack of leadership knowledge that a potentially great leader guides in the wrong direction. Are you wearing the title "leader" loosely? Do you really lead or are you just assuming the name? Are you a better leader this year than you were last year? Are you ahead of those you lead? Do you want to be a better leader, and are you willing to work at it?

The MIA has a challenging new leadership manual "*New Dimension in Leadership*", which will help anyone become a real leader. This unusual little book covers many practical aspects on leadership. Subject matter is given to help a person develop an understanding of himself, and also to help him strengthen the inner personality qualities which are necessary in order to influence others.

One lesson deals with the importance of imagination and creativeness. A good leader is a creative and imaginative person who knows where he is going and takes people with him. The author of this leadership book

tells how to become such a person. Another lesson explores the reasons for fear in an individual. You cannot lead if you are afraid. Ways to communicate so that the hearer understands what the teacher is saying is discussed extensively. Every chapter is full of sound, practical aids toward good leadership. A personal desire, plus knowledge, plus working hard to become a person who can influence others will equal a strong leader.

Leadership shows in preparation. Thinking and studying comes before you really lead. A leader plans ahead and always puts his heart as well as his head in the planning. Someone once said that a great leader has the head of a man and the heart of a child. A true leader does not just leave words with people, he leaves his heart. He has understanding, tolerance and love for those with whom he works. A successful leader treats others as he wishes to be treated.

All good leaders have five essentials in common. **First**, to be well informed. **Second**, to have ideas, interestingly different. **Third**, to have ideals. One must look up to the leader and be inspired and emotionally stirred by him. **Fourth**, a great leader must have courage, courage to stand alone if necessary, courage to speak up, courage to keep quiet at times, and courage to live by his own convictions. **Fifth**, a leader must be friendly, he must be approachable, and he must respect the rights of others.

A good leader to be successful must do four things. **One**, he must allocate responsibilities and, in doing so, give clear direction and instruction. The person who is assigned to do a job must know exactly what that job entails. **Two**, the leader who made the

**assignment must keep "hands off"** and let the assigned person do the work himself. It helps if a leader realizes that there are other ways besides his way to do a task. **Next**, he **should encourage** the person assigned and make him feel capable. The talent of building others is worth a king's ransom to any leader. Makes those around you feel big, then they will follow you anywhere. **Finally**, give **credit and appreciation** when the job is completed. Do this publicly whenever possible, and you will find that the person will be ready and willing for another assignment. "An effective leader is not one who does everything himself, but he is one with the imagination and patience to inspire people to do big things themselves".

W. Lynn Fluckiger in his book *Dynamic Leadership* notes three rules to strengthen your own leadership:

- 1 Determine to give of yourself, your time and your talent more than is your fair share.
- 2 Look for tasks and goals beyond what is normally expected of your calling and even beyond your present ability to achieve.
- 3 Don't worry about whose job it is to perform a task, or who will get the credit; do what needs to be done just for the sake of doing.

MIA is a wonderful place to grow in leadership. It is a workshop for young people to learn the dynamics of leadership. It is a place where they can participate and learn by doing, a place to act on committee, a place to teach others to dance, to sing, to speak and to play. These young people deserve strong, enthusiastic, happy leaders. There are rewards in giving service, but greater rewards in giving inspirational, dynamic leadership.

## THE PRIMARY PAGE

BY SISTER EILEEN R. DUNYON  
OF THE PRIMARY ASSOCIATION GENERAL BOARD

# Don't just teach the Gospel build it into the life of each child

ANN looked longingly at the showcase filled with sweets. She looked at the shiny, round shilling in her small brown hand. She was thinking. Then she had made his decision, for she smiled at the shop-girl and said, "I don't think I want any sweets today. You see, this shilling is all the money I have, and it's my tithing".

Ann had learned in Primary that after we are eight years of age we pay one tenth of all we receive to the Lord. This month Ann had earned ten shillings. She felt good about her decision to give the Lord His share.

"Paul, please ask the blessing on the food". The family bowed their heads and waited, but Paul did not start to pray. Paul's father looked inquiringly at the boy. "Just a minute, Dad. You see, my Primary teacher taught us to stop for a second and think about what we wanted to say in our prayer so that we'll really feel grateful to Heavenly Father for his blessings".

Marjorie snuggled down into the sheets and closed her eyes tightly. Sister Jones turned on the small night light by the side of the bed and started to tip-toe from the room. "Mum", Marjorie's sleepy voice called her. "Mum, you don't need to leave the light burning any more. My Primary teacher told us that Heavenly Father watches over us all of the time. He'll take care of me tonight, so I don't need the light on any more".

Here were three children whose behaviour had been changed because of a gospel truth which each had learned in Primary. How had this change

come about? What had caused it? Change in the life of a boy or girl happens when the child is involved in the learning process. The greatest development, learning, and growth comes when a child is purposefully participating in the lesson.

Statistics show that a child will remember only twenty per cent. of what he hears, but he will be able to recall ninety per cent. of what he does. This fact alone shows the importance of bringing every child into active participation. For this reason, Primary courses of study are each planned around a child-centred activity which enriches, strengthens, develops and clinches the one main idea which the lesson presents.

Ann was in the class for the seven and eight-year-old children. Here each child received a "Charting-our-Course" notebook which was filled with activity pages, interesting games, quizzes and purposeful, thought-provoking questions which caused the child to become involved in the gospel-teaching. When the teacher taught about tithing, each child not only listened to the lesson, but she answered six questions about the fundamentals of tithing, used a sheet from the "Charting-our-Course" notebook to make a chart to take home that would show not only how much money to pay for tithing, but would provide an envelope in which the tithing could be placed, and sang the song "Tithing" which the teacher taught to the class. Ann had become so involved in the principle of tithing that she was ready to live it.

Paul was a Trail Builder. Prayer had become an important guide to his life. Each week as they began their Trail Builder class, the teacher said to the boys, "Sit quietly and think about the needs of our class today. For what should we thank our Heavenly Father? What do we especially need today to help each of us benefit most from this class experience? At first it had been necessary to discuss these questions with the boys and evolve the criteria. But, after a few weeks the true spirit of prayer filled the room as the boys sat quietly and thought about their blessings and their needs. Then one boy stood before the group and beseeched the Father in earnest prayer for all of them. When the class said "Amen" in unison as the boy finished praying, the word came from their hearts.

Marjorie had just turned five. She had been attending Primary only for a few months, but it had been long enough to learn that she had a Heavenly Father who loved her. She knew that "Heavenly Father made the night, made the moon and stars so bright", and that she need not be afraid.

In Primary the younger children participate by means of finger-plays, songs, simple games which are about the lesson, dramatization of Scripture stories and by acting the part of a character in a story which helps them actively to learn.

Beginning at the age of seven, every child is provided with a kit of materials to use in the class and to



take home and complete during the week. A Primary teacher uses not more than a quarter of the class time in "telling". The remaining class time she is guiding the boys and girls to action. She is involving them in the principle to be learned so that it becomes a part of them. Each Primary teacher helps the children to apply every idea that she teaches to their own lives. She wants them to feel that the idea which she is teaching will help them to be the kind of person they would like to be or to do something they would like to do. She makes the idea so important to them that they will remember it and have a desire to use it after they leave the class.

Primary is not a place where a lesson is presented by the teacher and then unrelated games or activities are performed by the children. Primary is a learning situation in which there is constant interaction between the teacher and the child. Every game, every activity, every rest exercise, every song which is used contributes toward and builds the purpose of the lesson which is being presented that day.

Every child is taught to feel that all facets of the gospel have a vital connection with his own life. Primary teachers teach the truth and the child recognises it. The good that has been accomplished by effective Primary teaching can never be measured. What appears to be a single act today may be a habit tomorrow. In a few years it will be a trait of character. It will remain throughout eternity to shape the destiny of every child!

This Primary Song was written by Sister Thelma J. Ryser, a member of the General Board of the Primary Association. Sister Ryser was the organist at the Garden Park Ward Chapel for many years.

## JESUS HAS RISEN

THELMA J. RYSER

*Joyfully*

*Sea...*

Je - sus has ris - en, Je - sus, our

Friend. Joy fills our hearts; He lives a - gain. Prais - es we

sing to Him, this Eas - ter time. Je - sus has ris - en,

*poco a poco rit.* *rit.*

Sav - ior Di - vine. Je - sus has ris - en, Sav - ior Di - vine!

## Bible Stories for Children

BY EMMA MARR PETERSEN

# Esau sells his birthright



# t — for a bowl of food

REBEKAH and Isaac were happy in their married life. They had a pleasant home, even though they lived in a tent. Soon twin sons were born to them, and they named the boys Esau and Jacob. When Esau grew to be a man, thick hair came all over his body. He was a hunter and furnished venison for the family. Jacob raised sheep and had many flocks of them. Like his parents, he also lived in a tent.

Isaac loved Esau for his ability to hunt, and enjoyed the venison he brought home. Rebekah loved Jacob more than Esau, and remembered that before the boys were born the Lord had told her they were to come, and that they would become the fathers of great nations. But, the Lord had said, "the elder shall serve the younger". This Rebekah always remembered, and believed that Jacob would become a great man, more favoured of the Lord than Esau.

Rebekah may have told this to Jacob, for he desired to have Esau's birthright. In those days the eldest son inherited the father's place of leadership in the family when the father died. This was known as the birthright.

One day Esau returned from the fields hungry, tired and faint. He was so exhausted that he feared he was going to die. As he came home he saw Jacob with some cooked vegetables known as pottage. "Feed me with that red pottage, I pray thee", he said to Jacob, "for I am faint".

Jacob said, "Sell me thy birthright this day", and Esau replied, "I am at the point to die. What good shall this birthright do to me?" And he sold his birthright to Jacob. Then Jacob gave Esau the food, and he ate and was refreshed. But Esau despised his birthright.

As Isaac became old, he began to be blind. When he called his sons to him, not being able to see them, he would feel their arms. He could tell Esau because his arms were rough and hairy, but Jacob's skin was smooth.

Feeling that death was near, Isaac desired to bless his sons. Calling Esau, the first born of the two, he asked for

venison, promising that when Esau returned with it, he would receive his blessing.

Rebekah overheard the conversation between Esau and his father, and she feared Isaac would give the birthright blessing to Esau, who despised his birthright and had sold it to Jacob. She also remembered the Lord's promise given before the twins were born, that the older one, Esau, should serve the younger one, Jacob.

To avoid confusion which might arise if her blinded husband gave the birthright blessing to the wrong son, she called Jacob to her and told him of his father's plans. She put some of Esau's clothing upon Jacob, and placed some skins of goats on his hands so that they would feel rough like Esau's. Then she gave Jacob some savoury meat to take to Isaac, who was waiting for Esau's venison.

After Isaac had eaten the food which Jacob had brought from his mother's kitchen, he called Jacob to his side, felt the boy's hands covered with the skins of the goat, and thinking it was Esau, gave Jacob the birthright blessing. It was like our patriarchal blessings of today.

When Esau returned with his venison, Isaac also gave him a blessing, but Jacob's was the greater one. Esau became very jealous of Jacob for obtaining both his birthright and the greater blessing, and began to hate him. His anger increased until he plotted to kill his brother.

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## YOUNG PEOPLE

*"Young people need to find faith in God and in immortality, in the purposefulness of life and the perpetuation of human personality beyond the grave. They need to know for themselves the sacredness of service and the holiness of prayer."*

President Marion D. Hanks,  
First Council of Seventy

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# Newspaper editor appointed President of British Mission

ELDER O. Preston Robinson, general manager of the Deseret News Publishing Co., and editor of the *Deseret News* and *Salt Lake Telegram*, has been appointed by President David O. McKay to be president of the British Mission.

Dr. and Mrs. Robinson will take over their new duties with headquarters in London about April 1. Dr. Robinson succeeds Elder Marion D. Hanks, of the First Council of Seventy, who has been president of the mission for the past two years.

The British Mission is the most densely populated mission in the Church. It is centred around London with its 9 million people. The mission embraces some 7,650 square miles, extending 75 miles north and south and 90 miles east and west in the southeast corner of England. The London Stake and three mission districts with 13 branches are included in the mission territory.

Dr. Robinson assumes his new Church responsibilities with an impressive record of executive work in mission, branches, stakes and wards. He served a three-year mission in France and was president of the Oceanside, Long Island Branch, of the New York Stake; stake and ward Sunday School superintendent in New York and Emigration stakes; Seventy Quorum president, high councilman, counsellor in the Queen's Ward bishopric, New York Stake. In Salt Lake City, he served in two bishoprics of Federal Heights Ward, was a member of the presidency of the High Priest's quorum, Emigra-

tion Stake and, since 1957 has been a member of the Deseret Sunday School Union General Board.

After receiving his B.A. degree and Doctorate of Commercial Science degree at New York University, he also attended the Universities of Munich, Germany, and Grenoble, France, where he took special courses.

Dr. Robinson has been consultant and specialist in merchandising to many retail establishments in the New York area. He became consultant to the *Deseret News* in 1948, assistant general manager in 1950. Two years later, he was appointed by President McKay to be general manager of the publishing company and editor of the *Deseret News* and *Salt Lake Telegram*.

Community activities and services of Dr. Robinson include the Chamber of Commerce advisory council; Rotary vice-president, board of director member for Utah Association for the United Nations; Utah Association for Mental Health; Utah Manufacturers' Association; Association for Gifted Children; president of the Utah Symphony board; president of the Utah Safety Council; a member of National Safety Council, National Association on Alcoholism and board member and chairman of the publicity committee, International Congress on Smoking and Health.

He has received the Distinguished Service Award, Brigham Young University Alumni Association; is Civilian Aide to the Secretary of the Army and a recipient of the Allstate Safety Crusade Certificate of Commendation, a

national safety award. He is listed in *Who's Who in America*.

Dr. Robinson was born in Farmington, Utah, the son of James Henry and Romina Chaffin Robinson.

His wife, Mrs. Christine H. Robinson, has had wide experience in Church work. She was made a member of the adult planning group of the Church Correlation Committee after serving 14 years as a member of the General Board of the Relief Society. She has written the Relief Society visiting teacher messages for several years and the book *Living Truths From the Doctrine and Covenants*.

Both have been active in civic affairs and have travelled widely in Europe and the Middle East. They have met presidents, prime ministers, heads of state and ambassadors in the countries which they have visited. Following a trip to the Holy Land, Dr. Robinson wrote two books on the Dead Sea Scrolls and, with his wife as co-author, another book *Biblical Sites in the Holy Land*.

Mrs. Robinson is the daughter of Bryant S. Hinckley and Christine Johnson Hinckley. She was born in Salt Lake City.

She attended the Brigham Young University, Columbia University, Foster School of Fine Arts, and is at present assisting in the restoration work for the Utah State Parks Commission.

The Robinsons are parents of two daughters and a son, Mrs. Miriam Rebholz, Dr. Bruce Hinckley Robinson and Mrs. Christine Carol Burton.

## News from Stakes and Missions

### SUNDERLAND STAKE

#### Great-grandchildren at ground-breaking

AS the strains of "The Spirit of God like a fire is burning" faded away, 76 Saints, standing ankle deep in snow, took part recently in the ground-breaking ceremony at Middlesbrough.

In his opening remarks, Bishop Marshall of Middlesbrough, told them that it had been 90 years since the first Mormon missionaries had set foot in the town. Among those present at the ground-breaking ceremony he said were great-grandchildren of the first converts to the Church in Middlesbrough. And they, by working on the site, would be putting into reality the dreams their grandparents had of building a house unto the Lord in Middlesbrough.

The final speaker was President Oates, the Sunderland Stake President, who gave a short inspirational talk on the values and blessings of a meeting house where the full programme of the Church could be carried out.

President Oates and Bishop Marshall cut the first sod.

\* \* \*

### SCOTTISH MISSION

#### In Burns' Land

ON January 25, 1964, two historic events took place in Scotland. One was the birthday of Scotland's national poet, Robert Burns; the other was the ground-breaking for the new Church building in Kilmarnock.

The site of the new Church is set upon a hill, overlooking the city, which is located in the South-West part of Scotland, the part in which Robert Burns was born, lived, died, and wrote about.

Participating on the programme was the Building Supervisor, Brother Fred



THE Provost of Hawick, Roxburghshire (second from left) being presented with a copy of the "Book of Mormon" and also a copy of "The Mormon Story" by the four missionaries labouring in that area.

The presentation was made on behalf of the Hawick Branch, North Scottish Mission, and the missionaries who have laboured there. The Provost accepted the books and expressed his willingness to help the Hawick Branch find a better hall for their meetings.

In the photograph are, left to right, Mr. Robert Barbour, the Town Clerk; Provost Henderson; and Elders Aaron Campbell, Steve Gillespie, Lyle Boss and Ronald Rasmussen.

Curtis, an Australian by birth; Brother James Morse, the Building Area Supervisor, an American by birth; and Sister Mary Reid, representing the Relief Society, a Scot by birth. Also participating were Presidents S. Taylor Farnsworth and James H. Pingree, of the Mission Presidency; and President Vernon Anderson, the Kilmarnock Branch President.

Following a short service on the site, ground was broken for this the eighth Church building to be started in the Scottish Mission during the past two years.

### NORTH BRITISH MISSION

#### Historic site for Wigan's new Chapel

WIGAN'S new Chapel is to be built on historic ground. The site is astride the old main highway north from 2,000-years-old Wigan (called Coccium in Roman times) to Preston and Lancaster.

The Chapel will be built in the grounds of a mansion now being torn down (picture, right) called Monument Lodge . . . and the Monument, a few yards away, marks the spot where the doughty Sir Thomas Tyldesley, Royalist champion in the long and bloody Civil Wars, fell in battle in October, 1651.

His companion, the Earl of Derby, fled into Wigan and to refuge. He lived to fight again at Worcester.

A thousand years before this it is known that King Arthur, of Round Table fame, fought one of his five combats in the valley below. The land all around including the Chapel site, was long known as the Bloody Mountains, and the River Douglas (Dhub Glas of Arthurian legend) ran red with blood down below Wigan.



Above : Ground-breaking on the site of the Wigan Chapel.

Below : Monument Lodge coming down.

The name of Wigan is pure Saxon, and means "The scene of many fights." So Wigan's new Chapel of Peace will stand upon ground where men have fought and died for liberty and freedom.

The North British Mission President, Alva D. Greene, was present at the ground-breaking ceremony (top picture), with Elder M. Maurice Pearson, the Building Supervisor, and the Branch President, John Horridge.

\* \* \*

#### SOUTH-WEST BRITISH MISSION

#### Social and Banquet

THE Reading Chapel, only recently opened with a Thanksgiving Service, was the venue for two Reading District events.

The first was a farewell social, at which the district honoured Brother and Sister Claude Erickson and their family and Brother and Sister Francis Halliday. Brother Erickson was the Building Supervisor of the Reading Chapel and is now serving in Hamilton, Scotland. The Hallidays worked daily on the Chapel site, and have now returned to their home in Stroud.







The Reading Chapel, which was the venue for the Elder banquet.

During the evening presentations were made to both couples.

The second event was the Reading District Elders' Quorum banquet. This

Interior of the new Reading Chapel.



was both organised and cooked for by Elder Thomas Dowdall, the quorum president. Eighty-six people sat down to eat following a short testimony meeting. The evening was completed with a cabaret show, in which members of the Woking, Aldershot and Bracknell branches participated.

#### BRITISH MISSION

##### Mitcham Bazaar

FOR almost two hours the Mitcham Branch Hall became a fair ground recently, when the members held their first Branch Bazaar.

A bran tub, dry fishing, a treasure hunt and other games of skill were among the sideshows, while the Relief Society sisters served at a stall of jewellery, aprons, cushions and books, dolls and children's dresses, with a coat-hanger "tree" as one of the major attractions.

Further down the hall the MiaMaids sold their home-made fudge, peppermint creams, coconut ice and toffee.

The bazaar was opened by Sister E. Beesley, the British Mission Relief Society President, with Sister Timmins, of the Mission Board.

\* \* \*

##### Round and About

THE Scarborough Branch, Hull District, have been busy raising money—two events adding a further £10 to their budget.



Members of the Bedford Branch Senior Aaronic School, which has recently completed the full course of study. Left to right: (front) Frederick Trigwell, Annie Trigwell, Primrose Lowe, Laura Gordon, Shelia Frost and Paul Trigwell. (Back): Clive Gordon, J. W. Bartley, Donald Thornley, President Samuel Lowe, Elder Kinnersley and Elder Wayment.

### CORRECTION

*In our article, "The Last of Ravenslea" in the February issue, it was inadvertently stated that Elder A. Hamer Reiser followed President Selvoy J. Boyer to the British Mission Presidency. President Boyer was, in fact, succeeded by President Stayner Richards. We regret this mistake.*



Relief Society members preparing their stall before the opening of the Mitcham Branch Bazaar.

## A CLOSING THOUGHT

BY ELDER LEGRAND RICHARDS

# Let us know our religion

PARENTS have a responsibility to see that their children know the basic principles of the Church, and the wonderful stories from the standard works. We all have a duty to be well informed on our religion so we can share it intelligently with others when the opportunity arises. By the measure of our understanding, we can either accomplish great good or little at all. Just to illustrate . . .

In a Relief Society meeting at a Conference I attended in Sacramento, California, a sister told this story :

She said she was living in San Francisco; while travelling on a train to visit her son in Salt Lake City, she noticed a young boy about nine years old travelling alone. She said, "He was such a cute young fellow I tried to talk with him. I asked him about his school, and he didn't seem too much interested. I tried to talk with him about the games he liked to play, and he did not seem very interested. Then he spoke up and said, 'You are going to Salt Lake aren't you?'" When I answered that I was, he said, "'Then you are a Mormon, aren't you?' I replied, 'No, I am a Catholic'. Then he said, 'Well, I am a Mormon boy. Would you like me to tell you about my Church?'"

The sister continued, "Even a Catholic couldn't refuse to listen to a little boy who wanted to talk about his Church. He told me how Joseph Smith didn't know which church to join and how he went into the woods to pray. He told me of the visit of the Father and Son, and of the visit of Moroni who delivered to Joseph the plates from which the *Book of Mormon* was translated. Then he quoted me the Articles of Faith. When he went to bed that night in one of

the upper berths, his light burned quite late so I asked him the next morning why it took him so long to settle down. He replied, 'I always have to read a chapter in the *Book of Mormon* before I go to sleep.'"

When this woman arrived in Salt Lake, her son met her and took her to the Hotel Temple Square. She then went through the Temple Block with a guide, purchased a *Book of Mormon* and read it, then met Bishop Clawson who taught her further the truths of the gospel. She was baptised a member of the Church, and returned to San Francisco, a Latter-day Saint instead of a Catholic, all because of this young Primary boy and his knowledge of his Church.

Some time ago one of our Latter-day Saint girls married and went east to live. When her neighbours found that she was a member of the Mormon Church, they all wanted to know what the Mormons believed. She was not able to give a reason for the hope that was within her, as Peter has indicated each member should be able to do, so she wrote a letter to Sister Williams who was then the editor of the 'Question and Answer' page in the *Deseret News*. She wrote, "Please write and tell me what we believe. (I got this story from Sister Williams.) She said I know that the first two principles are that you should not drink tea or coffee or play cards". I doubt if anyone could create a desire in the heart of anyone to want to know much about the Mormon Church if that is all they could tell about its precepts.

Let us study and prepare ourselves and our children to do good.

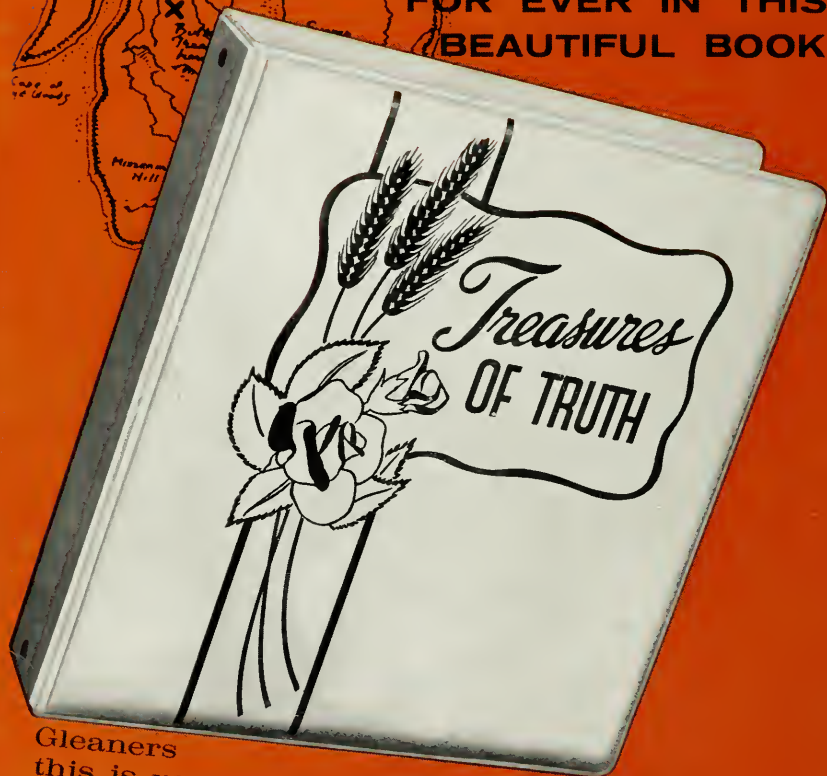
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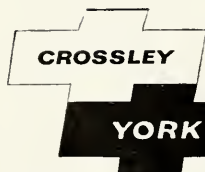
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## FAMILY PRAYER

**F**AMILY unity is all important to harmony in the home. Nothing will promote this unity more than family prayer.

Likewise nothing will advance and teach faith in the lives of little children more than family prayer.

Unity in the home, and faith in the hearts of members of the family, are the elements of success in every good home.

It is earnestly recommended by the First Presidency of the Church that every Latter-day Saint family observe family prayer night and morning every day.

Not only is it urged upon the Saints by the presiding brethren, it is a doctrine taught by the Saviour Himself. Said He to the Nephites:

"Behold, verily I say unto you, ye must watch and pray always lest ye enter into temptation, for Satan desireth to have you that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name, and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"PRAY IN YOUR FAMILIES unto the Father, always in my name, that your wives and your children may be blessed." (3 Nephi 18:18)

If we truly believe in Him, will we keep this commandment?

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FRONT COVER: Elder Thomas S. Monson, of the Council of the Twelve.

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## THOUGHTS FOR YOUR TALKS

### LOVE

"We cannot love our Father in Heaven without loving our fellow men and loving our neighbours." — Elder Eldred G. Smith, Patriarch to the Church.

### OBEDIENCE

"Complete obedience and faithfulness obtain full fellowship in the household of faith." — Elder Delbert L. Stapley, Council of the Twelve.

### HUMILITY

"Jesus chose humble men to represent Him before the world, the same calibre of men has been chosen in this dispensation. Humility is a Godly virtue." — Elder Alma Sonne, Assistant to the Council of the Twelve.

### BOOK OF MORMON

"No person can read the Book of Mormon in the way Moroni directed without getting in his heart the absolute certain sure knowledge that Jesus Christ is the son of God." — Elder Bruce R. McConkie, First Council of the Seventy.

### LORD'S DESIRE

"It is the desire of the Lord to lift us up, to be prepared one day to live again with Him. It is Satan's desire to reduce us to his level, to live with him in his kingdom." — Bishop Carl W. Buehner.



From the Pen of the

## Five pointers to

BY PRESIDENT DAVID O. MCKAY

MANY years ago, a learned man was asked to give proof of the authenticity of specific incidents in biblical literature, and this profound thinker said in substance: Authenticity or reality of an event or claim may be determined by applying to it "five distinctive marks."

First, the event or incident should be of such a nature as would appeal to the physical senses. By that, he means, it must be something which might be discerned by the eye, the ear, the nose, taste, and touch.

Second, there should be witnesses to the claim or alleged fact.

Third, the witnesses should be reputable. That is, they must be honorable, trustworthy witnesses—men and women whose testimonies may be relied upon.

Fourth, there should be monuments or memorials.

Fifth, those monuments or memorials should date back to or near the event itself.

Now those marks are pretty good tests of the authenticity of any event. If it be something which one can see or hear or feel, that in itself is convincing. In the absence of that personal experience, if others testify that they saw it or did hear it their testimony would at least justify investigation, particularly if those who thus testify are reputable. Monuments and memorials would be confirmatory evidence.

THE THREE WITNESSES



## Prophet

# o the Word of God

It is because of reputable witnesses and memorials that many have accepted the reality of Jesus of Nazareth. Men saw him, talked to him, and what he did appealed to their physical senses. Peter, James, and John, and other apostles had personal contact with him and so testified. Luke probably did not, but these other men did, and they testified of his existence and of his teachings. Luke believed their testimonies. Mark, when but a "teenage" boy undoubtedly saw the Saviour, and later devoted his life to preaching the gospel.

There you have your testimony of witnesses, and notwithstanding the many attempts to discredit it, the fact remains that by the testimony of witnesses, ancient and modern, the reality of the Christ and the genuineness of his teachings have been definitely established. Besides these testimonies, we have Sunday which is a memorial to the resurrection of Christ. What other reason could there have been to change the Sabbath from the seventh to the first day of the week? Saturday was the Sabbath when the Saviour walked the earth. Sunday became a memorial to the resurrection of Christ.

Now let us apply those five marks with a view of establishing the authenticity of the *Book of Mormon*.

First, the plates were of physical substance. They could be seen and handled. Thus they appealed to the

sight, to the feeling. The claim that they existed, that they were found in a certain place and delivered to Joseph Smith, could all be verified by physical senses.

Second, there were witnesses to that fact and those witnesses lifted, felt the tangible plates. Hear their testimony as follows:

*Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record (this is a physical sense), which is a record of the people of Nephi and also of the Lamanites their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvellous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore to be obedient unto the commandments of God, we bear testimony of these things. . . .*

The third mark is the reliability of

these witnesses. Did they tell the truth, or was there some collusion or deception? Let us consider briefly the character of each of these men.

Oliver Cowdery was a young school-teacher. He signed his name to his testimony under oath, for God commanded him to do it. That is more sacred than putting your hand on your Bible and swearing to tell the truth. In the course of events, Oliver Cowdery did not sustain the Prophet in certain Church procedures and fell out of harmony with his leader, the details of which we cannot take time to consider at this time. He was excommunicated from the Church. Had there been collusion, then would have been the time to confess and proclaim it, and by so doing, expose any chicanery or fraud. This he did not do.

Following his excommunication Oliver Cowdery practiced law. During the ten years he was away from the Church he maintained that his testimony was true. For example, on one occasion an opposing lawyer accused him of having signed his name to a document stating that an angel appeared to him and showed him the plates from which the *Book of Mormon* was translated. Oliver Cowdery replied:

*May it please your honour and gentlemen of the jury, this I say, I saw the angel and heard his voice—how can I deny it? It happened in the day-*



time when the sun was shining bright in the firmament; not in the night when I was asleep. That glorious messenger from heaven, dressed in white, standing above the ground, in a glory I have never seen anything to compare with—the sun insignificant in comparison—and this personage told us if we denied that testimony there is no forgiveness in this life nor in the world to come. Now how can I deny it—I dare not; I will not!

To the end of his earthly life, Oliver Cowdery was true to the testimony of the visit of the angel, to his having seen the plates from which the *Book of Mormon* was translated.

David Whitmer, too, was excommunicated because he was out of harmony. There is one encyclopedia which falsely states that he did. There is ample evidence that he maintained the truth to the last. I am going to give you the evidence of one whom I knew personally—Elder James H. Moyle, father of Henry D. Moyle.

Several months before Elder Moyle's death, Sister McKay and I were guests at a party given by Brother Henry D. Moyle, whose father, during the evening, addressed the company and gave us directly his experience with David Whitmer. The following, in substance, is the testimony we heard Elder Moyle give on that occasion:

*From my boyhood I had read the Book of Mormon, and during my study of the same, found it nothing but that which is virtuous, pure and ennobling—a great and wonderful history of a prehistoric people who lived on this continent in former ages. I was always interested in utilising such opportunities as were given me to demonstrate its divinity, to know whether or not I might be deceived, and whether my parents, grandparents and friends were likewise deceived. Therefore, on my way home from school in 1885, I took advantage of the opportunity to visit David Whitmer, another of the Three Witnesses, then an old grey-haired man, bowed in years and expecting almost any time the summons to call him thence to his eternal reward.*

*As I left the train in the little village of Richmond, Missouri, I inquired of those whom I met: What kind of man is David Whitmer? From all I received*

*the same response, that he was a good citizen, an honest man, and that he was highly respected in the community. I went to his humble home, for it was a humble home, and I told him of my origin, my belief, and as a young man starting out in life I wanted to know from him, older than my grandfather, what he knew about the Book of Mormon, and what about the testimony he had published to the world concerning it.*

*He told me in all the solemnity of his advanced years, that the testimony he had given to the world, and which was published in the Book of Mormon, was true, every word of it, and that he had never deviated or departed in any particular from that testimony, and that nothing in the world could separate him from the sacred message that was delivered to him.*

*I still wondered if it was not possible that he could have been deceived. I wondered if there was not something in the psychological operation which some offer as the cause of these miraculous declarations, and by which he could have been deceived—although there were three witnesses present besides the Prophet Joseph Smith, who saw and heard the same mighty and solemn truths; so I induced him to relate to me, under such cross-examination as I was able to interpose, every detail of what took place.*

*He described minutely the spot in the woods, the large log that separated him from the angel, and that he saw the plates from which the Book of Mormon was translated, that he handled them, and that he did hear the voice of God declare that the plates were correctly translated. I asked him if there was any possibility for him to have been deceived, and that it was all a mistake, but he said: "No." I asked him, then, why he left the Church. He said he had not, but the Church had left him.*

*He said that his faith in the fundamental principles of the gospel, which had been revealed prior to the year 1835, had never been changed; that he was still devoted to them and believed in them just as much as he ever did, and was trying to live those principles and exemplify them in his*



I HAVE received a number of letters from different parts of the United States written by people, some of whom at least are a little concerned because they have been approached by enemies of the *Book of Mormon*, who had made the statement that there have been one or two or more thousand changes in the *Book of Mormon* since the first edition was published. Well, of course, there is no truth in that statement.

It is true that when the *Book of Mormon* was printed the printer was a man who was unfriendly. The publication of the book was done under adverse circumstances, and there were a few errors, mostly typographical—conditions that arise in almost any book that is being published—but there was not one thing in the *Book of Mormon* or in the second edition or any other edition since that in any way contradicts the first edition, and such changes as were made, were made by the Prophet Joseph Smith. But there was no change of doctrine.

Now, these sons of Belial who circulate these reports evidently know better.

I started to read the *Book of Mormon* before I was old enough to be a

Continued on page 125

## THE WORD OF GOD : 2

# Only by reading can you know the truth

BY PRESIDENT JOSEPH FIELDING SMITH  
OF THE COUNCIL OF THE TWELVE

deacon, and I have been reading it ever since, and I know that it is true. Every member of the Church ought to know that it is true, and we ought to be prepared with an answer to all of these critics who condemn it. They are laying themselves open to punishment when they come to the judgment, and the Lord has said that such characters would arise. Moroni wrote about them, and the Lord answered him in regard to the critics that "fools mock, but they shall mourn." (Ether 12:26.)

It seems to me that any member of this Church would never be satisfied until he or she had read the *Book of Mormon* time and time again, and thoroughly considered it so that he or she could bear witness that it is in very deed a record with the inspiration of the Almighty upon it, and that its history is true.

I can testify of that, for I know the *Book of Mormon* is true.

No member of this Church can stand approved in the presence of God who has not seriously and carefully read the *Book of Mormon*, and I think I could add to that also the *Doctrine and Covenants*.

It seems to me that a member of this Church would not be able to rest in

peace and comfort and have a clear conscience without having knowledge by study and by faith of the standard works of the Church. These records are priceless. The world mocks at them, but through their teachings we are permitted to come nearer unto God, get a better understanding of our Heavenly Father and His Son Jesus Christ, become closer acquainted with them and to know more in regard to the wonderful plan of salvation which they have given unto us and unto the world if it will receive the plan that will exalt us in the kingdom of God to become his sons and his daughters, receiving the fullness of that kingdom.

In closing this record, Moroni wrote these words: "*And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yet, even as one speaking out of the dust?*"

"*I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his*

*word shall hiss forth from generation to generation.*"

"*And God shall show unto you, that that which I have written is true.*"

"*And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing.*" (Moroni 10:27-30.)

That is the counsel of Moroni as he closed his record, not only to the members of the Church, but to every soul unto whom this record comes. I want to bear testimony to you that I know that the *Book of Mormon* is true; that Joseph Smith received it from the hand of God through an angel that was sent to reveal it, the same angel who, while living in this world, finished the record and sealed it up to come forth in this Dispensation of the Fullness of Times.

I would like to call your attention to one thing in the *Book of Mormon*. The Lord has promised us greater knowledge, greater understanding than we find in the *Book of Mormon*, when we are prepared to receive it. When the brother of Jared went upon the mount to have the Lord touch stones to give them light to light their way across the great ocean, the Lord

revealed to him the history of this world from the beginning of it to the end. We do not have it.

There are one or two passages of scripture in the *Book of Mormon* in relation to that matter.

*"And he" (that is, Christ) "did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; . . ." (3 Nephi 26:3.)*

All of this was written and given to the Nephites. We do not have that record, and the Lord said this—which is concerning us particularly—and Mormon wrote it:

*"And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.*

*"And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.*

*"And if it so be that they will not believe these things, then shall the greater things be withheld from them unto their condemnation." (Ibid., 26:8-10.)*

I say that when the brother of Jared went on the mount, the Lord revealed the history of this earth to him from the beginning to the end thereof, but we do not have it. But when the Nephites became righteous, after the visit of the Son of God, the Lord revealed the record to them, and then when they began to fall away, he took the record away again and hid it up. Here is what the Lord says about it.

*"And after Christ truly had showed himself unto his people, he commanded that they should be made manifest." (That is, the full record.)*

*"And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected to gospel of Christ; therefore*

*I am commanded that I should hide them up again in the earth." (Ether 4:2-3.)*

The Lord has promised that we can have that hidden record when we are prepared to receive it. *"For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.*

*"And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." (Ibid., 4:6-7.)*

Now the Lord has placed us on probation as members of the Church. He has given us the *Book of Mormon*, which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.

Brethren, teach the men who hold the priesthood in their quorums. Teach the members of the Church in their meetings, and also when you visit them in their homes as home teachers.

We have false teachers among us. We have apostates among us who are endeavouring to tear down and destroy the kingdom of God, and they are disturbing a great many members of the Church. Why? Because they haven't the faith nor the background in knowledge to resist these false teachers and their false doctrines.

Let me plead with the membership of this Church for humility, for faith, for more prayer, more study, more love in their hearts for God their Eternal Father and His Son Jesus Christ.

## THE WORD OF GOD : 3

# Book of Mormon divine key to k

BY ELDER WM. J. CRITCHLOW, JR.  
AN ASSISTANT TO THE  
COUNCIL OF THE TWELVE

ABOUT one hundred and forty years ago, an early American historian directed a youth, Joseph Smith, to a hidden deposit of golden plates upon which was engraved a history of the early inhabitants of the Americas. The engravings, subsequently translated by Joseph Smith by the gift and power of God, comprise the *Book of Mormon*. The historian was Moroni—a resurrected prophet.

In an interview with a prospective young missionary, I quite routinely asked:

"Do you believe Joseph Smith was a prophet of God?"

"Sir", he said, "I know Joseph Smith was a prophet of God".

"What is your feeling about the *Book of Mormon*?"

"I know the *Book of Mormon* is true", he replied.

His quick emphatic reply prompted me to say, "How can you be so positive about it?"

His response again was emphatic, impressive, and brief. Three short words conveyed it: "I've read it".

There are undoubtedly many of you members of the Church listening to me at this moment who could similarly testify to the truthfulness of the *Book of Mormon* because you've read it.

One scholarly man told me that he could not bring himself to read the *Book of Mormon* because of the fantastic story concerning its origin.



# on — a nowledge



"Let me see those golden plates—seeing is believing—" he said.

"Perhaps". I admitted, hastening to explain that Joseph Smith returned them to the Angel Moroni who had told him that a sealed part or section of the plates would be translated at a future time when the world was better prepared to receive its message.

"Well", he smiled as he answered facetiously, "when Moroni returns them for translation, give me a ring. I'd like to ask him a few questions".

I suppose there are critics and sceptics whose attitudes toward the *Book of Mormon* are reflected in this man's philosophy—"seeing is believing". I suppose, too, that some of our young missionaries have wished that Moroni had left the plates with Joseph Smith so that he could have deposited them in some public place, a museum perhaps, where investigators might come to see for themselves and thus be convinced, since seeing is believing.

I wonder! And my wondering inclines me to doubt—even question the idea that—"seeing is believing"—particularly in its application to the golden plates.

Were any of our early missionaries or others ever able to support "seeing is believing" with evidence that the people who saw the papyri scrolls with the Egyptian mummies readily accepted Joseph Smith's translation of one of the scrolls as divinely inspired?

The book of Abraham in the *Pearl of Great Price* constitutes this translation. Those mummies and scrolls were exhibited over a period of two years, throughout towns and cities east of the Appalachian Mountains. For another nine years they were in Joseph Smith's possession, and after his death they reportedly reposed in museums; first, in St. Louis and later in Chicago, where they were supposedly destroyed in the great fire of 1871.

Thousands of people must have seen them. No one, so far as I am able to determine, ever questioned their genuineness, but how many, because they felt "seeing is believing", accepted Joseph Smith's translation as the handiwork of God and petitioned for membership in his (God's) Church? Very, very few—I'm sure. What reason have we then to suspect that seeing the *Book of Mormon* plates would be different? Were they available for inspection, people seeing them may admit that golden plates exist, and that there are engravings upon them—which scholars cannot translate, but would that knowledge silence the attacks of sceptics who surely would impute them to be spurious? Would it abate the endless disputations about their origin, the angel and the translation by the gift and power of God?

Again, I wonder. The more I ponder the suggestion that "seeing is believing" the more convinced I am that the Lord's way was best—he kept

the plates. He said to his prophet Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts". (Isaiah 55:8-9.)

Yes, the Lord's way was best.

(1) His way—keeping the plates—safely preserves them against the time when the world is ready for a translation of the part thereof which is sealed. Joseph Smith was not permitted to translate this sealed part because the hearts of the people were not susceptible to the divine truth contained therein. Concerning it, the historian-prophet Moroni wrote:

" . . . there never were greater things made manifest than those which . . . the Lord hath commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; . . . until the day that they [the Gentiles] shall repent of their iniquity, and become clean before the Lord". (Ether 4:4-6.)

In fancy let's assume that the plates had been deposited with the mummies and the Egyptian scrolls in the Chicago museum. Both would then have been destroyed by fire. Joseph Smith never did find time to translate the second scroll which he said contained the writings of Joseph, grandson of Abraham. Its contents are seemingly lost

to the world. So, without the Lord's intervention, "the greater things made manifest" in the sealed portion of the gold plates may have been similarly lost to the world. Surely God's "ways are higher than your ways and my thoughts than your thoughts". I am grateful that the Lord kept the plates. Sometime, I hope to read the "greater things" sealed therein.

(2) His way—keeping the plates—complied with and satisfied his own divine law of witness which is "In the mouth of two or three witnesses shall every word be established". (2 Corinthians 13:1.) He gave this law to Moses for the children of Israel; (Deut. 17:6.) He taught this law to his disciples when he walked with them on earth (Matt. 18:15-16); he inspired his servant Paul to teach this law to the Corinthians (2 Cor. 13:1); and he literally conformed to this law in this last dispensation by supplying twelve witnesses of the golden plates, Joseph Smith and eleven others.

(3) His way—keeping the plates—satisfies adequately the civil laws of the land with respect to witnesses. Twelve witnesses in any civil court comprise a jury whose verdict should completely satisfy the demands of civil law. The jury's verdict was: "The plates exist—we saw them." This evidence is incontrovertible.

Listen for a moment to the witnesses:

"Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come: That we . . . have seen the plates . . . and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; . . . And we also testify that we have seen the engravings which are upon the plates; . . . And we declare with words of soberness, that an angel of God . . . brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; . . ." So spoke three of them.

Eight others also spoke.

None of the witnesses ever denied his testimony. Each to his last breath and some with their last breath declared in substance, "I saw the plates—the work is true". Two of the

twelve witnesses sealed their testimonies with their blood; five were excommunicated from the Church; two others withdrew from the Church; but despite disaffection toward the Church, enmity toward the Prophet, adversity and persecution, not one of them ever denied his testimony.

(4) His way—keeping the plates—left to the world, in lieu of the plates, which man could not read, a true translation thereof, which man can read, because it is now translated into twenty-four languages. It is the *Book of Mormon*. Joseph Smith translated it by the gift and power of God.

The intrinsic value of the plates is not their gold content, but is their message content. The Lord left that message to the world.

## LEARNING

*"It is the height of folly to say that a man can only learn so much and no more. The further literary men advance in their studies, the more they discern there is to learn, and the more anxious they are to learn."*

President Brigham Young

It is said, "The proof of the pudding is in the eating". So is the proof of the *Book of Mormon* in the reading. The young missionary who said, "I know the *Book of Mormon* is true because I've read it", is not unlike thousands of you who are listening to me, who, too, can testify that you know it is true because you've read it.

And when you read it, you discovered a key which unlocked for you a source of evidence which proved beyond the shadow of a doubt the divine source of its origin.

This key was your reward for reading the book, from cover to cover, for only those who peruse their reading to the closing pages will find it. This is the key:

"And when ye shall receive these

things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost". (Moroni 10:4.)

This promise is not unlike a promise made by our Lord and Master nineteen hundred years ago when he stood upon a mount in Galilee and spoke:

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you". (Matt. 7:7.)

Another time he said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Joseph Smith, the youth, did "ask", and he did "seek" and he did "knock" and there was "opened unto" him—golden plates—delivered by one Moroni, an early American historian-prophet; which Joseph translated by the gift and power of God. And now by this same power or by the power of the Holy Ghost, he (God) has specifically promised all who will read the book "with a sincere heart, with real intent, having faith in Christ", to "manifest the truth of it unto you".

(5) God's way—keeping the plates—provided a precious key—a divine key which if used as many of you have used it, will unlock the door to:

—Knowledge that the *Book of Mormon* is true". So said the young missionary. I add my witness.

—Knowledge that the Bible contains the word of God—the *Book of Mormon* is its witness.

—Knowledge that Joseph Smith was a prophet of God

—Knowledge that Jesus Christ is the Son of the Living God—the *Book of Mormon* is his witness.

I believe that Joseph Smith was a prophet of God, that he was visited by one Moroni an early American historian-prophet who directed him to a hidden deposit of golden plates. The engravings thereon he [Joseph Smith], translated by the gift and power of God and thus produced the *Book of Mormon*.

## President McKay

*Continued from page 120*

*life. He said he knew Joseph Smith was a prophet of God, and that through him had been restored the gospel of Jesus Christ in these latter days. To me this was a wonderful testimony.* (Elder James H. Moyle, March 22, 1908.)

Martin Harris, having left the Church, did not go West when the pioneers went across the plains to Salt Lake City. However, later he did come West. I was but a young boy in my Huntsville country home at the time, and I remember when father and mother left by team to go to Salt Lake City to attend conference in the Tabernacle, and when they came back, I remember my mother's account of having heard Martin Harris bear his testimony in the Salt Lake Tabernacle to the witness of the truth of the appearance of the Angel Moroni presenting to him those plates. The impression she gave me as a boy was that he was an old man, somewhat

withered, his voice rather weak, but she heard his testimony and gave it to me as a child. Martin Harris died in Utah and is buried up near Clarkston.

No person can with accuracy accuse any of those witnesses of unreliability, and each was true to his testimony to his death.

The next mark: Monuments or memorials. The *Book of Mormon* itself is the best memorial to the claim of the vision of the Prophet Joseph Smith. The date when the plates were brought forth, the date when the manuscripts were taken to the printer may be verified. When the monument to Moroni was erected at Palmyra in 1935, I heard one of the justices in New York State bear testimony to the witness that he as a boy heard his father tell about when these men, Oliver Cowdery and Martin Harris, particularly Oliver Cowdery, carried the manuscript to the printing office which stands today there on the streets of Palmyra, where nearby stands the monument to Moroni, and we participated in its dedication.

That those monuments (or the fifth

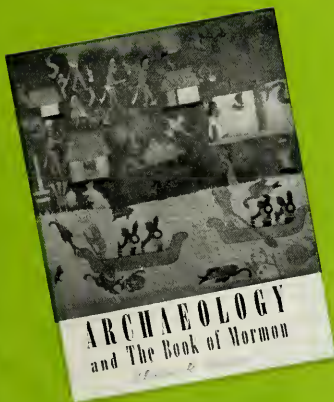
mark) date back to the event is evidenced by the testimony of this justice, and others, who remember, through their parents and their grandfathers, the events themselves.

It is a physical fact, a sensible fact, there were witnesses to it; the reliability of those witnesses is established, there are monuments and memorials to it, and those monuments and memorials date back to the event itself.

So we may apply in reason the five marks demonstrating the authenticity of any claim. When applied to the *Book of Mormon* they are even more irrefutable than when applied to the establishing of the authenticity of the mission of our Saviour. I say this reverently, with a testimony in my heart of Christ's divinity.

I testify to you that the *Book of Mormon* is truly the Word of God, that communication between earth and heaven has been opened up again, and that the true way of the Lord has been revealed to men on earth, showing the means by which all needful knowledge and blessings may be received by every true believer in Christ.

## April's titles from Deseret Book Co.



### ARCHAEOLOGY AND THE BOOK OF MORMON

*by Milton R. Hunter*

President Hunter, of the First Council of Seventy, here relates exciting experiences and observations made during his tour of the *Book of Mormon* lands. He explores all the evidences of Christ in Mexico and Central America, presenting many illustrations depicting a "white bearded God." 34s. 6d.

### LATTER-DAY PROPHETS AND THE DOCTRINE AND COVENANTS: Vol. 2

*by Roy W. Doxey*

This and Volume 1 of Elder Doxey's fascinating work should be on the shelf of every Relief Society member, for within these volumes is found comments and prophecies on the Doctrine and Covenant sections now being studied in Relief Society Theology classes. 30s. 9d.



# How authentic is the Book of Mormon ?

BY ELDER G. JOHN  
OF THE REDHILL BRANCH, BRITISH MISSION

THE *Book of Mormon*, like the Holy Bible, is an historical document of great value to historians, archaeologists and anthropologists. Like the Bible also, it tells us about an ancient people—who lived on the American continent; it tells us about their way of life and the wars they waged ; it tells us about their social customs and their religious beliefs. It provides us, such as no American book either ancient or modern does, with a complete history of a God-fearing people and the period it covers is over a thousand years.

If we hold this view—that it is a true and authentic history—we ought to be able to defend our position. The only way we can do this is first by a thorough study of the *Book of Mormon* itself and secondly, by an equally searching study of the actual historical background. This latter knowledge we can acquire from the original sources where they exist, from archaeological evidences, and last but not least, from the traditions, legends and stories that were once told by the Indians.

What, therefore, I propose to do is to isolate certain aspects of the *Book of Mormon* and compare them with the evidences and findings obtained by the most rigidly scientific means over the last fifty or sixty years. Should the two things—the history contained in the *Book of Mormon* and the historical picture arrived at by scientific means—not harmonise, and

should there be found any discrepancies in the former, then we have every right to reject the *Book of Mormon* as a brilliantly conceived and executed piece of fraud. On the other hand, if the two are in agreement, there would appear to be only one reasonable alternative view to take—that is, that the *Book of Mormon* is divine in origin, authentic in its delineations and absolutely true in the mission it has set itself.

How authentic, then, is the *Book of Mormon*?

In these days, when there are so many evidences of an historical and archaeological character, it is not too difficult to verify most of the statements in the *Book of Mormon*. In the last century and for several decades after the publication of the *Book of Mormon*, a common criticism that was levelled against it was that Joseph Smith had created a very plausible-sounding romance about the American Indians. Even today, the same type of crass and ill-informed comment occurs in some religious tract or other. How, to begin with, can we answer this kind of allegation ?

First of all, we ought to remember that when a novelist or a playwright sets his story in the historical past, he is likely, in his attempts to recreate a truly realistic picture of the life of that period, to make mistakes in attributing certain cultural details to that period which actually never belonged to it.



Elder G. John, who is a member of the Redhill Branch in the British Mission. Outside the Church he is a school teacher, and on Sundays he teaches a Sunday School class.

For example, in Shakespeare's "Julius Cæsar", as the conspirators are discussing the murder of Julius Cæsar, a clock strikes the hour of three. There were certainly clocks in the time of Shakespeare, but they had not been invented in the time of Julius Cæsar. This kind of error is known as anachronism and there is hardly a writer who has not fallen into this kind of mistake at some time or other. In fact it is virtually impossible to avoid it.

If the *Book of Mormon* were the product of a young man's imagination; if, in other words, it came out of the head of Joseph Smith and not out of the ground on gold plates it could safely be said that its pages—and there are over 500 of them—would be found to be bristling with inaccuracies and errors of the type described above. It could also be said that by now its contents would have been minutely and exhaustively studied by legions of scholars and its fictitious nature exposed for all to see. But this has not happened. Scrutinised the *Book of Mormon* certainly has been—indeed so much has it been studied by men from all walks of life that it is the most written-about book next to the Bible itself. Yet in all that has been said and in all that has been written, not one single error or inaccuracy has been found in either its history or its theology. It has defied all the attempts of men to prove it a fraud; it has been staunchly vindicated by the most up-

to-date of scientific discoveries and archaeological finds.

A few examples only will serve to demonstrate the strength of the case in favour of the *Book of Mormon*.

In the Book of Jarom we read: "And we multiplied exceedingly, and spread upon the face of the land, and became exceedingly rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war—yea, the sharp pointed arrow, and the quiver, and the dart, and the javelin, and all preparations for war". (The Book of Jarom 8.)

In this passage we are specifically told that the ancient peoples of America were familiar with iron. In the nineteenth century when the *Book of Mormon* was produced, no iron objects had ever been found, and it was universally held that the pre-Columbian Americans had never discovered the use of iron. William Robertson, one historian of the Americas, wrote that if iron had been known, the native Americans would never have relinquished such vitally important knowledge.

Years later the great English historian, W. H. Prescott wrote: "It is worthy of remark that the Egyptians, the Mexicans, and the Peruvians, in their progress towards civilisation, should never have detected the use of iron, which lay about them in abundance..." Time and the archaeologist's spade, however, have proved reputable historians and pundits alike to have been totally spurious in their opinions and assertions. The ancient Americans did have a knowledge of iron and they also made all the tools mentioned in the above-quoted passage from the *Book of Mormon*.

When Cortez had completed the Conquest of Mexico, he was particularly impressed by one fact, that the Aztecs possessed certain implements such as knives and daggers which were made of iron. It appeared that only the most distinguished people in Aztec society wore these iron weapons, and it was evident that it was prized even

higher than gold. The truth is that iron was widely used throughout the New World, by the Incas of Peru, by the Mayas of Ucatan and by the Aztecs of Mexico. The Indians of the La Plata region of South America made arrowheads and small tools from iron; whilst the Indians of North America considered it so precious that they used it to overlay their beads of gold.

Here, then, is one occasion when the simple, unpretentious narrative of the *Book of Mormon* has been amply vindicated by new evidence. The next example produces an equally remarkable silencing of the Book's critics and added corroboration of its testimony.

In the eighteenth chapter of the Book of Alma there is mention of chariots. We read: "And they said unto him: Behold, he is feeding thy horses. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare his horses and chariots, and conduct him forth to the land of Nephi..." (Alma 18:9).

To have suggested in America of the nineteenth century that the predecessors of the American Indians had conveyed themselves from place to place in chariots was the easiest way to invite ridicule. When they read it in the *Book of Mormon*, pundits quickly seized upon it as further evidence of the fraudulent nature of the *Book of Mormon*. The whole idea was laughable. In more serious and scholarly circles the existence of the wheel, and consequently the existence of any type of wheeled transport, was vigorously denied. Even when evidences of the wheel having existed in ancient times began appearing in various locations, the fact that the pre-Columbians had known the wheel was not officially recognised until several years after. In Tiahuanaco in South America a huge stone wheel was discovered buried beneath a mass of other stones. From Mexico have come types of wheeled toys which are exhibited in the Museo Nacional. Then in 1946 an article appeared in *American Antiquity*. It was written by Dr. Gordon F. Ekholm and was entitled "Wheeled Toys of Mexico". Four years later an article in a similar vein appeared in the journal "Natural History", after

which it was no longer possible to deny the existence of the wheel in ancient America.

So after all it was possible for King Lamoni to travel to the land of Nephi in his chariot as the *Book of Mormon* attests.

Finally there are in the *Book of Mormon* innumerable references to the different animals that roamed the American continent hundreds of years before the arrival of Columbus. We have mentioned for example the following animals—cows, oxen, horses, goats, wolves, leopards, lions, sheep, pigs and elephants. We are aware that there are no elephants, no lions and no tigers roaming in the jungles and forests of America now. Neither were there any of these animals to be found in their wild state in the last century, when the *Book of Mormon* was produced. One can imagine the kind of criticism that was made at the time. Typical is the following statement by John Hyde in his work "Mormonism, Its Leaders and Designs" (1857): "The elephant was not a native of America and never was an inhabitant." The same type of remark was made concerning the presence of horses and lions—they had simply never existed in America, there was no evidence to show that they had, and therefore the author of the *Book of Mormon* must be a fraud.

These critics were arrogant in their assumptions and totally ignorant of facts that were presently to be revealed. The Conquistadors—the Spanish soldiers who bloodthirstily overthrew the Aztecs and their empires—have written some remarkably interesting accounts of life in sixteenth century Mexico. Such a person was the mercenary soldier Bernal Diaz del Castillo. In his account of the discovery and conquest of Mexico, he describes how he encountered the following animals—tigers, lions and an animal which he thought was a cross between a wolf and a fox. Another conquistador, this time anonymous, described what he saw in and around the great Mexican city of Temestitan. He enumerates the following animals—tigers, lions, wolves, jackals, deer, wild foxes, hares, rabbits and pigs.

It is possible to argue that Joseph

Continued on page 148

## CONFERENCE PREVIEW

BY ELDER THOMAS S. MONSON, OF THE COUNCIL OF THE TWELVE  
WHO IS PICTURED THIS MONTH ON OUR FRONT COVER

# Salt Lake City gets ready for April 3

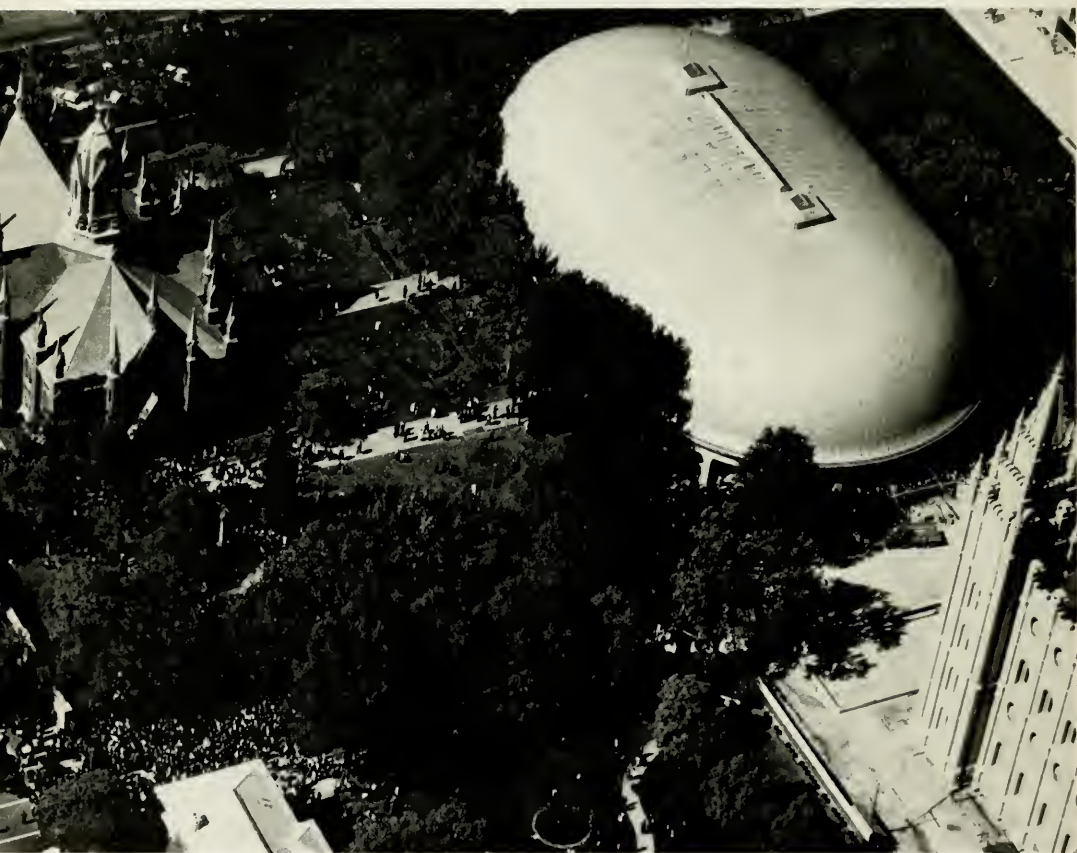
*APRIL is Conference month. On April 6, 1830, the Church of Jesus Christ of Latter-day Saints was organized. And in that month every year since, the members of the Church have assembled themselves for General Conference.*

*What is it like to go to a Conference in Salt Lake City? What is it like to join the thousands who throng Temple Square each April Conference? What goes on at Conference time?*

*To answer these questions and to give a word picture of the General Con-*

*ference scene, we asked the newest member of the Council of the Twelve, Elder Thomas S. Monson, to paint the picture for the Saints in Great Britain.*

*Elder Monson was called as an Apostle at the last Semi-Annual Conference in October, 1963. He is 36 years*



An aerial view of Temple Square at Conference time, showing the hundreds of Conference visitors.



*old, a former president of the Canadian Mission, and at the time of his call was plant manager of the Deseret News Press.*

*The new Apostle is married and has three children, two boys, Tom and Clark, and a daughter, Ann.*

*Elder Monson writes :*

Preparations for General Conference begin weeks before the first session is scheduled. Arrangements are made with radio and television stations throughout the country to carry broadcasts of the conference sessions. Arrangements also are made to "pipe" the general priesthood sessions to stake meeting houses by direct wire. All of this is carried out under the direction of Elder Gordon B. Hinckley, of the Council of the Twelve.

Gardeners and workmen put forth every effort to get the buildings and grounds on the Temple Block in the best condition possible—painting, planting, raking and cleaning as conference time approaches.

A week or two before conference, visitors from distant parts of the Church begin arriving in Salt Lake. Until the opening day of conference, they continue to arrive by plane, train, bus and private car in ever-increasing numbers until hotel and motel accommodation within several blocks of the Tabernacle are filled. Most of the visitors make reservations in advance to avoid disappointment in securing accommodation. Some arrange to stay with relatives or friends in the city.

A few days before the opening session, the KSL-TV bus, laden with equipment, rolls on to Temple Square. Technicians swarm over the Tabernacle getting lights, cameras and monitoring equipment in readiness for the conference.

By this time, the Tabernacle Choir and other groups invited to perform at the conference have selected and rehearsed the numbers they plan to sing. Stake presidents and others have been notified that they will be asked to pray at the various sessions.

Workers in the various Church offices notice a sudden upsurge in the number of people coming in to confer on various problems and to secure

supplies. If a new General Authority is to be chosen, there is much speculation on who he will be.

As early as 7 or 8 a.m. on the opening day of conference, people are waiting at the Tabernacle doors to get in. Well before the 10 a.m. starting hour, all of the seats will be filled except those reserved for the choir, the General Authorities and the stake presidents and bishops. These, too, will be mostly filled by the time President David O. McKay walks in.

Often, there are groups still standing outside the various doorways of the big oval building, hoping that there will yet be seats that they can squeeze into. Many have already gone

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## April

Oh! What loveliness before my eyes  
unfolds;  
Gathering of daffodils with nodding  
heads of gold;  
Hyacinths and jonquil scent the morn-  
ing air,  
And I am filled with wonder and can  
only stand and stare.

New minted green on shrub and tree,  
Hark! the blackbird's liquid melody;  
The hum of the humble-bee's whirling  
wings  
My eyes behold, and my heart sings.

Florence Talbot, Southampton

---

to the Assembly Hall where they can view the session on a large television screen. Sometimes, the Assembly Hall is filled to capacity.

If the weather is warm and pleasant, hundreds of people will make themselves comfortable on the lawns where they can hear the conference proceedings via loudspeakers distributed throughout the grounds.

A large group gathers at the west entrance to the Tabernacle waiting to see President McKay when he arrives, hoping that they might have an opportunity to shake his hand or take his picture. He is driven to the door in a black limousine shortly before

the meeting is to begin. Sometimes the crowd will spontaneously break into song, "We Thank Thee O God For a Prophet."

Tabernacle ushers keep the way clear to the door for the President. He waves to the crowd and often stops to shake hands.

When he enters the building and appears on the stand, the congregation rises in a gesture of respect to the Prophet. He takes his seat behind the pulpit. The music of the organ fills the building. Some of the General Authorities are shaking hands and greeting friends seated near the stand. They quickly join the others already in their seats on the stand.

President McKay arises, the hum of conversation fades as he stands at the rostrum awaiting the signal of the radio and television people that it is time to begin.

He begins the preliminary announcements and acknowledgments in his strong, resonant voice. There is an anthem by the choir, the prayer, another anthem and the first speaker is called. Another General Conference of the Church has begun.

When the session is over, many stay in their seats rather than take the risk of losing their places in the Tabernacle. But most throng out on to the broad walks, filling them until they appear to be rivers of humanity.

Some hurry to nearby restaurants for lunch. Others buy box lunches sold near the grounds and eat on the lawns. For many, this is a time to meet old friends and socialise as they stand about the grounds. There is a warm, friendly feeling in this crowd of people from many different places.

Thus, the sessions continue through the three days of conference. There is always a feeling of regret as the last session draws to a close. But even that is forgotten in the inspiring remarks of the President at the end of the meeting. The crowd is especially large at the west entrance as President McKay emerges and walks to his car. He smiles and waves amid the flashing of cameramen, professional and amateur. Hundreds of hands, large and small, reach out to grasp his. He gets in and the car moves away. Another conference is now history.



Brother and Sister O. Preston Robinson, who this month take over the Presidency of the British Mission from President Marion D. Hanks, who has returned to Salt Lake City. Elder Robinson is general manager of the 'Deseret News' Publishing Co., and editor of the 'Deseret News and Salt Lake Tribune'.

Below : Elder James A. Cullimore, formerly the President of the Central British Mission. He has been called to serve on the Church's General Priesthood Welfare Committee.



## NEWS FROM SALT LAKE CITY

# President McKay visits the White House

**P**RESIDENT David O. McKay has stirred the interest of the Church with an unheralded visit to the White House. President McKay said in answer to a query on the purpose of his trip :

"President Johnson invited me to come and visit him and I am pleased at the opportunity to do so."

Not only were Church members interested in the invitation extended to the Church leader to visit the White House, but they were pleased that President McKay, who has been recovering from an illness in early November, had gained sufficient strength to enable him to make the trip.

President McKay has declined to report what was discussed at the White House, saying that it was the prerogative of President Johnson to disclose the purpose of the trip and the matters discussed.

A dispatch from the Washington Bureau of *The Deseret News* indicated that "the President of the United States asked for and received a pledge of spiritual help and strength from the President of the Church, at a meeting between the two.

"The meeting was the result of an invitation from President Lyndon B. Johnson to President David O. McKay to visit him.

"It was learned that the spiritual and moral fibre of the nation was discussed and that President Johnson asked for President McKay's prayers in behalf of the nation."

The dispatch also pointed out that President Johnson had also called in other church leaders and asked their support.

That is was a delightful and enjoyable experience is gathered from others of the group.

President McKay was accompanied from Salt Lake City by President N. Eldon Tanner, second counsellor in the First Presidency, and by his son, David Lawrence McKay, prominent Salt Lake attorney.

The President and his party were greeted at the airport by his granddaughter, Mrs. Robert F. Bennett, and a new four-month-old great-grandchild, Julie. Mrs. Bennett is a daughter of Mr. and Mrs. David Lawrence McKay and is married to the son of Senator Wallace F. Bennett.

President McKay and his party were guests overnight of J. Willard Marriott, Washington business-man and prominent Church leader in the nation's capital.

It was cold and blustery as President McKay and his group arrived at the White House. They found a warm welcome as President Johnson took the 90-year-old Church leader on his arm and conducted him on a tour of the presidential mansion. The two apparently thoroughly enjoyed their visit.

It was not their first meeting. Twice previously, during the last presidential campaign and later as vice-president, Lyndon B. Johnson has called upon President McKay at the Church Offices in Salt Lake City. These two visits were pleasant and congenial and fostered a mutual friendship.

Shortly after President McKay, President Tanner and Lawrence McKay arrived at the White House, President Johnson summoned two White House staff secretaries who are members of the Church, to meet his visitors. The girls were Nancy Larson and Connie Gerrard.

After the luncheon at the White House, members of Utah's congressional delegation were invited to join



President David O. McKay at the White House with President L. B. Johnson (right) and President N. Eldon Tanner (left). With them are Sisters Nancy Larsen and Connie Gerrard.

the group. These included Senator Wallace F. Bennett, Senator Frank E. Moss, Rep. Sherman P. Lloyd. Also present was Rep. Ralph Harding of Idaho, also a Latter-day Saint member of Congress.

President Johnson took his Utah visitors into the Cabinet Room where he introduced them to Defence Secretary Robert S. McNamara and Sargent Shriver, head of the Peace Corps.

Following his visit with President Johnson the Church leader conferred with Church officers and other leaders in Washington.

## NEW PRESIDENT<sup>TM</sup> FOR GENEALOGICAL SOCIETY

THE vastly expanding Genealogical Society of the Church has been given a new president with the appointment of Elder Howard W. Hunter of the Council of the Twelve to this position.

The appointment was announced by the First Presidency. In his new assignment Elder Hunter will succeed to the society post held by President N. Eldon Tanner, second counsellor in the First Presidency.

Working with Elder Hunter in directing the Genealogical Society's activities will be Elder Theodore M. Burton, Assistant to the Council of the Twelve, who recently was appointed vice-president and managing

director of the Priesthood Genealogical Committee.

Elder Hunter was sustained as a member of the Council of the Twelve at the October conference in 1959. He was then president of the Pasadena Stake and a prominent corporation attorney in southern California.

His ability to direct the intricate affairs of the Genealogical Society was given a start early in life during his school days when he taught a junior genealogical class in his ward. Shortly after being appointed to the Council of the Twelve he was made a member of the Genealogical Board. He has had a long personal interest in genealogy and temple work.





## 350 - year

**F**RRIENDSHIPS made through helpful "Hands across the sea" will be further fortified with "Trees across the sea" from London Temple grounds.

This was demonstrated when President David O. McKay was shown recently two small oak trees, seedlings from the 350-year-old oak tree growing near the London Temple which has been named "The David O. McKay Oak". This tree at the base has a circumference of 21 feet and is seven feet thick.

Irvin T. Nelson, the Church landscaping supervisor, took some 200 acorns home with him from the ancient tree. They were part of the first crop of acorns dropped by the tree in several years. The old tree seemed to gain new life after Church nurserymen cut out deadwood, braced old branches and repaired wounds five years ago.

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# - old Oak Tree of Friendship

All of the acorns were planted on the grounds of the Tabernacle. Only one of the 200 broke their shells and sprouted. A fairly good percentage as an acorn rooting goes, Brother Nelson said.

President McKay smiled as the pot-bound trees were brought into his office.

"I'm surprised at the size of them for the age of four," President McKay said. "You must have been taking special care of them."

The trees and the acorns held the nurseryman reminded President McKay of his days as principal of the Weber Academy in Ogden. The school, now Weber College, was planning to publish a paper but needed a name.

"When I was driving up Ogden Canyon, I saw some acorns on an oak tree that was the birth of the school paper's name . . . Acorn. I also recall that when the paper came out someone asked me, 'Where does the *Acorn*

grow?' We found we had forgotten to put Ogden, Utah, on the paper's head," President McKay chuckled, adding, "I would like to live as long as those trees will."

The young Surrey Oak trees, named after the county of Surrey, will find growing conditions different in the dry, high altitudes of the Rockies compared to the near sea level, rain-soaked ground of England.

Brother Nelson plans to have one of the trees planted on the Salt Lake Temple Square bearing the name "President David O. McKay Oak, Jr." The permanent planting location will not be selected until present construction on Temple Square is completed. The other tree will be planted on Church property in Huntsville near President McKay's family home. Meanwhile, they will continue to grow in large pots.

The "McKay Oak" tradition began after President McKay saw the large

tree on the site for the London Temple. He asked that everything be done to preserve the ancient oak.

Unknown to President McKay, workers on the Temple and members of the Church in this country felt that the tree resembled the life of President McKay. They named the tree after him. Brother Nelson wrote the wording on a plaque which is now fastened to the massive trunk. It reads:

## **"The David O. McKay Oak"**

**Living beauty and inspiration  
Great strength and stability  
Reaching toward heaven  
Responsive to God's sunlight  
Service for many generations  
Casting friendly and comforting shade  
Gentle in its contribution to mankind  
Unmoved by disturbing winds  
To be remembered.**

## HOME TEACHING

# Treat them as you would fully - active members

BY JOSEPH LUNDSTROM  
OF THE 'DESERET NEWS'  
AND 2ND COUNSELLOR IN  
THE ROSE PARK STAKE  
PRESIDENCY

**B**ISHOP B—— of the 14th Ward looked at Elder C—— and said: "Here are the four families to which you are assigned as a Home Teacher. You'll notice that they are all members of the Aaronic Priesthood over 21."

"I see," said Elder C——.

"We have the confidence that you can do much good with these families if you'll give them prayerful and thoughtful consideration," said the bishop.

He added that Johnny L. —— would be Elder C——'s junior companion.

Said Bishop B——: "Let me know if you have any particular problems, and I'll expect to hear about your visits after the 20th. Your report will come to me from Brother S——, our general secretary for the Aaronic Priesthood over 21. He'll be prepared to receive your written and oral reports on the first Sunday after the 20th. He plans to meet both before and after priesthood meeting to hear oral reports."

When Elder C—— got home he asked his wife what she knew about these families.

Her information was anything but promising. "They are totally inactive," she said, so far as she knew.

He called the former ward teaching secretary for more information.

It was grim. Three of the families declined to accept ward teachers for most of last year, and he wasn't sure about the fourth family. Why not call the ward teacher who was assigned.

Elder C—— did just that—and was even further dismayed.

All four families had refused to admit ward teachers in their homes.

"Where do I go from here?" wondered this new senior companion home teacher.

He decided to do a little leg work. He drove by the home and discovered that he knew the neighbours of two of the families. He learned about the employment of all four, and asked his children if they knew any of the children in these families—they did and gave him a few more details.

After several days of this kind of "detective work," Elder C—— called

his junior companion, told him some of the details where he could help with members of each of these four families, then set a date to visit them.

Elder C—— also gave a lot of prayerful thought to his new district and was impressed, he said later, "to give them the benefit of the doubt and approach them just as we would fully active families."

The impression paid off—in a big way.

At the first home he introduced his companion and himself at the door.

"We're your new Home Teachers, assigned by Bishop B——. May we come in and talk with you?"

However reluctantly each of these four families may have felt, in all four cases they opened the door and invited the Home Teachers in.

"Remember, treat them as you would fully active members," Elder C—— kept saying to himself.

Once seated, the senior companion explained that they were there by assignment from the bishop of the ward to help the family in any way they could.

"But before we begin our talk may we kneel with your family in prayer?" he asked.

And four times in four homes with four families who a month before had refused to admit ward teachers they knelt in prayer.

Following the prayers Elder C—— said he appreciated the fact that perhaps the members of the family had not been as active in the Church programmes as they desired, and were there any particular questions or problems with which he could help them?

He explained that he might not have the answer right now, "but when we call again," perhaps they could bring the answers.

The end result was that Elder C—— and his companion on their next visit will have four different gospel discussions to leave—at the four families' individual requests and suggestions.

Actually, though, that isn't the end result.

For Elder C—— and his companion—and especially for these families—it is only the beginning.



## Seven golden steps to motivation

AS YOUR calling is primarily to motivate men to activity in the Church, your success therein lies at the top of seven golden steps. These steps constitute the stairway of motivation and each is an integral part of the motivating process.

Motivating people is an art and they who are most proficient in it either consciously or by nature follow these steps.

### Step 1—Motivating the Motivator

Be sure that you are psychologically and spiritually prepared to influence people to become active in the Church. Believe thoroughly that that which you would have them do is right, is worthwhile and is in accord with truth. Believe in yourself and in your ability to accomplish the task to which you have been called and that you are the one who can best do it.

If you have faith in yourself and in the call that the Lord has made of you, you will succeed. To increase this faith requires frequent prayer and much study. Part of your calling is to accumulate the necessary facts and techniques that may later be used in the motivating process. Courage, faith, tact, vision, dependability and all other qualities of leadership will come to you if you seek them. Prayer and study are fundamental in this first great step of motivation.

### Step 2—Know Your Group Members

Find out all you can about your assigned members and their families. This will do two things for you. The more you know about a person the more you are likely to love him. The more you love a person the more determined you will be to help him. Success in influencing people depends greatly upon knowing their interests, desires, aspirations, and problems, for therein lies the key to successful conversation with them.

### Step 3—Bring Him down to Earth

The first step in an interview is to get attention. Until your group member is listening there is no use in proceeding. He must listen to be influenced. There are many ways of getting attention.

Perhaps one of the easiest and surest ways of demanding attention is to ask a pertinent question that requires an answer. The introduction of something unusual, unexpected or colourful will usually neutralise a man's mind. The mere mention of a story to be told is a good attention getter because stories are associated with human interest.

### Step 4—Interest Brings Profits

Get and hold his interest. Make your group member the centre of your conversation. Talk to him about the things that he is interested in. Ask him for counsel or advice and listen when he gives it. Talk to him about his family, his hobbies, his business and let it be the spring-board for your message to him.

Jesus talked to Peter, Andrew, James, and John about fishing. When their interest was secure the transition was easy and natural. "Follow me, and I will make you fishers of men."

### Step 5—Putting the Proof in the Pudding—The Conviction Step

Pour on the facts. Convince him intellectually that what you have for him is important to his well being. Prove your points from what he considers authoritative sources. This step is an appeal to the intellect. Here is where you draw from your accumulated factual material to prove your case. Such proof may be a passage of scripture or a statement of someone he admires or has confidence in.

### Step 6—Create Desire

Make him want to do the thing you are promoting. Create in him the desire to go to Church or to accept an assignment. This step is an appeal to the emotions. A man is usually influenced more by his heart than his head. Touch the things that are close to his heart and you get action. There is real magic in emotional appeal. Let your desired action be tied to the emotional drives of romance, adventure, self preservation, recognition or money.

### Step 7—Action and More Action

This is the top step, the fulfilment, the dream come true. If the proceeding steps have been well done, this action step is almost automatic. It merely calls for putting into being the action for which the desire has been created. You merely make it easy for him to do the thing you have convinced him he ought to do.

There are pressures and fears that make it difficult for a person to change his way of life even when he knows it is the thing to do. The purpose of this step is to relieve those pressures and over-ride the fears with faith, in order to get the desired performance. Let him save face. Make it easy for him to say "yes". Help him make the right decision. There are many techniques that help people to make right decisions. Use a multiple choice question that calls for only "yes" answers rather than a choice between a yes or no.

Inactivity in the Church, is a form of compulsion. Men often become helpless to help themselves and thus require the help of others. Your members need particularly your help. They need the counsel of you who have been called, you who will prepare yourselves by climbing seven golden steps. They need you to give them the courage to walk the path of life.

## RELIEF SOCIETY

BY SISTER MILDRED EYRING, MEMBER OF GENERAL BOARD OF RELIEF SOCIETY

# Three educational classes

*"And the Church did meet together oft, to fast and pray, and to speak one with another concerning the welfare of their souls." Moroni 6: 5.*

*"... And see that the Church meet together often." D. & C. 20: 55.*

IT IS natural that Church meetings other than those held on the Sabbath should also be held weekly in accordance with the commandment to "meet together often." In the beginning of Relief Society such frequency or regularity was not always possible. In Nauvoo it was not feasible to hold meetings in the winter, although the women continued to care for the poor and the sick. The Society grew rapidly and there was no adequate buildings in which to hold meetings. In the summer months they were held in the Grove, the usual place for holding Sabbath meetings in good weather.

For many years after the Saints moved west, the ward Societies, where they existed, planned their activities according to local circumstances. Of this period Emmeline B. Wells wrote:

*"Early in the settlement of the Valley in 1851 and 1852, the sisters had temporary organizations of the Relief Society in several wards and surrounding places, and although they were poor, yet they helped those in greater need... The writer... had the opportunity of attending working meetings for sewing, quilting, etc." Woman's Exponent, 1903 (Centenary of Relief Society, page 19).*

Concerning a later period, the *Centenary of Relief Society* records:

*"... By the close of the year 1868, Relief Society Organisations were effected in the twenty wards in Salt Lake, in nearly every county in Utah, and in other nearby communities. Women for miles around came in carriages and wagons, walking or riding on muleback or horseback, to attend*

*the semi-monthly meetings. One meeting a month was devoted to sewing and caring for the needs of the poor, at the other meeting the members received instructions and encouragement from the discussions of elevating and educational themes, and were comforted and strengthened in their faith in the Gospel by bearing their testimonies." (Centenary of Relief Society, page 20).*

The plan of meetings described above was followed until 1914 when the programme of three educational classes each month was begun. Since that time lessons have been provided by the General Board. These lessons are published in the *Relief Society Magazine* three months before they are to be used in the meetings of Societies, thus allowing ample time for study. Lessons are planned for eight months from October to May. The summer months, especially in rural areas, are busy months for women; the school children have long summer holidays and need the supervision of their mothers; many families go away together for a holiday. For these reasons the weekly meetings are suspended during the summer. However, one work meeting is held monthly throughout the year.

It is important for the members of the Society to understand what each course of study is designed to do. The Handbook states:

*"The theology course of study is planned to give opportunity for religious and spiritual development; to increase understanding of the doctrines of the Church among Relief Society members, and to strengthen their testimonies of the truthfulness of the gospel..."*

*"The literature course is planned for cultural development; to acquaint members of the Relief Society with good literature and to deepen their*

*appreciation for it; to develop discriminating tastes; and to help them realize that in the reading of great literature there is enlightenment, spiritual uplift, and enjoyment.*

*"The social science is planned to help Relief Society women build better relationships within the home; to awaken in them a sense of their responsibility in assisting to correct the morals and strengthen the virtues of community life; to establish dependable citizenship attitudes among Relief Society members; and to encourage and prepare them to intelligently participate in community activities, thus aiding civic progress." (Handbook of Relief Society, page 92).*

It is equally important to understand the work meetings which are planned by the local officers to meet local needs. Here women may learn to sew for themselves and for the needy. They may take articles for bazaars, further to train the women in handicraft skills and also to help raise funds for the Society. They are taught how to prepare and serve foods as well as other homemaking arts and skills. They may teach other women the skills in which they are expert. Women who cannot spend the entire time in the meeting, as specified by the officers, are welcome at any time during the period. This meeting is intended to be a happy social one, characterised by informality and friendliness. If the meeting extends over the lunch hour a simple luncheon may be served.

Membership in Relief Society is a great privilege. Attendance at the meetings is a great blessing. Jesus said:

*Verily, verily, I say unto you, as I said unto my disciples when two or three are gathered together in my name... behold, there will I be in the midst of them..."*

BY ALEXANDER SCHREINER, ORGANIST AT THE SALT LAKE TABERNACLE

# Conducting — with joy

IN the year 1840, in Manchester, England, there was published one of our most important hymn-books. The preface was signed by Brigham Young, Parley P. Pratt, and John Taylor. Its title was *Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints*. This book went through twenty-five editions, the last of which was printed in 1912.

Today, in Sunday School, we still sing sacred hymns and spiritual songs, and we use the Hymn-book.

A hymn is always directed and addressed to Deity. We sing, for example, "O My Father Thou that dwellest," or "Abide With Me," "God Our Father Hear Us Pray," or "Come, O Thou King of Kings." In these hymns we address our Heavenly Father as in prayer.

Spiritual songs, technically speaking, are not true hymns, inasmuch as they are not specifically addressed as prayers to Deity. But these songs, when sung in the attitude of worship, are spiritual. We sing them, as it were, before the Lord. Examples: "Come, Come Ye Saints," "Now Let Us Rejoice," "Do What Is Right," and others.

Other types of songs, such as secular or recreational, are not included in a hymn-book. Likewise, our conductors need not use entertaining or amusing techniques in leading congregational singing.

It is very true however, and important to observe and to teach, that the Latter-day Saints do not subscribe to an attitude of funeral sadness when they sing. Rather, we sing with joy in our hearts, and with thanksgiving for the wonderful blessings we share in the Restoration of the Gospel in our day. The Gospel is one of "good news," of gladness, similar in spirit to the singing of the Herald Angels at

the time of the birth of Jesus. It is the conductor's first responsibility to portray the desired attitude to the people: "But with joy wend your way."

The conductor determines a suitable tempo or speed of singing. It is clear that tempos vary for various hymns. Also some conductors take certain hymns faster or slower than do other conductors. But the best tempo will always be that which is so natural to the music that no one will be aware of the tempo at all. We recommend medium tempos, neither too fast nor too slow.

"The chorister should use a baton while conducting congregational singing. It is an accepted symbol of musical authority."

The baton represents an extension of the forearm and is held in the palm of the hand in a straight line with the arm. The wrist should be loose and flexible. Patterns are beat with the right hand only, keeping the left hand free to express special effects, such as loudness or softness.

"The young chorister first masters the baton patterns . . . so that they become a natural means of communicating with organist and congregation." The patterns are beat with the hand raised from the forehead down to the waist, keeping the elbow well away from the body. The down-beat should be in front of the face and not off to the side.

**Preparatory or Cue beat:** Usually a short movement of the baton before the song begins: an upward movement if the first beat of the song is a down-beat, or a outward movement if the song begins on an up-beat. If the melody begins on the first beat of the measure as does "Come, Come Ye Saints," the conductor begins his

movements with an upswing, during which time the people breathe and are then ready to sing together on the first word. If the hymn begins on an up-beat, say in four-four time, then the preparatory beat will consist of a swing to the right (for preparatory third beat) after which all begin to sing with the upward sweep of the arm on the fourth beat.

**Release beat:** A "cut-off" beat at the end of a verse or occasionally after a fermata (hold), is usually a short downward stroke. Conductors should learn to use both a preparatory and a release beat.

The following are definitions of Musical Expressions in the Hymn-book:

**Rit. (ritard.)**—Slacken the tempo gradually.

**Poco rit.**—a slightly retarded tempo.

**Molto rit.**—a greatly retarded tempo.

**Allegro**—cheerful.

**Maestoso**—majestic, dignified.

**Marcato**—accented or well-pronounced.

**Andante**—leisurely.

**Adagio**—slower than andante, but faster than largo.

**Largo**—slow and solemnly.

**Marcia**—a march.

**Moderato**—in moderate time.

**Forte**—written "f"—loud.

**Double Forte**—written "ff"—very loud.

**Piano**—written "p"—soft.

**Pianissimo**—written "pp"—very soft.

**(fermata)**—means to hold the note longer than its normal value. The director indicates this pause in music by holding the baton practically motionless for the pause, then proceeding to the next count in the time pattern. "There is no definite time value or number of counts . . . for any



fermata. This is left to the judgment and musical taste of the director."<sup>2</sup>

In conclusion, let us consider some comments on two hymns. "Come, O Thou King of Kings," number 20 in the hymn-book, was included in the first hymn-book published by the Church in 1835. It is both spiritual and spirited in quality. It is obviously spiritual in being addressed to the heavenly throne and is therefore a prayer. But let that not deter us from singing with strong voices, for it is also intense and earnest and accented like a grand hosannah. The expression in this hymn calls for singing fervently and loudly throughout.

To inspire such warmhearted and gladsome singing, let the chorister lead out with large baton movements. Remember that small baton patterns indicate soft singing and larger ones encourage loud singing.

"How Great the Wisdom and the Love," number 68, was written by Eliza R. Snow. This hymn is calm and comfortable. No doubt the most important stanza is the sixth one, beginning with "In memory of the broken flesh." We recommend that, if possible, the stanzas to be used be posted along with the number of the hymn, or that the conducting officer say something like this: "Let us sing hymn number 68, 'How Great the Wisdom and the Love,' stanza one, two and six." Then the chorister will not need to make special announcement between verses.

The psalmist said "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being." (Psalms 104:33.) Today we could add, "He prays twice who sings well in the congregation."

<sup>1</sup> Johnson, Clair W., *Worship in Song*; Deseret Book Company, Salt Lake City, Utah, 1962; page 25.

<sup>2</sup> Johnson, Clair W., *Worship in Song*, pages 32-34.

#### COME TO BRITAIN'S

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## THE WONDERFUL WORLD OF MIA

BY LOWELL L. BENNION, OF THE CHURCH CORRELATION COMMITTEE

# Free yourself from your fear

A FEELING of inadequacy in relation to a calling in the Church may be good or bad. If it is associated with humility and therefore motivates one to learn and to act diligently, it is a blessing; if it is associated with fear, it may be immobilizing if not paralyzing and contribute to mediocrity or a sense of failure.

It is the purpose of this article to analyse the causes of our fears and lack of confidence and, then, to suggest ways of overcoming fear and of increasing self-confidence that we might become more effective servants in the Lord's vineyard.

Make a list of all the things you fear in life. Then divide this list into two columns. For example:

Those things which have an objective existence outside of me—which I have reason to fear. For example:

- (a) Mad dogs
- (b) Mice
- (c) Drunken drivers
- (d) Ice on your steps

Those things which are subjective, which have reality only in my mind. For example:

- (a) Fear of speaking in church
- (b) Fear of failure
- (c) Fear of ridicule

There are two kinds of fear, as illustrated above: (1) Fear of those things which exist apart from us, which we ought to fear, like a lion which has escaped from the zoo, (2) Fear of those things which are subjective, existing chiefly in our minds. In the first instance, fear is quite healthy. It moves us to do something to escape the dangerous situation. In the second instance, fear is enervating, frustrating, and inhibitive—weakening our effectiveness. It is this second type which we wish to diminish and overcome in good measure as church workers:

What is the cause of this subjective kind of fear? Why are we afraid as we stand before a friendly audience? Is it because of our great humility? Are we afraid that someone will throw stones at us? Or are we afraid others will think less of us? And, if so, why should this concern us?

In the last analysis, what we really fear is losing face with ourselves. Each of us must live with his own ego, his own self-image. Without self-image. Without self-respect life is quite unbearable. Hence, we fear anything which threatens our own acceptable image. In reality, we are not afraid of the audience. It consists of people who are usually either friendly or indifferent to our welfare. (At worst, the law will restrain these people from acts of violence). The audience concerns us only because we fear that if it does not approve or acclaim us, we think less of ourselves.

Fear, without a real objective basis for it, is nothing then but self-fear. When this point of view was explained to a young mother who was experiencing considerable anxiety in leading her MIA group, she said, "You know, I had never looked at it in this way before. How foolish to be afraid of oneself!"

Almost overnight she changed. Thereafter, when she talked and taught in the Church, she was poised and composed. She was determined not to be afraid of herself.

An activity, a meeting, or a lesson well-planned builds confidence in the leader or teacher. He knows where he is going, why should he be afraid? People are normally fearful of the dark, of the unknown. Preparation dispels darkness and sheds light on any situation.

There are two kinds of preparation which build confidence. One is imme-

# ars and failure

diate getting ready for the task at hand. This is usually specific, detailed, and close to the event. The other type of preparation is more general. Every church worker (and member too) should be a constant student of the gospel, of scripture, and of good books.

*And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith.* (D. & C. 88: 118.)

We learn not only from books, but also from observing nature and human nature and from meeting the vicissitudes of life with hope, courage, faith, and trust. Our total feeling, thinking, and living are reflected in our church leadership. A confident leader is a person who lives with purpose and self-reliance.

Another specific aid to reducing fear is to approach one's task with conviction of its importance and value and with a strong sense of commitment. One must believe in the subject he teaches, in the significance of his message, the worth of his programme, the preciousness of each person he serves.

In one of the last conversations Jesus had with Peter, he said:

*Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; But I prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.* (Luke 22: 31-32).

Leaders need conviction. They also need to be deeply committed to their callings, to see purpose and meaning in what they do. Under the fire of conviction, fears melt away. This is illustrated in the life of Peter who, before the resurrection of Jesus and the reception of the Holy Ghost, de-

nied his Master three times. Afterwards neither multitudes nor prison walls could hold him.

Therefore, every leader should consider well his calling, see its purpose and value in the gospel plan, sense its significance in the lives of people, and commit himself to it. When this is done in faith and in trust, fear will diminish and the power of God will come into his life and strengthen him in his calling. Beautiful is the promise contained in modern revelation:

*And if your eye be single to my glory, your whole bodies shall be filled*

*with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God.* (D & C 88: 67-68.)

*Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having don all that ye may be able to stand.* (D & C 27:15.)

*Learn of me, and listen to my words; walk in the meekness of my spirit, and you shall have peace in me* (D & C 19:23.)

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# Primary should be a partnership

THE Primary president looked curiously at the strange woman who sat at the back of the chapel. She sat quietly watching. She made no attempt to sing with the children; she offered no comment on the meeting. Primary progressed as usual until time to dismiss for classes, then the Primary president walked back to the woman to introduce herself.

Here was a woman, a non-member who had come to Primary to see what her children were being taught. If the children were going to attend the "Mormon" Church and to be instructed, this woman felt she should be concerned with the teachings. The Primary president explained to her the purpose of Primary and the courses of study. The woman maintained her interest and just one year later she and her family were baptised because of the Primary lessons.

Another mother hurried into a department store and surprise showed on her face as her little boy smiled and spoke to a strange woman who was also shopping. "Who is that woman?" the mother asked. "What's her name?"

"Oh," replied her son, "I don't know her name, but she's the lady who teaches me how to pray." As the little boy spoke his mother felt a twinge of conscience. Perhaps she too, should be teaching her boy about prayer as well as listening to him pray. She knew that he learned to pray in Primary, but exactly what was taught in each lesson she did not know.

A Primary president surveyed with interest the children who sat in front of her. Here were the future branch presidents, the future Relief Society presidents, the future apostles, the future teachers, the future leaders of the Church. How strong would the Church be in 1984? Then she thought of the words of Bishop Robert L. Simpson when he said, "We don't have to wait until 1984 to see how

strong the Church is going to be twenty years from now. The strength or weakness of this latter-day work in other generations to follow is going to be just as strong as the Primary classes that are being held today; just as strong as the teaching being given these children in every Latter-day Saint home. With each effective lesson, we provide another guarantee for tomorrow's world. . . . Most of the honour for the strength of the Church goes to our teachers and to our parents for the examples of righteousness planted in our hearts as their children."

A few years ago Primary leaders recognised the great truth that they could not work alone to teach the children the gospel. If the Church were to grow strong it would take parents and Primary working together to achieve this goal.

For this reason the Primary-Home Partnership was formed. One hour a week in Primary was not enough to change the behaviour of children and to teach them to live the gospel, but it was long enough to plant the seed, to start the germ of an idea, to suggest to the mind a basic principle of eternal truth. Then if the parents were aware of his idea or gospel principle they could enlarge upon it, impress it upon the mind of the child and further develop the idea throughout the week so that the child would grow and progress in gospel living.

It is the duty of every Primary worker to see that the teachings of the Primary classes are carried into the homes of the boys and girls. There are several ways in which this goal is accomplished. In well-established branches the parents purchase a *Guide for Parents* for each child. This small booklet tells the parents what has been taught in the Primary class each week and makes suggestions for the parents to follow in further teaching the child.

But some parents do not have this booklet. Also there are non-member children who attend, and there are 20,000 of them enrolled in Primaries throughout the Church. In these cases Primary workers are using many interesting and varied ways of getting the gospel teachings into the home. They may print a statement about the lesson on a piece of paper and send it home with the child each week. They may visit the parents and talk with them about their child. One Primary president made enough clocks out of coloured paper so that each child could wear one home pinned to his coat. When the parent inquired why the child was wearing the clock, the child replied, "Because it is time for you to ask me what I learned in Primary today."

Oh, that every parent would take fifteen minutes a week to supplement the Primary lesson with a practical home application. One Merihand class had studied a lesson on how each girl could be a missionary. Every girl learned that she should (1) tell others about the Church, (2) bring a friend to meeting with her, and (3) live the gospel so that others would see her example and have a desire to emulate her behaviour. Then each girl went home with the assignment to perform these three duties during the week. As they left the chapel the Merihand teacher handed each girl a sealed envelope. On it was written the words, "To be opened tonight and read by you and your parents."

When the envelope was opened the message inside said, "This week your daughter has been assigned three duties. Talk with her about them and plan together how she can carry them out." The parents who had *Guides for Parents* read the full instructions from them and helped their daughters to fill their assignments. The other parents talked over the assignment with their daughters and some partici-



BY EMMA MARR PETERSEN

# Jacob and Rachel

pated, others did not. But as a result of this assignment with parents and Primary working together one family was brought into the Church.

During the months of April and May, Primary children all over the Church will be discussing the following subjects with their parents :

1. What is meant by the word "resurrection"?
2. What ordinance must be performed before we can enter the kingdom of God?
3. Whom should we forgive?
4. Name four ways we can show benevolence (See Matthew 5 : 44).
5. Why do we celebrate Easter?
6. Tell the story that Jesus told of a shepherd who was kind to his sheep. What does this mean to you?
7. Name three ways you can be honest with yourself and with others.
8. What is a prophet? Who were two prophets who gave their lives for what they believed?
9. How should we act in the house of the Lord?
10. Tell about one of the miracles Jesus performed.

Think of the strength of the gospel principles and the lives they affect as parents and Primary join together in these teachings! Think of the houses that will be turned into homes as the light of the gospel is brought into them!

Elder Gordon B. Hinckley in a recent conference address said, "This simple practice, a return to family worship, spreading across the land and over the earth, would in a generation largely lift the blight that is destroying us, and it would restore integrity, mutual respect, and a spirit of thankfulness in the hearts of the people."

These things could be brought about by the proper functioning of the Primary-Home Partnership.

AT the time of Jacob's trouble with Esau, neither of the boys were married. Rebekah feared that Jacob might marry one of the daughters of Heth, their neighbour, who did not believe in the true God. She talked the matter over with her husband, and said, "What good will my life be to me if Jacob marry a wife of the daughters of Heth?"

Isaac then called Jacob to him and told him he must not marry an unbeliever. Instead, he should do as Isaac himself had done, and marry one of his own people who believed in God, as he did. Isaac and Rebekah decided that Jacob should go to Laban's home, where he might find a suitable girl for a wife.

The journey was long, and when night came, having not yet reached home, he lay down upon the ground and went to sleep. The Lord spoke to him in a dream, and told him that he would be blessed as was Abraham, his grandfather, that he would have the promised land of Palestine to dwell in, that his children would be many, and that through him and his children all the families of the earth would be blessed.

Jacob rose up early next morning and made a stone monument to mark the place. He also made a covenant that if the Lord would bless him with food, clothing and shelter, he would worship God and pay tithing on all he owned. He was following in the footsteps of his grandfather, Abraham, who also paid tithing on all of his property.

The young man continued on his journey. Soon he came to some shepherds with three herds of sheep being watered at a well. Jacob asked the men who they were. "Of Haran are we," they replied. "Know ye Laban, the son of Nahor?" he asked. They answered, "We know him." "Is he

well?" Jacob continued, and they said, "He is well, and here comes Rachel, his daughter, with the sheep."

As Jacob turned to look, there came a herd of sheep, being driven by a lovely young woman. She was bringing them to the well to drink. A large stone covered the well. When Rachel brought up the sheep, Jacob, being a gallant and courteous young man, rolled the stone away and watered the flock for her. As he looked upon her beauty, he fell in love with her. He stopped and kissed her, and told her of his feelings. Then he told her who he was—her own cousin, the son of Rebekah, Laban's sister.

Excited, she ran and told her father of meeting Jacob at the well. Laban himself came out, welcomed the young man, and brought him into the house. After resting from his journey, Jacob asked Laban if he would allow him to work on his farm. He was willing to work without any wages, but Laban said, "Because you are my sister's son, shouldst thou therefore serve me for nothing? Tell me, what shall thy wages be?"

Jacob told him of his love for his daughter, Rachel. He desired to marry her, and so he said, "I will serve thee seven years for Rachel, thy younger daughter." Laban agreed.

When the seven years were up, the wedding was prepared, but instead of Rachel, Laban brought her older sister, Leah, to Jacob, for a wife.

Surprised, Jacob said to Laban, "What is this thou hast done? Did I not serve thee for Rachel?" Laban explained by saying, "It must not be so done in our country to give the younger before the first-born."

So Jacob married Leah, but he still desired Rachel. Laban told him that in a week he could marry Rachel also, but that in order to do so he must promise to serve another seven years. This Jacob did.

# Melba Burton - creator of the Reading Choir

BY EMMA MARR PETERSEN

WHEN the wife of Elder Fielding G. Burton, then Melba Lindsay, was a young girl and for years afterwards, she was one of the most popular and sought-after solo violinists in Salt Lake City and environs. Some of the time she and her sister played duets on their violins, usually accompanied by a younger sister, Bessie.

They were much sought after for their unusual talents and also for their graciousness in providing comforting music in times of bereavement. They were quite as ready to play to a small audience as to a large one, and always they gave a polished performance, putting their whole souls into it. They did much of their own arranging, and their music, whether classical or reverent, was appropriate to the occasion, carefully chosen, and beautifully performed.

On July 10, 1963, Elder Fielding G. Burton and his wife, Melba, of whom he is so rightfully proud, arrived in England to fill a mission, and were assigned by President A. Ray Curtis to labour in the Reading District under President Leland Gregson. Naturally, Sister Burton was asked to organise a District choir, and to teach music to as many of the members as time would permit.

This choir was formed for the purpose of furnishing music for the new Reading Chapel, then nearing completion. The Branch choir was organised immediately, and on July 21 a small group of twenty members sang together their first number: "Before Thee Lord I bow my head". Soon the membership of the choir increased to its present number, thirty-four, and

has sung at every Sacrament Service since then.

To this small nucleus was added seventeen members from other branches in the District, making a total of fifty-one enthusiastic singers who sang at the Thanksgiving Service.

Sister Burton has this to say: "I wish I could tell all the wonderful experiences I have had in 'building' a choir in England. Only a few people could read music or sing parts, so much work had to be done. Lessons were given in conducting, theory, vocal work, and piano playing to as many persons as I could possibly schedule. Their eagerness, co-operation, enthusiasm, and love of the Gospel will long be remembered. The personal sacrifices made by these dear people can in part be explained by saying that many practises were held with individuals or small groups, between appointments, whenever or wherever a place could be found where a piano was available. For the two months preceding the Thanksgiving Service the members of the Reading Choir met twice a week and practised for two hours at each rehearsal.

"I wish I could paint a picture of these sisters (Singing Mothers), sixteen of them, most of whom came every Monday afternoon to practise for two hours. There in Sister Silcott's living-room all the mothers would be singing, quite oblivious to their children playing around them, tugging at their skirts, crying. (Sometimes they were more in number than their mothers.) The look on their faces as they sang praises to our Heavenly Father was reward enough for me.



Brother and Sister Burton

"Considering the distances the choir members had to travel, that every choir member held a position in the Branch or District, and the amount of training necessary in order to sing, truly I must say the Lord was with everyone who participated. I never worked with a group where such love and unity existed. The 'building' of the Reading District Choir for the Thanksgiving Service of the Reading Chapel was the most glorious experience that I have ever had in all my many years of service in the Church of Jesus Christ of Latter-day Saints.

"I am grateful that my husband and I enjoyed this experience together. I can never express sufficient appreciation for his support. I know that because the Lord was with us to guide and direct every move that we made we were able to successfully fill our assignment."

In writing personally to the choir members, Sister Burton writes: "Your performance at the Thanksgiving Service was smooth, finished, magnificent! It has established for the Reading Branch, and for the Reading District, a standard of excellence. You practised diligently, long, and with a prayer in your hearts. The spirit of Thanksgiving welled up strongly within each of you, for you are those who gave so much physical labour, and so much in personal sacrifice to bring to completion the magnificent structure, the Reading Chapel. In the words of President Curtis, 'The songs have never been more beautifully sung'."

## News from Stakes and Missions

### BRITISH MISSION

**T**HE British Mission enjoyed an experience of great historical value recently when the elders in the mission were divided into four quorums. Each quorum is well above minimum strength and growing.

This event emphasises the great importance of solid building and sound missionary work. Almost every one of the 250 men involved represents a family, and most of these families are active participants in the programme of the Church.

### CENTRAL BRITISH

**A** TWO-DAY missionary seminar was held recently for all missionaries in the Central British Mission. A seven-fold programme was presented including such timely topics as complete conversion, local missionary programme, use of visual aids, better teaching techniques, auxiliary problems, home teaching and mission standards.

A section for sisters was conducted by Sister Dunyon, wife of the Mission President, and was based upon a skit written by Sister Rebecca Bernards, which portrayed the change that comes into the life of a lady missionary as she truly becomes converted to missionary work.

The highlight of the seminar was the half day of instruction conducted by President Marion D. Hanks, of the First Council of Seventy. Each missionary felt the power of the Spirit of God as he re-dedicated his life to missionary service.

Elders Jeffrey Atkin, Richard Kinnersley, Anthony Temple, Gerry Wilson, Michael Murphy, Orren Labrum and Kent Hood assisted second counsellor Stephen W. Clayton in planning and presenting the seminar.

\* \* \*

**M**ANY years ago a branch of the Church functioned in Swansea, South Wales, but due to the war it was discontinued. In 1955 missionaries again visited Swansea and baptised some members, making it possible to



Top picture : Members of the Wigan Branch digging the foundations for their new Chapel. Before the end of the day a 4-foot trench had been dug for almost the whole of the Chapel's outer wall.

Lower picture : President Grant S. Thorn (centre), breaking ground on the site of the Scarborough Chapel, with Albert Wardle, the Branch President (left), and Maurice Pearson, the area building supervisor.





The Cultural Hall of the Holywood Chapel in Belfast decorated Japanese style for the Irish Mission's MIA Gold and Green Ball, at which the " Bamboo Restaurant " was one of the features.

Below : President Mark E. Petersen, the West European Mission President, pictured with all the missionaries labouring in Ireland.

Below centre : Members from the Beverley and Hull Branches photographed at their dance recently.

Below right : Sister Gladys Oates, (second from left) wife of the Sunderland Stake President, at the opening of the West Hartlepool Bazaar. With her are (left to right), Sisters Gardner, White and Francis.



re-organise the branch, and now, for the first time in the history of Swansea, local members have been sustained as the branch presidency. The retiring President, Fred A. Gardner, and his wife, Emma Harris Gardner, of Salt Lake City, were released and Haydn Morgan, the former first counsellor, was sustained as president with Kenneth Bray as first counsellor and John Daniels, second counsellor.

From the original small membership in one branch there has now developed four dependent branches, at Llanelly, Neath, Port Talbot and Pembroke Dock, with a membership of 335. More than half this number has come into the Church in the past eighteen months. The Auxiliaries are fully organised with local members as officers. There is a Relief Society in each of the five branches, and well organised MIA's and Primaries.

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ELDER Jeffrey Ralph Atkin, son of Rudger and Leona Atkin of St. George, Utah, was recently appointed as second counsellor to President J. F. Donyon, of the Central British Mission. Elder Atkin has been an outstanding missionary and is particularly noted for his ability to work with other elders and to guide them in the solutions of their individual problems.

\* \* \*

CHANNEL 13 of the B.B.C. television recently featured the Mormon Church in a 55-minute documentary programme, which dealt with such subjects as the first vision of the



Prophet Joseph Smith, the pioneers and the trek across the plains, the building of the first Temple at Kirtland and the steady growth of the Church to the present day.

It showed the canneries on Welfare Square in Salt Lake City; it took the viewers into the Church archives, which have been hewn out of the solid rock of the mountains and sealed with great doors each weighing 20 tons. The programme also dealt with many points of doctrine.

The documentary was a result of the great public interest aroused by the building of the Merthyr Tydfil Chapel in only 32 weeks. The opening of this chapel was filmed by both the B.B.C. and ITV, and Mr. John Ormond Thomas, the B.B.C. producer, realised the importance of this story and the history of the Church of Jesus Christ. He travelled to Utah and to Salt Lake City to make the film.

It is expected to be shown on a coast-to-coast broadcast.

## IRISH MISSION

THE Belfast Cultural Hall was packed to capacity recently for a night of gay enjoyment with traditional hats, trumpets, squeakers and streamers, etc. The floorshow "Mission Madness" was performed by members of the Mission Board and had the audience of 300 shrieking with laughter as their leaders presented turns entirely opposed to their recog-

nised talents. To mention just few, the Mission Mother, Sister Covey, killed off numerous elders in a spirited rendering of "I didn't know the gun was loaded," with local lyrics written by herself; the Sunday School Superintendent performed a ballet sequence with a member of the District Presidency; and members of the three ladies' auxiliaries (suitably garbed for the minuet) broke out in a lively jive: Old Father Time looked suspiciously like President Devenney, and President Larsen lurked modestly behind a nursemaid's uniform, pushing!—surely that baby in the pram looked very much like President Covey, the Mission President.

THE highlight of the MIA year, the

Gold and Green Ball, was held by the Irish Mission in the Hollywood Cultural Hall. The Cavehill Branch, under the direction of Sister Thornton and Brother MacDonald, made thousands of tiny pink blossoms to bedeck five apple trees chopped down from their building site. A "blue" moon shone on Fujiyama mountain, and pink lights were reflected in the "water" of the pool. At the lantern-decorated "Bamboo Restaurant," kimono-clad waitresses (from Bangor Branch) served Japanese punch and rice cakes to the eager customers and later sang "A Hundred Thousand Miracles" from the "Flower Drum Song" as their contribution to the floorshow.

Brother Douglas San compered the

evening, and the Belfast Swing College band provided the music.

FRIDAY, February 7, 1964, was an historic day in the Irish Mission. For the first time ever a large crowd of approximately 720 Saints, missionaries and friends gathered in a Mormon chapel to hear a Mormon apostle.

The beautiful atmosphere of the recently-opened Hollywood Road Chapel in Belfast added greatly to the spirit of the meeting and the powerful message and testimony of President Mark E. Petersen.

President and Sister Petersen's brief, one-day visit to the Emerald Isle included a mission-wide Conference in the afternoon with the 154 missionaries labouring in Northern Ireland, the Republic of Eire and the Isle of Man.

## LEICESTER STAKE

THE first dance of the year organised by the MIA of the Derby Ward, Leicester Stake, was a bow tie and evening dress occasion. The Cultural Hall was beautifully decorated and around the dancing area were placed small tables, each decorated with a small spray of flowers and the evening's refreshment menu.

Dancing was to the music of Victor Silvester and his Ballroom Orchestra and Joe Loss and his band. The master of ceremonies was Brother Richard Cooper.







Above: President Mark E. Petersen (right), of the Council of the Twelve, speaking at the ground-breaking service on the site of the new Edinburgh Chapel. Left to right: Albert Byrnes, building supervisor; President Phil D. Jensen, North Scottish Mission; James Morse, district building supervisor. Above centre: Davey Wilson, of Glasgow Rangers, signing autographs for the young members of the Scottish Mission. Above right: Davey Wilson pictured with the East Kilbride XI, winners of the Scottish Mission Junior League.

Refreshments were served by MIA girls, dressed in black and white aprons.

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**R**EGULAR hikes have become a feature of the Derby Ward MIA programme, and many pleasant days have been spent in Upper Dovedale, Manifold Valley and Lathkill Dale.

\* \* \*

**A** COMBINED Primary and Sunday School dance was held recently in the Eastwood Ward, Leicester Stake, under the direction of Elder Arthur Aldred and Sister Eva Wild. Games for the children were followed by an enjoyable dance. Helen Martin, Brian Slater and Judith Plumb each won prizes in a twist competition.

## NORTH-EAST BRITISH

**H**APPINESS and joy radiated from the faces of the Saints of the Scarborough branch at the ground-breaking ceremony for their new chapel. The first shovelful of earth was turned by President Wardle, branch president. Main guests at the service were President Grant S. Thorn, of the North-East British Mission, and Brother Pearson, the district building supervisor. The members have welcomed to their branch Brother and Sister Orval Lloyd, their building supervisor and his wife.

**"EVERY Member a Missionary"**—the literal fulfilment of this statement by the Prophet David O. McKay came true when Brother and Sister Muspratt, of the Dewsbury Ward, were able through the aid of the printed local missionary lesson plans and sign language to teach and see Brother Muspratt's mother and brother, who are deaf, join the church. At the same time Sue Hollins and Jackie Clarke, of York Branch, taught Antoinette Glenise Elizebeth Roper and through the assistance of the full-time missionaries saw her join the Church.

Through the guidance of the full-time missionaries, the local members can now teach their friends in an organised manner. Each team of missionaries works with five or six "local missionaries." By meeting with them individually, and as a group, the full-time missionaries can help explain and



answer any questions which might be a problem to them. The enthusiasm and excitement among these new missionaries is spreading to all the members of the Church. At the present time, there are approximately 180 local missionaries, among whom are branch presidents, bishops, stake and district presidents.

## NORTH SCOTTISH

**I**MPRESSIVE Thanksgiving services, led by President Mark E. Petersen, were held in the first chapel to be completed in the North Scottish Mission at Kirkcaldy. Construction of the building was directed by Elder Frederick Curtis. The ground was purchased and the building commenced in 1962 under the direction of President Bernard P. Brockbank, the former Scottish Mission President.

More than 900 townspeople were shown through the building on the Friday preceding the conference by groups of proselyting missionaries and branch members. William Napier Anderson, the Branch President, who conducted the morning session, and his counsellors, Harry Brown and John Smith, have directed the efforts of local people in building the chapel.

The afternoon session constituted





the Dundee District Conference and was conducted by District President Thomas A. Crook.

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**MISSIONARIES** and local members in Scotland's capital city of Edinburgh witnessed the groundbreaking of this city's first LDS chapel.

President Alexander Clark, of the Edinburgh Branch, and President David Burns, of the Drumbrae Branch, followed Elder Mark E. Petersen in turning the sod. Elder Albert Byrnes, who is to be the building supervisor, and officers of the North Scottish Mission and the Church Building Committee also participated in the services.

### SCOTTISH

**DAVEY WILSON**, star of the Glasgow Rangers Football Club and International Player for Scotland, attended the Scottish Mission Football Awards Night.

Before presenting the individual medals to the two winning teams, which were East Kilbride in the Junior League, and Bellshill in the Senior League, he spoke to the boys encouraging them to keep Church and Football together. He stated that boys everywhere should always follow the advice of the Elders, or Ministers of their Church.

A crowd of more than one hundred, which included thirty boys and their parents, relatives and friends, attended. Many of these boys and guests were not members of the Church, but the evening helped to create a wonderful feeling towards the Latter-day Saints.

Also on the programme was President John Cunningham, President of the Bellahouston Branch, in Glasgow, who represented the local Church members. He has been a professional football player himself.

Following the programme, Mr. Wilson was presented with a copy of the book *Mormon Story* and was very interested and impressed with the activities of the Church and their interest in activities for the youth.

### SOUTH-WEST BRITISH

**T**HE Reading District held a very special conference recently. It was special for three reasons: one being the fact that it was the first District Conference that had been held in their newly finished chapel; second, the splitting of the District into the Reading and Slough Districts was announced; third, and most significant, was the opportunity that the Saints in that area had to hear an Apostle speak. President Mark E. Petersen was the main speaker at both the morning and the afternoon session.

In attendance was President and Sister A. Ray Curtis, Mission President and his wife, and a special guest in the person of Mr. Barrett, the Deputy Mayor of Reading, who welcomed the Church officially to the city of Reading. It was an outstanding Conference, particularly because of the great influence upon the people of an Apostle of Jesus Christ.

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**BIRTHDAY** time is a time of looking back at the period since birth, and taking stock of what has transpired. The South-West British Mission had its second birthday this month, and it was a time when the members of that Mission could take a look around them and see what a satisfying period it has been.

It has been a great period of growth. For instance, in 1962 when the Mission started, there were 3,200 members. Today, the number is closely pushing 6,000. To take care of those 3,200 people there were 21 branches. The number of branches has now swelled to 45. All but a few of these branches are under local leadership, also. Correspondingly, the number of Melchizedek Priesthood holders has grown from 118 to 244.

To house the mushrooming congregations the building programme is making itself felt also here in the South-West. Two years ago there were



Kirkcaldy Chapel, which was opened recently. President Mark E. Petersen spoke at the Thanksgiving Service.

no new chapels, and today a beautiful future stake-centre stands newly-finished in Reading, and four more chapels will be finished within the next six months. One more in Bristol has just been started. The towns which have chapels nearing completion are Bristol, Poole, Cheltenham and Southampton.

The number of member districts has doubled, from four to eight. The number of primaries, and Relief Societies has come close to doubling.

A good example of the growth that has been felt is in the districts. The South-West British Mission is particularly proud of the leadership that they have over their districts. In the Bristol District we have Brother Brian West as District President. President West is from Bristol. The Cornwall District is headed by a married couple from Salt Lake, the Heber J. Dones. Brother John Harris of Cheltenham is President of the Gloucester District. Brother Albert Gadsby from Newton Abbott, Devon, is the President of the Plymouth District. Reading District is headed by Brother Peter Crockford, of Pangbourne, Oxon. The newly-formed Slough District is headed by Brother D. W. Singleton, of Egham, Surrey. Brother Henry Summersell is

President of the South Coastal District. President Summersell is from Bournemouth. Another missionary couple heads the Portsmouth District. They are President and Sister Gregson from Los Angeles, California.

Capably filling the position of Assistant to the President is President Ronald Green, of Cheltenham, Gloucestershire.

## SUNDERLAND STAKE

THE celebration of Burns Night was instituted in the West Hartlepool Ward when the members had their first taste of the traditional Scottish fare—including the haggis.

The guests of honour were President and Sister Oates, President of the Sunderland Stake. A colourful touch was provided by President J. Laurie, who as chairman was dressed in full Highland costume. The evening's entertainment included a display of Highland dancing by Sister Grace Johnson.

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MORE recently a bazaar, opened by Sister Gladys Oates, was held at West Hartlepool and more than £30 was raised. There were stalls of every description—including embroidery, toys, food, stationery, knitted and glassware. The bazaar was organised by the Ward Relief Society Presidency—Sister Mabel White, Sister Gardner and Sister Francis.

## Elder G. John

*Continued from page 127*

Smith obtained such zoological details from the writings of these conquistadores. Actually, this was impossible. Throughout the nineteenth century they existed in manuscript form only, in 16th century Spanish, and in the remote archives of Madrid and the Vatican. Copies may have found their scholars, but one thing is certain, they were not available to Joseph Smith nor to the public generally.

In the above writings, we find that there is no mention of elephants. Coming on to the twentieth century, however, the evidence of their existence in pre-Columbian times is forthcoming. Not far from Los Angeles are the famous La Brea asphalt pits. In the early part of this century one of the most remarkable finds ever made was discovered in these deposits. They consisted of a veritable graveyard of animals, containing the skeletal remains of some 200 animals, many of which are now extinct. The excavations revealed the one-time presence of these animals—the horse ("And they said unto him: Behold, he is feeding thy horses") elephants ("And they also had horses and asses, and there were elephants and cureloms and cumoms: all of which were useful unto man, and more especially the elephants . . .") camels, wolves, lions, sabre-toothed tigers and many others.

Again the critics were wrong and the *Book of Mormon* right.

In the *Book of Mormon* truly we have a remarkable work. It is so not only because it re-affirms the gospel principles that were lost sight of in the dark night of the apostasy, but because it gives a picture, accurate in every detail, of the life and history of several nations that grew and prospered and waned hundreds and thousands of years before the arrival of Columbus. If we increase our intellectual testimony of the *Book of Mormon* by study—as we are enjoined to in the work itself—we will surely render ourselves for more able to defend our beliefs and foster the same kind of study and appreciation in other people, particularly in those who may not be members of our Church.

## A CLOSING THOUGHT

BY ELDER MARION D. HANKS  
WHO HAS RETURNED TO  
SALT LAKE CITY AT THE  
END OF HIS MISSION

# 'For the people had a mind to work'

**Y**EARs ago someone told me the story of a very enthusiastic preacher who left his audience limp after his vigorous performances. Moved by the warm expressions of admiration from a person who had attended one of the preacher's services, someone asked him what the speaker had talked about.

"I don't know," said the enthusiast. "To tell the truth, I don't understand much of what he says, but he sho' do expostulate profusely!"

If we are going to succeed in our

missionary adventure and in life's challenges, we must do more than "expostulate profusely"—we must know what we are talking about.

Nehemiah was a slave in Babylonia when he decided that he must do something personally to bring about the purposes of the Lord for His people. Through *fasting and prayer* and *the courage to ask*, he was permitted his freedom by the king and allowed to go back to Jerusalem. Nehemiah *set a time* for his project and promised the king that he would return.

The people of the Kingdom of Judah had been carried away captive into Babylon by Nebuchadnezzar, king of Babylon, in 589 B.C., and remained in captivity until the reign of the kingdom of Persia, when Cyrus, king of Persia, freed some of them to return to Jerusalem, in 536 B.C. Zerubbabel led the first group back, and they restored the foundations of the Temple. Seventy-eight years later Ezra led an expedition to Jerusalem and restored the law and the ritual, but most the people and most of their leaders remained by preference in Babylonia and Assyria, where they were well-treated and prospering. Only a feeble remnant "*had a heart for God*." Nehemiah was one of those. He gained his freedom and returned to Jerusalem fourteen years after the expedition of Ezra.

The vision and labours and success of Nehemiah should be the theme of every "missionary." Like Nehemiah, we have a job to do, and like Nehemiah, we can do it, if we have the vision and the courage and the energy and the wisdom, and especially the faith.

Nehemiah's task was to reanimate an entire nation. Judah was in "*great affliction and reproach*," they had lost their strength and spirit and their national morale. The symbol of their defeat was the destroyed wall which the Babylonians had broken down, burning the gates thereof.

Nehemiah decided on a programme. He would rebuild the wall, and thus restore the spirit and faith of his people. His was an ambitious project, demanding great vision and courage. He succeeded gloriously, building the

wall and in the process building the people of Jerusalem. *How did he do it? What was his programme?*

1, He had a great objective; his cause was supremely important. The immediate task was to rebuild the wall around Jerusalem, but the real purpose was to build faith in these individual choice children of God.

2, He fasted and prayed, asking specifically at every step for the blessings he needed to accomplish his purpose.

3, He set a time limit on the accomplishment of his task.

4, He planned carefully, looking out in the night to "*view the wall*" with a few chosen friends.

5, When challenged, the people accepted and "*strengthened their hands for this good work*." They made preparations.

6, When the cynics and scorners ridiculed, he bore his testimony of *God's goodness* and said, "We His servants will arise and build . . ."

7, The people went to work, each at an assigned task of which he was capable. Individuals and families enthusiastically entered in the project.

8, When enemies mocked, Nehemiah answered by prayer. When the enemies prepared to interfere, Nehemiah and his brethren "*... made our prayer unto our God, and set a watch against them ...*" Under the opposition of discouraged brethren, who feared the advancing enemy, they "*returned all of us to the wall, every one unto his work*," some building, others guarding. Of those who builded on the wall, "*every one with one of his hands wrought in the work, and with the other hand held a weapon*."

9, So they "*laboured in the work ... from the rising of the morning till the stars appeared*," refraining even from putting off their clothes "*saving that every one put them off for washing*."

10, The result: "*SO BUILT WE THE WALL ... FOR THE PEOPLE HAD A MIND TO WORK!*"

Will you do your part? Will you fast and pray and "*labour from the rising of the morning till the stars appear?*" Will you "*strengthen your hands*" through study and obedience?



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134th GENERAL CONFERENCE ISSUE





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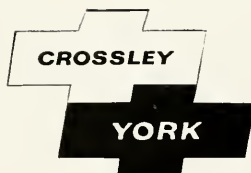
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## FAMILY COMPANIONSHIP

**G**OOD home life should be built, among other things, on good companionship in the family.

Men and women marry each other in the first place for companionship. After marriage that companionship should not be forced out of the home by other activities and influences. Marriages thrive on good companionship between husband and wife.

But companionship is likewise important between parents and children. Too often parents become too absorbed in other things to give attention to the needs and desires of their children. Too often parents think they discharge their obligations to their children when they give them life in the first place, and feed and clothe them.

Life is more than meat, and the body is more than raiment, the Saviour taught. Parenthood is more than the biological act of bringing life into the world and keeping it alive. Parenthood is also **REARING** children, teaching them, guiding them, helping them to have high ideals, faith, an understanding of repentance, and a conception of their great destiny, to become like God, who is the Father of their spirits.

Truly children are the offspring of God, as well as of ourselves. He holds us accountable for the manner in which we teach and rear them. We cannot have proper influence upon them by remote control, nor by ignoring them, nor by leaving them to be taught by "back alley" companions who know not the truth.

It is the ideal for every home that we maintain proper companionship as the basis of love at home, so that together, parents and children may grow to become like God.

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**FRONT COVER:** General Conference crowds outside the Tabernacle on Temple Square, Salt Lake City.

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## THOUGHTS FOR YOUR TALKS

### BOOK OF LIFE

*"We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life, and if they are written in the Lamb's Book of Life then it is evidence we have kept the commandments." — President Joseph Fielding Smith.*

### THE GOSPEL

*"Our most important possession is the Gospel. It has no counterpart. It encompasses all truth. It is the only plan for life and salvation that is eternal and applies to all mankind." — Elder Delbert L. Stapley.*

### MARRIAGE

*"No marriage has a right to be made, which, at its making, has less than the prospects of lasting everlastingly. No marriage at its making, has the right to impose the penalty upon a home of pulling children two ways at once." — Elder Richard L. Evans.*

### JESUS THE CHRIST

*"Jesus stands alone even among the world's greatest like a tall, majestic mountain, which lifts its form above the hills and valleys. There is none with whom He can be compared." — Elder Alma Sonne.*

THE FIRST PRESIDENCY



Hugh B. Brown



David O. McKay



N. Eldon Tanner

THE COUNCIL OF THE TWELVE



Joseph Fielding Smith



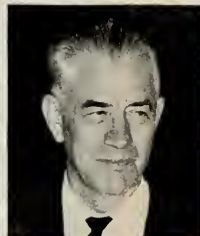
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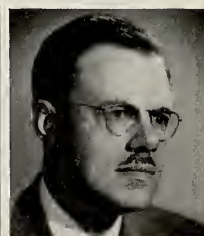
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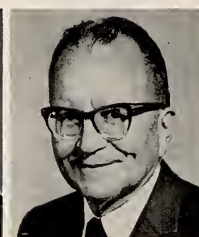
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# General Authorities of the Church of Jesus Christ of Latter-day Saints



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Gordon B. Hinckley



Thomas S. Monson

**PATRIARCH TO  
THE CHURCH**



Eldred G. Smith



Paul Dunn



Wm. J. Critchlow, Jr.



John H. Vandenberg



Bernard P. Brockbank

**THE PRESIDING BISHOPRIC**



Robert L. Simpson



Victor L. Brown



# Three grave dangers to our young people

BY PRESIDENT DAVID O. MCKAY

**T**HREE grave dangers threatening the success and happiness of youth are "the pernicious habit of smoking cigarettes, the increasing number of divorces and the tendency to hold less sacred the moral standards," President David O. McKay warned at the opening of the 134th Annual General Conference of The Church of Jesus Christ of Latter-day Saints in the Salt Lake Tabernacle.

His message was to the world. It was taped to be heard throughout America by special TV broadcast from coast to coast, and short-waved to Europe, Asia, South and Central America, and the Far Pacific in English, Spanish, German and Portuguese.

President McKay left no misunderstanding as to the force of his warning against the three evils as he discussed each in detail.

He sounded also a call relative to the forthcoming elections, saying:

"Let us in The Church of Jesus Christ of Latter-day Saints use our influence to see that men and women of upright character, of unimpeachable honour, are elected to office."

He coupled this with a further appeal "that our homes are kept unpolluted and unbroken by infidelity; that children therein will be trained to keep the commandments of the Lord, to be 'honest, true, chaste, benevolent, and virtuous, and to do good to all men.'"

In warning on the use of cigarettes, President McKay referred to both the *Word of Wisdom* Revelation given by

Joseph Smith in 1831 and to the January 1964 report of the special United States Government scientific team which "linked cigarette smoking to five forms of cancer, and termed the habit a health hazard which needs 'appropriate remedial action.'"

Said President McKay of the *Word of Wisdom*:

"One hundred and thirty-one years ago the Prophet Joseph Smith received a revelation showing forth the order and will of God in the temporal salvation of all saints in the last days' (D. & C. 89 : 2). It relates to the physical, the intellectual, the moral, and the spiritual nature of man. It deals particularly with the relation of man's appetite to health and vigour. A person's reaction to his appetites and impulses when they are aroused gives the measure of that person's character.

"In such reactions are revealed the man's power to govern, or his forced servility to yield. That phase of the *Word of Wisdom*, therefore, which refers to intoxicants, drugs, and stimulants, goes deeper than the ill effect upon the body and strikes at the very root of character building itself."

Of the revelation, President McKay explained it "says that strong drinks and tobacco are not good for man."

"This is a clear, definite statement which has stood good the test of well over a century," President McKay said. "It was made by a man only 27 years of age, who, from the standpoint of human learning, knew little about physiology, hygiene, or the relation of

mind and body to character and spirituality. His knowledge came from inspiration. With a conviction unwavering, with an assurance that the statement would stand all tests and experiments, he declared that strong drinks and tobacco, excepting only when used externally, are not good for man."

Continuing, President McKay declared:

"During the last 100 years, the marvellous advance of science has made it possible for man to determine by experiments the ill effect of intoxicants and drugs upon the nerves and tissues of the human body. Observation and experiment have demonstrated their effects upon character. All such experiments and observations have but proved the truth of the young man's statement: 'Strong drinks and tobacco are not good for man.'"

President McKay also underlined the disrespect for another's rights and property occasioned by "nicotine which seems to dull, if not kill com-





President McKay speaking during the Conference.

pletely traits of true culture, and women have become its pitiable victims, and the worst offenders in society."

"If men and women must smoke, and it seems that many are now slaves to that habit, then for the sake of cleanliness and neatness, as well as of consideration for others, let them refrain from marring furniture, carpets, etc., and from strewing ashes and cigarette stubs in buildings where people assemble either for pleasure or instruction."

Then in reference to the more recent linking of smoking and cancer, President McKay said:

"But aside from all this, science has now proved that there is a far greater danger associated with cigarette smoking.

"A special government scientific team Saturday linked cigarette smoking to five forms of cancer, and termed the habit a health hazard which needs 'appropriate remedial action.' This long-awaited report by 10

scientists and physicians declared that a series of studies showed that 'the mortality ratio of cigarette smokers over non-smokers was particularly high for a number of diseases.'"

President McKay summed up this part of his talk with an appeal to "young men and women everywhere to refrain from this obnoxious habit, not only for the effect it has on their character, but also because of the alarming proofs from doctors and scientists that it is one of the chief causes of cancer."

The Prophet warned that "another threat to our society is the increasing number of divorces, and the tendency to look upon marriage as a mere contract that may be severed at the first difficulty or misunderstanding that may arise."

He cited the family as "one of our most precious possessions" and declared the "home is the chief school of human virtues." He explained that the home's responsibilities, joys, sorrows, smiles, tears, hopes, and solici-

tudes form the chief interests of human life.

President McKay warned against any influences being put before the interests of the home and family. "No other success can compensate for failure in the home," he said. "The poorest shack in which love prevails over a united family is of greater value to God and future humanity than any other riches. In such a home God can work miracles, and will work miracles."

"Pure hearts in a pure home are always in whispering distance of heaven," he added.

Of marriage and divorce President McKay said:

"In the light of scripture, ancient and modern, we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of His divine teaching.

"Unfaithfulness on the part of either the husband or wife, or both, habitual drunkenness, physical violence, long imprisonment that disgraces the wife and family, the union of an innocent girl to a reprobate—in these and perhaps other cases there may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage. If we could remove them I would say there never should be a divorce. It is Christ's ideal that home and marriage should be perpetual—eternal.

"Marriage is a sacred relationship entered into for purposes that are well recognised."

Speaking on the home as the place where happiness abides and where there is security, the President said:

"In order to lessen the breaking up of homes, we should substitute the present tendency toward a low view of marriage by the lofty view which Jesus Christ gives it. Let us look upon marriage as a sacred obligation, and a covenant that is eternal, or that may be made eternal."

Then President McKay added this further counsel:

"The number of broken marriages can be reduced if couples realise even before they approach the altar that



marriage is a state of mutual service, a state of giving as well as receiving, and that each must give of himself or herself to the utmost."

Concerning the third danger cited, President McKay said, "the most vicious enemy to home life is immorality. . . . This corroding evil is just as demoralising to men as to women. In The Church of Jesus Christ of Latter-day Saints there is no double standard of morality."

Elaborating on this the Prophet made these statements:

"This young man should approach the marriage altar just as fit for fatherhood as his sweetheart is worthy of motherhood.

"Chastity, not indulgence during the pre-marital years, is the source of harmony and happiness in the home and the chief contributing factor to the health and perpetuity of the race.

"All the virtues that make up a beautiful character—loyalty, dependability, confidence, trust, love of God, and fidelity to man—are associated with this diadem in the crown of virtuous womanhood and virile manhood. The word of the Lord to His Church is—'Keep yourself unspotted from the world.'"

President McKay also made an appeal for personal and national integrity, saying:

"The foundation of noble character is integrity. By this virtue the strength of a nation, as of an individual, may be judged. No nation will become great whose trusted officers will pass legislation for personal gain, who will take advantage of a public office for personal preferment, or to gratify vain ambition, or who will, through forgery, chicanery, and fraud, rob the government, or be false in office to a public trust.

"Honest, sincerity of purpose, must be dominant traits of character in leaders of a nation that would be truly great."

President McKay concluded his keynote address with an appeal for members of the Church to ever remember the Saviour's injunction, "Ye are the light of the world . . . let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."



President Brown leading the Conference in sustaining the General Authorities of the Church.

THE Gospel of Jesus Christ does not belong to an antiquated world that has passed away, but it is a real and powerful force in our world here and now.

It invests our individual lives with meaning and purpose and will yet transform the course of human history.

This prediction was made by President Hugh B. Brown, first counsellor in the First Presidency of The Church of Jesus Christ of Latter-day Saints. He spoke at the Sunday afternoon session of the 134th Annual General Conference of the Church.

With thousands filling the historic Tabernacle on Temple Square, and many thousands more listening and viewing on radio and television, President Brown was one of the speakers at the fourth general session of the conference.

President Brown opened his remarks by noting that throughout the entire world there is a soul-stirring search for new meanings in religion upon which men may ground their lives and establish their personal and

social values.

This search indicates a sense of loss, frustration, and failure that is so much a part of modern life, President Brown said.

Despite the confusion of the world, members of The Church of Jesus Christ of Latter-day Saints rely with absolute confidence upon the theology and religion of the Church for inspiration and faith to sustain them in this endeavour, and to this end their spiritual strength is grounded firmly on the foundation of revealed religion and the biblical conviction of the reality of the living God.

"Unlike those whose religious faith is uneasy and precarious in the modern world of expanding scientific knowledge, we are at home with the most advanced truths discovered by scientists and with all competent philosophic thought—with truth wherever found—because our religion enjoins in us a love of knowledge and education; encourages us to seek understanding through broadening our vision and deepening our insight. This is an eternal quest," he said.



# The Gospel is a real and powerful world force

BY PRESIDENT HUGH B. BROWN  
OF THE FIRST PRESIDENCY

Members of the Church accept newly revealed truth regardless of where it comes, he said.

At the same time, "we recognise the spiritual in all phases and aspects of living and realise that this life is an important part of eternal life. We aspire to the best of which we are intrinsically capable, and will think our thoughts, fashion our ideals, and pursue every task in the faith that in a very real sense we are living in the presence of God here and now," he added.

The doctrine of the Church is positive and life affirming. By man's very nature he has the freedom to do good as well as evil, for God has endowed him with a free moral will and given him the power to discern good from evil, right from wrong, and to choose the good and the right.

"We never tire of proclaiming the inspiring truth of the Gospel that man is that he might have joy," President Brown declared.

"For us the so-called fall of man placed the human spirit in the world of experience and adventure where

evils are real but can be overcome, where free moral decision is a constant requirement, and where choices freely made determine the quality of life and the eventual condition of the soul," he added.

"Ours is not a superficial faith that sees only the bright side of life and denies the fact of human tragedy. Our conscience is wounded by the massive evils that men have perpetrated in our own time, by sins that are unspeakable in the depth of their horror.

"But we have the positive faith that places the responsibility of these sins squarely upon the individuals and societies who commit them," President Brown said.

God asks that we co-operate with Him by keeping His commandments, by obeying the laws upon which all blessings are predicated.

This is the meaning of the Gospel of the Restored Church, that man as a child of God is not alone in the world, for God shares our suffering and delights in our joys.

"We shall overcome any seeming contradictions between science and

religion if and as we learn and adhere to the teachings of the Restored Church, which have always been dedicated to a search for knowledge and intelligence, which is the Glory of God," he said.

For members of the Church, God is not an abstraction; He is not just an idea, a metaphysical principle, an impersonal force or power, President Brown said.

"Like us, He exists in the world—in space and time. Like us, He has ends to be achieved and He fashions a cosmic plan for realising them. He is a concrete, living person, and though in our finite state we cannot fully comprehend Him, we know that we are akin to Him, for He is revealed to us in the divine personality of His Son, Jesus Christ," he added.

President Brown concluded, "We reaffirm our conviction that God is real, and personal, and that Jesus, the Christ, is His only begotten Son. We know that He lives, that He can and does appear to men. In fact, the whole structure of Mormonism is based on that revelation."

# God is always ready to

BY PRESIDENT N. ELDON TANNER  
OF THE FIRST PRESIDENCY

"GOD has always stood ready to lead and direct His people if they would but listen to His word."

This was the message to the world given by President N. Eldon Tanner, second counsellor in the First Presidency of The Church of Jesus Christ of Latter-day Saints from the Salt Lake Tabernacle.

He was the first speaker at the third general session of the 134th Annual General Conference.

President Tanner devoted his remarks to enlarging "on two or three of our Articles of Faith and explain what we believe and particularly what sets us apart from the rest of the world."

The speaker told of the Church's belief that "Jesus Christ is literally the son of God, the Only Begotten in the flesh; that He was born of mortal mother, that He dwelt among men; that He gave man the plan of life and salvation; that He was crucified, and that He had power over death and willingly gave His life and was literally resurrected so that man might be

saved and resurrected from the dead and enjoy eternal life."

President Tanner explained that "also, we believe the Bible and the *Book of Mormon* to be the word of God, and we believe they contain records of revelations which God gave directly to His prophets in the different dispensations."

He quoted the ninth Article as follows:

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

"It is this belief more than any other that sets us apart from the rest of the world," President Tanner declared.

He explained that "throughout the history of mankind, from Adam down to the present time, God has revealed His will to His chosen prophets . . .

"As we look back over the history of God's dealings with His people and read the revelations which He gave to His prophets to guide and direct them and prepare them for the future, we

cannot help but marvel at the continued interest He has shown in His people and the patience He has shown and the care that He has taken to see that they were continually directed in the paths of truth and righteousness, if they would but listen to His holy prophets through whom He was speaking."

After reviewing some of God's dealings with His prophets, President Tanner said:

"Many of the revelations recorded in the Old and New Testaments, as well as in the *Book of Mormon*, refer most clearly to these, the latter days. Some of these are not generally understood by the world and can only be understood through revelations which were received in these, the latter-days, by the Prophet Joseph Smith."

He cited as one example of these revelations, that of John, the Revelator, who, when looking into the future, said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every

# direct and guide us



President Tanner speaking at General Conference.

nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14 : 6-7.)

President Tanner pointed out that "this revelation was fulfilled and clearly understood when the Angel Moroni did fly in the midst of heaven and appeared to Joseph Smith and told him of the plates which contained the Gospel in its fullness."

A second prophecy referred to by President Tanner was the one recorded in the Old Testament which has reference to the *Book of Mormon* in the words of Ezekiel :

"The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions : then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions :

"And join them one to another into one stick; and they shall become one in thine hand." (Ezekiel 37 : 15-17.)

In reference to this, President Tanner said :

"Here again, by direct revelation, and by direct revelation only, do we understand clearly what Ezekiel meant. Here, the stick of Judah as referred to is the Bible, and the stick of Ephraim, which is written for Joseph and all the house of Israel, his companions, is the *Book of Mormon*. Through the power of God and by direct revelation this *Book of Mormon*, which contains the Gospel in its fullness, was translated and it with the Bible became "one in thine hand." How clear and simple the words of Ezekiel become if we will but listen to the Prophet's voice !"

The third revelation which President Tanner gave attention to were the words of Malachi :

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord :

"And He shall turn the heart of the fathers to the children, and the heart

of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4 : 5-6.)

President Tanner pointed out that the "full meaning and impact of this prophecy and promise could in no wise be understood until Elijah himself actually appeared to Joseph Smith and Oliver Cowdery in 1836.

Continuing, he said :

"The prophecies contained in the three revelations to which I have referred and as recorded in the Bible . . . have all been fulfilled and point up clearly the need of direct revelation in these, the latter days, for the guidance of the people, and that they might know the will of the Lord.

"Without modern revelation the world would be left in complete darkness regarding : first, the *Book of Mormon*, which is a new witness for Christ and contains the Gospel in its fullness; second, the purpose and importance of temple work; third, vicarious work for the dead, and many other things pertaining to the Kingdom of God."





President Joseph Fielding Smith at the pulpit ; general authorities seated around him.

## Extracts from the talks by the General Authorities

### ELDER JOSEPH FIELDING SMITH

**M**AN was placed on earth to be tempted and tried and proved by coming in contact with evil as well as good.

The Eternal Father permitted Satan and his hosts to tempt man, but by the guidance of the Spirit of the Lord and the commandments given

through revelation man is prepared to make his choice.

This important precept of free agency was outlined by President Joseph Fielding Smith of the Council of the Twelve.

President Smith said he was frequently asked why Satan was permitted to come to earth and torment and tempt mankind.

"My answer to this question has been that it seems clear that the Father permitted Lucifer to come here to tempt us and test our faith. Adam and his posterity were not left without divine commandments and guidance. Angels visited them and commanded them to raise their children in light and truth," President Smith said.

"This mortal life is just an essential part of our eternal existence. We came here to be tested and proved by coming in contact with evil as well as good," he explained.

"If we do evil we have been promised that we will be punished. If we do good, we will receive the eternal reward of righteousness. Every soul has been given the gift of free agency. It is essential that we learn both good and evil and thus resist and overcome evil," he added.

\* \* \*

### ELDER HAROLD B. LEE

The strength of the Church is not in numbers, but is in the united and fervent testimony that is in the hearts of the members, said Elder Harold B. Lee of the Council of the Twelve.

Elder Lee began by reading from the new Testament "... wherefore, by their fruits ye shall know them."

The reference to fruits, Elder Lee said, was not limited to temporal growth or material gains. The real fruits by which true disciples of the



Master and His True Church might be known seemingly have a deeper spiritual significance.

One of these fruits is the great miracle in which is seen the miraculous changes that come into the lives of those who devote themselves to the Church.

Elder Lee cited scripture that the Master's application of the meaning of the "fruits" was that they were spiritual gifts. As such, we should keep our bodies (the trees which bear the fruits) clean. We must keep the tree good, he said.

Explaining that some would find the fruits of the Gospel and remain steadfast, others who would lose their way, still others who would fall away because of ridicule, and finally some would not partake at all, Elder Lee said:

There are many "almost persuaded under certain circumstances to do the

things the Lord wants them to do," but they do not quite make it.

"Almost, almost, almost—but not quite," Elder Lee said, are we honest, do we keep the Sabbath Day, love our neighbours, are we tolerant, kind, and faithful in service and attendance.

\* \* \*

#### ELDER SPENCER W. KIMBALL

The most important question one can ask himself is whether he really knows the Father and Jesus Christ His Son, Elder Spencer W. Kimball of the Council of the Twelve declared.

Elder Kimball said an affirmative answer to the question is the difference between floundering in indecision or having sureness and certainty.

"As members of The Church of Jesus Christ of Latter-day Saints we declare in all solemnity the reality of God the Father and His Son Jesus Christ, as alike as any father and son, yet distinct individuals.

"On more than one occasion the Christ has made known that a knowledge and acquaintance with God is basic to exaltation," he said.

\* \* \*

#### ELDER EZRA TAFT BENSON

A testimony of Jesus Christ, the Saviour and Redeemer of the world—the very Son of God, was declared by Elder Ezra Taft Benson of the Council of the Twelve.

"I bear witness to you that Jesus is the Christ," said Elder Benson. He was born the babe of Bethlehem; He lived and ministered among men; He was crucified on Calvary; His friends deserted him; His closest associates did not fully understand His mission and they doubted."

"Yet, He asked forgiveness for His tormentors, and then willingly gave His life; His body was laid in a borrowed tomb . . . His last words were, 'Be of good cheer: I have overcome the world.'"

"On the third day there was a great earthquake. The stone was rolled back from the door of the tomb. Angels appeared and said simply: 'He is not here, but is risen.'

"There is nothing in history to equal that dramatic announcement," Elder Benson declared.

The eventual resurrection of every soul who has lived and died on earth is a scriptural certainty, and surely there is no event for which one should make careful preparation. Nothing is more absolutely universal that the resurrection. Every living being will be resurrected.

"Yes, the resurrection of Jesus Christ is a glorious reality," Elder Benson declared.

\* \* \*

#### ELDER MARK E. PETERSEN

Citing the Christian world's expressed desire for changes "to save their crumbling structure," Elder Mark E. Petersen declared that only new revelation could lead the Christian churches back to Christ.

"We Latter-day Saints have that new revelation. We have a new prophet and new scriptures also, which added to the Bible, can point the way."

A series of illustrations citing the desire of both Protestant and Catholic churches to change—"to reform"—was given by Elder Petersen.

Among the proposals, he said, were consolidation of denominations, making the scriptures more readable, and reformation of teachings and rituals. "Will the church membership respond to the radical adjustment that will be required to return to the Bible practices, steeped as they are in tradition? Elder Petersen asked.

"Further enlightenment, dependable enough to guide men back to God, must come from God. That means revelation—prophecy—for today," he added.

When men seek a return to Christ and the Bible, they publicly and honestly admit that they have strayed away from Him and His teachings.

"A reformation cannot lead them back, but a new revelation can. We Latter-day Saints have that new revelation.

"It brought with it the true understanding of the nature of God and a restoration of primitive Christianity. That restoration is Mormonism," Elder Petersen declared.



### ELDER DELBERT L. STAPLEY

Everyone desiring salvation and exaltation should sincerely seek the Kingdom of God and His righteousness, said Elder Delbert L. Stapley.

"But truth must be sought and understood and lived—otherwise it is useless. It does not impose itself; it waits to be discovered," he said.

However, when it is discovered and used, it places one on the road to God—to enjoy a life like unto that of God, which is eternal life, Elder Stapley pointed out.

He explained the function of the Kingdom as . . . "a means in the hands of God and Christ to help bring about the immortality and eternal life of man."

"Since we testify that the Church of Jesus Christ of Latter-day Saints is the Kingdom of God on earth, we understand that the function of one is also the function of the other, and that which is the power of one is also the power of the other," said Elder Stapley.

Christ's Church is distinct and apart from man-made religious institutions. In all ages His work has been established by revelation and the opening of heavens.

"The restoration of His Church and gospel in this last dispensation is no exception, as thousands of faithful men and women can and do testify," said Elder Stapley.

He testified that the Kingdom of God with its laws and principles is that Pearl of Great Price of which Jesus spoke. "This thought suggests the value of the Kingdom to every living soul . . . Therein is everything to gladden, to guide aright, to uplift the lives of all who accept it."

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### ELDER MARION G. ROMNEY

Revelation, the means by which God communicates with men, is indispensable to an understanding of the Gospel of Jesus Christ.

So declared Elder Marion G. Romney of the Council of the Twelve.

"This key of revelation opens the mind and spirit of man to an understanding of the Gospel. Thinkers have

philosophised, poets have dreamed, and scientists have experimented, but only God has spoken with a sure knowledge of ultimate truth," he said.

"Our message is that we are living in the great and last dispensation of the Gospel; that God has opened the heavens anew; that by direct revelation He has revealed Himself, restored His Gospel, set up His Church with power and authority to preach the Gospel and administer its saving ordinances."

\* \* \*

### ELDER RICHARD L. EVANS

The practical is intermingled with the spiritual said Elder Richard L. Evans of the Council of the Twelve.

For this reason, the Father of us all is interested in everything that has to do with His children. For that reason he has given a code of health, the Word of Wisdom, along with other direction and commandments.

Elder Evans observed that the government's report on tobacco would now bring about manoeuvring to set aside the findings. Attempts will be made for half steps, for moderation—that a little use of tobacco, though it isn't right, is all right.

If it isn't good, leave it alone. If it isn't right, avoid it, Elder Evans counseled.

This principle on the use of tobacco was given 130 years ago. Why do we so long wander in the wilderness?

This principle is part of the gospel, part of life, part of religion, to give us peace and health and happiness and to qualify us for the highest opportunity in eternal life, he said.

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### ELDER HOWARD W. HUNTER

The law of tithing is a part of God's law today just as much as it was in the ancient days of Israel and at the time of Christ.

So declared Elder Howard W. Hunter of the Council of the Twelve.

Members of the Church should remember that Melchizedek blessed Abram, as recorded in Genesis of the Old Testament, and Abram "gave him tithes of all." Christ said, "If any man will come after me, let him deny

himself." Later He said He had not come "to destroy the law, or the prophets . . . but to fulfill."

Turning to modern revelation Elder Hunter quoted the revelation on tithing contained in the Doctrine and Covenants.

"And after that, those who have thus been tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my Holy Priesthood, saith the Lord".

He explained that "one-tenth of all their interest" means the profit, compensation or increase an individual receives.

"The tithe is God's law for His children, yet the payment is entirely voluntary. In this respect it does not differ from the law of the sabbath, or any other of His laws," he said.

"Are we willing to keep God's commandments even though it costs us something?" Elder Hunter asked.

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### ELDER GORDON B. HINCKLEY

The actuality of revelation from God to man in this day and age through a prophet of God was the declaration of Elder Gordon B. Hinckley of the Council of the Twelve.

"I believe all that God has revealed, all that He does now reveal, and I believe that He will yet reveal many great and important things pertaining to the Kingdom of God is the creed and the guide of my life," said Elder Hinckley. "It is the foundation of the faith of all members of The Church of Jesus Christ of Latter-day Saints."

Elder Hinckley emphasised that God is the one sure source of truth and that in a changing world of great material progress religion cannot remain static when all else moves forward.

"Religion, to be effective, must be a vital and timely force in the lives of men. The people today need a prophet when it groaned in the toils of Egypt, and Moses was called to lead them from bondage.

"Israel today has a prophet, and we give our witness to the world that the channel of communication is open between God and His anointed servant," he declared.



## ELDER THOMAS S. MONSON

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths".

These words of Solomon, King of Israel, should be heeded in these troubled times, said Elder Thomas S. Monson of the Council of the Twelve.

Physicians are hard pressed to take care of emotional and physical troubles of the people. Divorce courts and grievance committees are faced with heavy schedules, dealing with family and work difficulties, said Elder Monson.

He told of a personnel officer deal-with grievances who facetiously placed a little sign on his desk stating, "have you tried prayer?"

"What that personnel director did not know when he placed such a sign upon his desk was that he was providing counsel and direction which would solve more problems, alleviate more suffering, prevent more transgression and bring about greater peace and contentment in the human soul than could be obtained in any other way," Elder Monson said.

## ELDER JOHN LONGDEN

**S**KY-FILLING aeroplanes and missiles orbiting the earth may be among the signs predicted in scriptures that will precede the second coming of Christ, it was suggested by Elder John Longden, an Assistant to the Council of the Twelve.

He reviewed the scriptural predictions which would attend the Saviour's coming and then likened them to current happenings.

Mentioned were: the contention among nations, the fighting of the most dreadful wars of the present dispensation, the most destructive earthquakes of history, the increasing distress among nations.

"Will anyone say that men's hearts are not failing them?" he asked. "Today millions of people sit and tremble in fear of what may happen.

"The wickedness of the world increases.

"Nations are preparing more earnestly than ever before for the final great struggle."

The speaker said it is true that no one knows the precise time of Christ's coming, but by watching for the signs persons may perceive the progressive evidence of the approaching event.

"His coming will be a surprise to those who have ignored His warnings and who have failed to watch. . . . May we then observe the signs which are so evident and have the desire to labour and watch and so live as if the Saviour were going to come today," he concluded.

\* \* \*

## ELDER STERLING W. SILL

"One of the most important days of World War II was "D Day" . . . but the day that will probably be the most exciting of all our days will be "J

Day" or Judgment Day," said Elder Sterling W. Sill, an assistant to the Council of the Twelve.

He pointed out that quite a lot is known about Judgment Day.

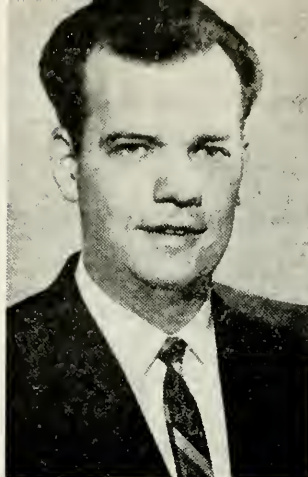
"We know its purpose, what action is contemplated and who will be in court. We know that God will be there; we know that all of us will be there; we know that all members of The Church will be there, and that all non-members of The Church will be there. Even Satan and all of his angels will be there."

Quoting an ancient American prophet, he said, "Can you imagine yourself brought before the tribunal of God with your soul filled with guilt and remorse having a perfect remem-

*Continued on page 162, col. 2*



Conference crowds in Temple Square. In the background, the Assembly Hall and the Tabernacle.



## New member of the First Council of the Seventy

THE appointment of Paul Harold Dunn, 39, co-ordinator of LDS Institutes of Religion of Southern California, as the new member of the First Council of the Seventy, was announced in the Tabernacle Monday morning.

Elder Dunn's name was presented at the morning session of the 134th Annual General Conference of The Church of Jesus Christ of Latter-day Saints as the General Authorities were read for the sustaining vote of the membership.

The names were presented by President Hugh B. Brown, first counsellor in the First Presidency.

Elder Dunn fills the vacancy left by the death last December of President Levi Edgar Young.

The seven members of the First Council of Seventy now are Elders Antoine R. Ivins, S. Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle and Paul H. Dunn.

Elder Dunn is an active seventy in the Downey Third Ward of the Huntington Park Stake, and has been institute co-ordinator since July, 1962. Prior to that time he was director of the Institute of Religion serving LDS youth at the University of Southern California in Los Angeles.

brance of all of your wickedness and that ye have set in defiance the commandments of God?"

"That calls for an important ability, and the best way to avoid possible tragedy is to focus our imagination upon "J Day" before we actually get there," said Elder Sill.

\* \* \*

### ELDER HENRY D. TAYLOR

The Lord loves a clean mouth as well as a pure heart, said Elder Henry D. Taylor, Assistant to the Council of the Twelve.

Speaking on the theme, "Thou Shalt Not Swear," Elder Taylor said, "If we believe in God with all our hearts and seek to know Him as He would have us know Him, then He will be an anchor to our lives, giving meaning and purpose to them."

We have been admonished to love the Lord, and with this love also goes a deep respect and reverence for Him. We should not, in any manner, profane His hallowed name, counselled Elder Taylor.

"Yet, every day, we hear thoughtless, uncouth, irreverent persons violate this commandment as they blaspheme the name of our Heavenly Father in profane oaths," he said.

"Make your speech pure and warm and dignified, devoid of vileness and profanity. Let it be of such character that the world will be attracted to you because of it. Make the Lord Jesus Christ your ideal, and pattern after His speech and His ways.

"As surely as you do this, He will magnify you and make you mighty before your fellowmen," Elder Taylor concluded.

\* \* \*

### ELDER WM. J. CRITCHLOW JR.

Elder William J. Critchlow Jr., told the Conference: "Suppose we come down out of the clouds of heaven and pull our thoughts away from our mansions in the sky and focus them for a minute or two on the blessings which the Gospel holds for us present-wise—right here and now."

He listed some of these as: The privilege of associating and fellowshiping with good friends and you great leaders; opportunities for ser-

vice; happiness; health; ministrations of the Holy Ghost; peace of mind.

"The opportunity to have the priesthood is, in my humble opinion, perhaps the greatest blessing to accrue to me by virtue of the Gospel and by my membership in the Church," he said.

He likened the power of the priesthood as a transmission line from God which can bring great benefits, but which also can be dangerous in careless hands.

"Carelessness around priesthood power lines can be slowly lethal, producing a lingering, withering spiritual death," he warned.

\* \* \*

### ELDER ALVIN R. DYER

One of the greatest needs of modern civilisation, perhaps the most important of all, is a sense of conviction in spiritual matters, said Elder Alvin R. Dyer, an Assistant to the Council of the Twelve.

The greatest obstacles to this goal, he said, are the present tendency to compromise with evil and an unwillingness to repent.

"This (repentance) is the need of America! This is the need of the world," Elder Dyer said. "But first there is necessity for a changed attitude in recognising the difference between right and wrong."

"If we cannot recognise this difference, then we cannot know what to repent of," he said. "It seems to be the design of the "evil one" that our choices in life . . . shall be on behalf of one of two evils, rather than in right over wrong.

"The unhappiest people in the world are those who try to hide their sins and then stubbornly will not repent and forsake their ways of wrong."

\* \* \*

### ELDER FRANKLIN D. RICHARDS

Elder Franklin D. Richards, an Assistant to the Council of the Twelve, dwelt on the need to dedicate oneself completely to furthering the work of the Church and mentioned various ways of serving God.

He pointed out that serving the



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Church entails giving of one's time, talents and money.

As an example of one type of unselfish dedication, he observed that there are now 16,000 full-time and stake missionaries working throughout the world.

"Giving our all through our talents is exemplified beautifully by the members of the Tabernacle Choir," said Elder Richards. "These dedicated people spend untold hours rehearsing and preparing for and presenting their regular Sunday morning programme and their many special appearances throughout the world."

He explained that giving all as applied to our means involves contributing financially to the growth and development of the Kingdom.

"He who pays an honest tithe and makes his other offerings as required, is giving his all as far as these matters are concerned.

Sacrifice brings forth the blessings of heaven, and in this respect financial sacrifice means opportunity for great and varied blessings, he said.

\* \* \*

#### ELDER THEODORE M. BURTON

The importance of temple work and establishing of genealogies was stressed by Elder Theodore M. Burton, Assistant to the Council of Twelve.

Such work, he said, is based on the actuality of the resurrection of Jesus Christ, the reason for His death, separation of body and spirit and their reunification to form an eternal soul, never to be separated again by death.

He emphasised that God is a god of justice and love and mercy and that every man, living and dead, is entitled to have a chance to accept or reject the teachings of Jesus Christ and the binding ordinances of His priesthood.

It is for this reason, he said, that the Church is devoted to genealogical research and temple work.

\* \* \*

#### ELDER THORPE B. ISAACSON

The need for sound thinking on governmental precepts and fair treatment of political candidates were urged by Elder Thorpe B. Isaacson, Assistant to the Council of the Twelve,



Thousands of Priesthood holders at their session in the Tabernacle.

as he addressed the Monday morning session of General Conference in the Salt Lake Tabernacle.

"Tolerance and respect for the opinion of others should be cherished and practised. Each of us could learn to distinguish between men and their ideas, to disagree without being disagreeable, and to take no pleasure in ruining any man or his good name," Elder Isaacson said.

\* \* \*

#### ELDER BOYD E. PACKER

"Mother, do not abandon your responsibilities! Be reverently grateful for your sacred calling. Be grateful for your little children. Thank God that you have them."

So counselled Elder Boyd E. Packer, Assistant to the Council of the Twelve.

"The programme of The Church of Jesus Christ of Latter-day Saints is structured to strengthen you as a mother," said Elder Packer. "None of it is calculated to diminish your influence in the home . . . How important it is that every mother be enthroned as queen in her home, teaching the principles of life and salvation

to her little ones. The futility of any other course has been conclusively demonstrated."

He cautioned that there was a trend in the world for women to want to be emancipated from the responsibilities of motherhood, their children and domesticity, turning their attention to activities outside of the home at the expense of their little children.

"I have never known a mother to regret, in the closing years of her life, a sacrifice made for her children, or to begrudge the cost of guiding them to fine Christian citizenship," said Elder Packer.

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#### ELDER BERNARD P. BROCKBANK

The expectation that the Mormon pavilion at the New York World's Fair will be highly effective in a missionary capacity was explained by Elder Bernard P. Brockbank, Assistant to the Council of the Twelve. Elder Brockbank is also managing director of The Church's pavilion at the fair.

All scripture is given by inspiration of God and is just as true today as



## GENERAL PRIESTHOOD SESSION

# Keep yourselves clean

A PLEA to priesthood holders to "keep yourselves clean" was made at the General Priesthood Session Conference.

More than 14,000 holders of the priesthood crowded into the Tabernacle on Temple Square to hear messages from the First Presidency of the Church, the Presiding Bishop, and two Aaronic Priesthood members.

The counsel to lead clean lives was made by each of the speakers, President David O. McKay, who conducted the service and spoke briefly at its conclusion; his two counsellors in the First Presidency, President Hugh B. Brown and President N. Eldon Tanner; Presiding Bishop John H. Vandenberg and two boys, Ronald G. Plumb, a teacher in the Studio City Ward, Burbank, California; and Douglas Cowie, a priest, of Idaho Falls 28th Ward, South Idaho Falls Stake.

President McKay's thoughts were summed up in the quotation, "Be ye clean that bear the vessels of the Lord." Never before in the history of the Church have there been so many men and boys united with a high standard of purpose as there are at this Priesthood meeting, waiting to show by action they represent the Lord and Saviour, Jesus Christ, he added.

Advancement in the Priesthood, particularly the Aaronic Priesthood, means greater moral responsibility, President McKay said, in setting the theme of the meeting.

President Brown warned against immorality, calling it malignant, dangerous, death-dealing, and contrary to the law of God. He who profanes the source of life sins against the sanctity of life itself, he added.

Remember, he warned, the God-given power of procreation carries with it the power of destruction. Teach the beauty of purity. Purity is power, he added.

President Tanner counselled priest-

hood holders to make themselves dependable. Never let it be said of you, "I thought I could depend upon you." We should be that kind of a man as a priesthood holder, the kind the Lord can depend upon to seek first the Kingdom of God and all its righteousness.

Only as you live the way you should live will you enjoy life. Never will you enjoy sin. Never be ashamed of the Gospel of Jesus Christ. Call upon the Lord, stay close to the Lord, show appreciation for the priesthood, honour it, and thank God for it.

It is a great privilege to honour the priesthood. Be obedient to the Lord, to the priesthood and magnify the priesthood that it might magnify you. President Tanner said.

Bishop Vandenberg said, there is no calling in the Church that supersedes that of being a father. No assignment in the Church should ever be considered as an excuse to neglect the home. The home is the basic unit of the Church. Teach your sons by example to be loyal and faithful to the law, to the officers, to the priesthood and to the authority of God.

Your family needs your allegiance and fidelity to the Church, which includes the home. Refrain from evil speech. Your language should at all times be clean and elevating, Bishop Vandenberg added.

Ronald Plumb declared that advancement in the Aaronic Priesthood meant more to him than being made a teacher or a priest. It means a greater responsibility with each assignment. It means we will do our part in building the Kingdom as the Lord would have us do.

Douglas Cowie likened holding the priesthood to holding an ambassadorship for the Lord. We have the authority to act for the Lord. As such, he said, we have the responsibility to serve our Heavenly Father, to work in the service of our fellowmen, and to work for the betterment of ourselves.

when it was given, said Elder Brockbank in deploring the tendency among churches to deviate from the original teachings.

He expressed a hope that the Church's exhibits at the fair would tend to counteract this, and also show the compatibility between ancient scriptures and modern ones as revealed to Joseph Smith and others.

"Under the inspiration of our Prophet, David O. McKay, we have undertaken a great missionary programme at the New York World's Fair. Millions of people will have an opportunity to see the fruits of the Restored Church of Jesus Christ," said Elder Brockbank.

### ELDER BRUCE R. McCONKIE

PEOPLE of every age have been called upon to answer the question of whether prophets of their day were truly called of God, Elder Bruce R. McConkie of the First Council of

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## PRIESTHOOD MISSIONARY PROGRAMME

BY ALBERT V. STIRLING, BUILDING SUPERVISOR, GREAT BRITAIN

# ‘Every member a Missionary’

IN February of 1831 the Lord gave a revelation to the Prophet Joseph Smith which was to mark the beginning of the great missionary effort of the Church. In this revelation, section 42 verses 6 and 7, the Lord instructed the Church that they should go forward in the power of His spirit to preach the Gospel and that they should go two by two in His name and lift up their voices as with the sound of a trumpet to proclaim to the world that the Gospel had been restored.

After receiving this revelation the Elders of the Church were instructed by the Prophet Joseph Smith to go into the Western Regions of the United States to begin teaching the truths of the Restored Gospel with the express purpose to convert to baptise and to build up the membership of the Church.

Over 100,000 full-time missionaries have been called to this great work since 1831, giving approximately 250,000 years of service. Today the missionary work is going forward at a much greater pace than ever before. As a result approximately 125,000 new converts are coming into the Church every year.

The missionary work of the Church today is operating throughout the world under two general divisions. First in the 73 regular full-time missions where the missionaries give their full service during the period of their mission, and second the Stake Missionaries remain at home and serve on a part-time basis.

In every sense missionary work is fundamentally a Priesthood activity. Every Priesthood bearer has a per-

sonal responsibility to the Missionary Programme of the Church. The Missionary responsibility is one of the four areas of each individual's overall Priesthood responsibilities that the Church is striving to assist each Priesthood holder to carry out.

In the preface of the new Priesthood Correlation Manual, which deals with the Missionary Programme, we find this statement:

*“Every Priesthood bearer by virtue of his Priesthood must be engaged in each of the four areas if he is to fully discharge his Priesthood obligation and receive the blessings therefrom. These four areas are Home teaching, Missionary, Welfare, and Genealogy. In order to assist the individual Priesthood bearer, various Programmes have been organised and correlated in a broad programme entitled Priesthood Correlation. While various Church units are involved in different phases of this Programme the ultimate responsibility rests on the individual. The Priesthood Missionary Programme, as the other Programmes included in Priesthood Correlation, is designed to promote efficiency by a specific delegation of responsibility to not only the individual but to each operating unit which consists of the Family, the Quorum, the Ward, the Stake and the General Authorities”.*

The same principle which is involved in Priesthood Correlation pertaining to the new Home Teaching Programme is employed in the Missionary Programme as well as that of the Welfare and Genealogy Priesthood Programmes. Priesthood Correlation according to our instruction manuals

simply means the carrying out of Priesthood or Church activities by the individual members of families, presided over by parents, who receive direction from group Priesthood leaders, who in turn receive direction through Bishops pertaining to all matters of correlation. The Bishops are presided over by Stake Presidents, who are presided over by the General Authorities of the Church.

These Priesthood units of the Church and all Quorums, constitute the pipeline of Priesthood Correlation. All Priesthood activities should properly recognise and be funnelled through this line of authority. As was mentioned, since missionary work is a Priesthood activity, Priesthood authority should govern and correlate the missionary work. Since the objective of the Missionary Programme of the Church is to bring to all the world the message of the restoration of the Gospel, it is recognised by our leaders that the full resources of the Church beginning with the individual and including the complete organisation of the Church must be used to accomplish this objective. Through this new correlation programme, which clearly defines our individual responsibilities in the missionary work as members of the Church, the objective of the Missionary Programme of the Church can be carried out effectively.

The Church recognises the importance that the home plays in the missionary work and beginning with the home, parents are to be reminded anew of their obligation to make each

Continued on page 176



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The Susquehanna River

## AARONIC PRIESTHOOD

BY DAVID G. THOMAS, HEAD OF THE P.B.O. IN FRANKFURT

# And then came the dawn . . .

**T**HERE was a glimmer of light in the darkness and then came dawn—the dawn of a new and glorious spring day along the Pennsylvania countryside. Nature had beclothed itself with a wondrous coat of verdant green with contrasting hues and shades. Birds were singing in the trees above and in the distance could be heard the lilting love call of the meadowlark. There was an occasional rustling of the leaves on the trees as the morning breezes aroused them from their slumber of the night.

Nearby the majestic Susquehanna River added its beauty to the scene and its melodious overtones to the symphony of life as it rippled by. It had been a dark and chilly night but

now the gentle rays of the sun had made it warm and had made it day.

It was May 15, 1829. The setting was Harmony, Pennsylvania. This was a day of days. The things that were to transpire on this day, while unannounced, were on the Lord's calendar of great events. The happenings of this day would be proclaimed around the world and would effect for good the lives of people in every nation. The beautiful and peaceful setting, too, had been prepared by the Lord for one of the great pronouncements of all time.

For centuries the world had been shrouded with a mantle of spiritual darkness. Men had groped and stumbled in despair. They had travelled

from east to west, from sea to sea seeking for the gospel and had not found it. And now, midst that darkness, the glorious light of Priesthood was on the horizon. The Priesthood Keys were about to be restored to earth. Perhaps there is no darkness as dense as spiritual darkness and no light brighter and more glorious than the light of Priesthood.

Yes, with the dawning of that beautiful May day was dawning, too, a new and wondrous gospel dispensation, the heralded dispensation of the "fulness of times". The light was in the eastern sky and soon people would bask in the warming sunshine of the Lord's new day.

Harmony, Pennsylvania in 1829 was

comprised of a few scattered country homes that overlooked the Susquehanna River Valley.

From one of these, an isolated cottage nearest the river, emerged two men. They were in their mid-twenties, fine of form and figure, and with personalities that demanded the attention of those with whom they came in contact. One was Joseph Smith, Jr., who already had had heavenly manifestations and visitations of angels. For some time he had been busy translating the ancient scriptures of the American continent from metallic plates that had been delivered to him by an angel. The other was Oliver Cowdery, a young school teacher who, having become interested in the claims of Joseph, had proffered his services and was now acting as scribe and confident to him.

As they came from the cottage it was apparent that they were deeply absorbed in some great problem. Their faces bespoke courage, faith, and determination. Without conversing with each other they strolled down the little pathway that led to a secluded spot on the river's bank.

Oblivious to the beauty and harmony that surrounded them they kneeled together on the soft grass and importuned God for wisdom and instruction. In their work of translation they had come upon a passage of scripture concerning baptism. What was there written differed greatly from the controversial claims and teachings of the co-called Christian churches of the day. The desires to know the Lord's will pertaining to this important ordinance became a matter of great urgency and so now they kneeled together in humble prayer. As

they kneeled in prayer they were burdened with apprehensions and fears; and, at least in the mind of the inexperienced Oliver, there were some doubts. These had been intensified by the pressure of the work and by threats of violence.

Soon they were enveloped in a cloud of light, far more brilliant than the May sunshine that cast its rays about them. In the midst of that light stood a Heavenly messenger whose countenance was glorious to look upon. He introduced himself with reassuring words that pierced their souls. "I am thy fellow servant." His voice was mild and authoritatively forceful. Oliver, in relating the experience says "that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage." Their apprehensions and doubts melted away. Their fears were dispelled. They kneeled there, as it were, in the midst of eternity to be instructed by one sent of God and to be empowered from on high.

He told them that he was John, the same who was known in the New Testament as John the Baptist and who had baptised the Saviour in the River Jordan at Bethabara. He told them that he came under the direction of Peter, James and John to give unto them the keys of the Aaronic Priesthood, which is an appendage to the Melchizedek Priesthood which later would be conferred upon them. He laid his hands upon their heads and, with eloquence born of Heaven, restored to the earth a light that had centuries before been withdrawn from earth because of man's unwillingness

to obey the council of God.

*"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."*

He taught them the mode and purpose of baptism and instructed them to baptise each other in the river. Under supervision Joseph baptised Oliver and Oliver baptised Joseph. They then, in the same order ordained each other to the Aaronic Priesthood.

Wonderful manifestations from Heaven followed the baptism. Under the influence of the Holy Ghost each prophesied many things that should shortly come to pass including the organisation and growth of the Church. With the Priesthood came greater understanding of the scriptures and the purposes of life.

Near the setting of this great event stands today a beautiful monument to commemorate it. It is the work of Avard Fairbanks and was financed by the generous donations of Aaronic Priesthood bearers throughout the Church.

The peace and serenity of this spot has been preserved by the Lord. It has been made hallowed by the events that transpired there. Those that come to contemplate the past receive inspiration for the future. Harmony, Pennsylvania, is lovely in the spring and in May it is heavenly.





BY SISTER MILDRED EYRING  
MEMBER OF THE GENERAL  
BOARD OF RELIEF SOCIETY

## Sisters, 'walk worthy' of y

IT IS possible to learn to be a good Relief Society leader. The process of learning will include receiving some instruction, obeying good leaders at work, practising under their supervision, and finally developing one's own pattern of leading in an actual position of leadership. There is just one idea which must not be forgotten throughout this process of learning. It is that a leader must persuade her followers to follow. She can never force them. It is only when they do as she wishes that she succeeds. This being true, the first step for the new leader to take is to become well acquainted with the abilities, interests and needs of the women she is to lead. Her next step is to decide just what she wants her followers to do. Then she will plan ways of influencing them to do these things.

To illustrate: The Magazine representative desires to get all the women to subscribe to the Magazine. She knows the women. Some of them are not interested in reading but do like to cook. The representative finds recipes and helpful hints in the Magazine that will interest them. She knows others who like poetry and stories, or who want to write. She finds poems, stories, and articles on writing which will attract them. She knows that most of the women must be reminded to renew their subscriptions, and so she keeps accurate records and notifies each one two months before renewal must be made so that no Magazines will be missed. She meets the needs of the members and becomes a successful leader.

Again, a new president wishes to improve the visiting teaching programme in the number of visits made

and in their effectiveness. She knows her visiting teachers and also all the women in her ward. She gives each visiting teacher a congenial companion and assigns them to homes where they will be welcome and effective. She instructs them carefully in the monthly report meeting and listens attentively to their reports. She expresses her appreciation and commendation. The teachers are encouraged and their work improves. The president has succeeded.

Or, again: The chorister wants to improve the singing in the meetings, and to organise a singing mothers' chorus. She selects hymns which are appropriate for the meetings and, with the organist, she makes sure they are played in a key that allows the women to sing them easily. She practices using a baton at home until she can lead the songs with a correct clear pattern that can be easily followed. She listens to the different voices and helps the women to improve the quality of their voices. She selects simple attractive numbers when she begins the singing mothers' practice. She sets attainable goals for these singers and arranges for them to perform when they are prepared. Their appreciation for good music increases. She has succeeded.

The same care is necessary in every position of leadership. The leader must know the members, know what she wants them to do, and then plan to get them to do it well and happily. She will vary the plans constantly because she also is learning as she encourages others to learn. She must be a good example. To lead means to go before, and every leader must really lead.

The Apostle Paul wrote to the Ephesians:

*"I beseech you that ye walk worthy of the vocation wherewith ye are called—with meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace—There is—one Lord, one faith, one baptism, one God and Father of all—"* (Ephesians 4:1-6.)

Unity in the Church is as necessary now as it was two thousand years ago. In modern scripture these statements are made.

*"Wherefore, it must needs be that one is appointed—to preside over the priesthood—(D. & C. 107:6:5)—and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred."* (D. & C. 132:7.)

*"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion."* (D. & C. 132:8.)

To ensure order and unity throughout the Church the programmes of the auxiliary organisations are planned by general boards which work under the direction of the general authorities of the Church. Their approved plans, policies and procedures are submitted to the stake and mission leaders who are responsible for supervising and assisting the ward and branch leaders as they carry out the programmes in their local units. When all leaders in all units follow the plans the result is "a house of order, and not a house of confusion."

The Church has provided means by which inexperienced members may be trained in leadership. Complete instructions can be found in handbooks,

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## our calling

monthly publications and in frequent bulletins and letters sent to stake leaders. For many years teacher training courses have been given, usually under the direction of the Sunday School, but intended for all ward leaders. Also for many years regular stake leadership meetings have been held in which stake leaders help ward leaders improve their skills. The leadership meeting of the Relief Society is described in the Handbook in this way :

*"Through departmental sessions conducted by the stake leaders of the respective departments, ward leaders (1) are inspired with the spirit and purpose of the Relief Society programme, (2) specific help is given them in carrying out their special assignments, and (3) opportunity is provided for their personal development."* Relief Society Handbook p. 22.

Opportunity for personal development is very important. If ward leaders are to benefit from these meetings they must go to them well prepared and eager to give their ideas as they receive ideas from others. The stake leader cannot learn for them. They must learn through their own activity, as she gives them an opportunity to work together. In her visits to the wards the stake leader will observe situations which will help her to be more understanding and helpful in later meetings.

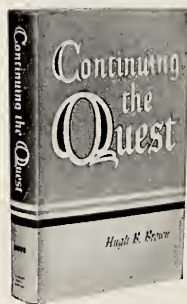
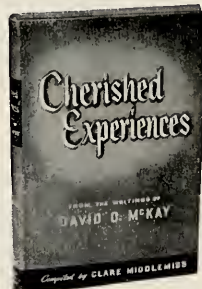
If the women who are called to be leaders will "walk worthy of the vocation" to which they are called in "meekness — forbearance — love — unity" They will become worthy to say to those whom they lead "Come, follow me."

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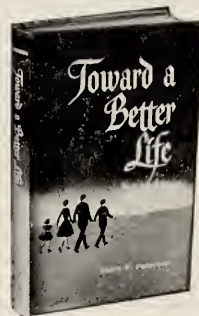
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## SUNDAY SCHOOL

BY LYNN S. RICHARDS, ASST. GEN. SUPERINTENDENT, DESERET SUNDAY SCHOOL UNION

# Heaven its aim; children its obligation

"SIMON Peter, son of Jonas, lovest thou me more than these?" Simon answered, "Yea, Lord; thou knowest that I love thee," Jesus said unto him, "Feed my lambs." (John 21:15)

In commenting upon these words President David O. McKay said: "Such was the divine injunction given by the risen Lord to Peter, his chief apostle, emphasising the fact that the proper training of childhood is man's most important and sacred duty." . . . "an institution, therefore, that makes heaven its aim, and childhood its obligation, is one with which every loyal heart should desire to be associated." The Branch Sunday School can be this kind of organisation.

The success of the Branch Sunday School will depend largely upon the close working relationship between the Branch Presidency and the Branch Sunday School Superintendency.

The Branch Presidency has several responsibilities which it does not delegate. It must choose a Superintendent. The Superintendent may nominate his assistants, he may also recommend other officers and teachers. The actual calling and setting apart of the officers and teachers, however, is the duty of the Branch Presidency. It is also responsible for the sacrament and its administration in Sunday School.

There are several duties that the Branch Presidency delegates to the Sunday School Superintendency. The Superintendency conducts the Sunday School and arranges for the prayers, the songs, the two and a half minute

talks, the conducting of the sacrament gem and the classes. In the conduct of the Sunday School the members of the Branch Presidency are the presiding officers. This means they are in authority but have given the responsibility to the Sunday School Superintendency to proceed.

The Superintendency with the support of the Branch Presidency calls meetings for Sunday School officers and teachers other than the Sunday School session. These meetings include a weekly Superintendent's council meeting attended by the three members of the Superintendency and the secretary of the Sunday School. Next is the prayer meeting held 20 minutes before Sunday School and attended by all of the officers and teachers. It is a ten-minute period of spiritual uplift. The next is a faculty meeting for the training of teachers in the art of teaching. This meeting is held monthly at a time when it is most convenient for the officers and teachers to attend.

The Branch Presidency is responsible for the quality of teaching in the Branch. A teacher training class for prospective teachers, those who are not at present teaching but who with some training would make good teachers, is recommended. All of the organisations of the Branch meet and make suggestions to the Branch Presidency of prospective members for this class. The Branch President chooses these persons and calls them to membership in the teacher training class.

The Branch Presidency should organise a Branch library. This library can be under the direction of an officer of the Sunday School. The library may be maintained for all of the organisations of the Branch with one person responsible. The books, pictures, maps and charts may be loaned out to teachers, quorum advisers and others on a check-out basis. Library materials are tools for teaching which are sorely needed by every teacher.

The members of the Branch Presidency are in a fine position to inspire the officers and teachers of the Sunday School. By their presence in faculty meetings and prayer meetings they can stimulate the officers and teachers to more effective planning and better preparation of their lessons.

The Branch Presidency, Superintendency and teachers of the Sunday School have a special responsibility. It involves a matter of example. We all know that by example we teach often more effectively than by that which we speak. The official Sunday School family must lead out in this respect. In the calling of a teacher to be a member of this "family" it is always wise to outline carefully his or her responsibilities. They should know that they will be held up by the members of their classes as examples of the principles of the Gospel they teach.

By our living and teaching the Gospel we fulfil the command of the Saviour when he said, "Feed my sheep."





## THE WONDERFUL WORLD OF MIA

BY CLARENCE ROBISON, HEAD TRACK COACH, BRIGHAM YOUNG UNIVERSITY

# Sportsmanship and fair play

IN 1960 the Olympic Games were held in Rome, and from all parts of the world came the greatest athletes ever assembled to compete for their respective nations.

In the Olympic Games there is a great personal honour attached to being a medal winner. The first three men in each event are called to the victory stand and are presented medals. At the end of the stadium are three flagpoles representing these three first place winners; and as the victors mount the award stand, their national flags are hoisted on the flagpoles, and their national anthems are played by the band. Few men leave the victory stand without showing tears of emotion, and justifiably so. Thus, in every man competing at Rome there was a hope for the great honour of being a medal winner at the 1960 Olympic Games.

In an event called the Hop, Step and Jump or the Triple Jump, as it is sometimes referred to, there was very

keen competition for the third place medal. First, one contestant would take over the third spot, and then the other would squeeze ahead by a fraction of an inch. This type of close, keen competition continued right down to the final jump for both men. The leader was ahead by less than an inch when each man had one more attempt. The first of the two men with all the courage at his command made his final leap and moved ahead by a fraction of an inch; now his opponent with one more opportunity to win the third place medal took his last jump and moved out in front by one inch.

The loser, heartsick and disappointed, walked over to his opponent and reached out his hand to congratulate him for his victory, but the winner refused to shake hands with him. Some of the fans on that side of the stadium had been watching this event closely and saw this incident. Immediately they began to boo and hiss at the victor. Word of what had happened

spread through the fans like fire in dry grass and soon almost all of the nearly one hundred thousand spectators began voicing their protest to this kind of conduct. The noise became so great that it began to interfere with the other events in progress.

Now, realising his mistake, the winner went immediately to the fourth place man and not only shook his hand, but kissed him on both cheeks and tried desperately to convince those watching that he had not intended to act in an unsportsmanlike manner; but the crowd would not stop and the booing continued for several minutes. After the jeering had subsided, the crowd then waited for the awards to be made in the Triple Jump event; and when the third place was announced, the noise began again this time louder and longer than before, and finally an Olympic official came and led the third place winner from the stadium. With his third place

medal held limply in his hand, tears streaming down his face, he left the stadium in disgrace. He had won third place in the world for his event, yet somehow he was a loser. He had lost something far greater than he had won.

In an earlier Olympic contest held in Los Angeles in 1932, in an event called the 5,000 Metre Run, a similar incident took place. This event is over three miles in length and a great runner from Finland by the name of Leightner was considered to be a sure winner. His previous performances had labelled him as the best in the Olympic competition that year. To the surprise of nearly everyone, and the great delight of the American fans, a contestant from the United States by the name of Hill moved up, and with only a few laps left, challenged the great Scandinavian champion.

However, as Hill tried to pass, Leightner moved out in front of his challenger and would not permit him to pass. Hill made many attempts to get by the leader, but each time Leightner would force him to the outside and would not allow him room to pass. The fans began shouting in protest at these tactics; and as the two neared the finish line, Hill made a final effort to pass Leightner, but the Finnish champion forced him wide to the outside and eventually at the finish forced him clear off the running track and then broke the tape as the victor.

The fans were furious and did not hesitate to express themselves. After the noise died down everyone awaited the decision of the judges. Who would be the gold medal winner?

At that time there was no Olympic rule which prohibited the actions of Leightner. He was legally the winner of the five thousand metres. The judges, knowing that there would be protests, waited until the next day to announce their decision on this event. As the announcement finally came, a hush fell over the spectators and everyone listened intently, ready to voice protest if Leightner was declared the winner. However, the fans remained quiet as Leightner was called to the top step on the victory peristyle, and Hill came forward and took the second place below the victor and received his silver medal. Before the

third place winner was announced. Leightner stepped down beside Hill and removed the gold medal from around his own neck, and placed it on Hill. He then took the second place medal and placed it around his own neck, and literally lifted Hill to the top step of the victory stand. The crowd at the coliseum that day gave Leightner the greatest ovation ever witnessed in Olympic history. He left the stadium second best in the 5,000 metres, but a never-to-be-forgotten champion of honour and sportsmanship. He made a decision that the judges could not make. His integrity meant more than being champion of all the world.

Young people, remember that no victories in your life will be worth the sacrificing of your honour. Sportsmanship is a noble quality in man which denotes education, emotional maturity and self-mastery. Never permit selfishness, greed, conceit and dishonesty to pull you down to where your poor sportsmanship is showing.

Each year the Latter-day Saint Church sponsors many contests in athletics, dance, drama, music, etc. In each of these there must be but one winner and many losers. The Lord did not intend that anyone should go through life a constant winner. We learn and grow by defeat as well as by victory, and we must learn to accept and benefit by both. In defeat comes the challenge to improve, to grow and rise above our weaknesses. The true battle in life is not to rise above your fellowmen, but to be a champion of yourself. Your hardest opponent in life will be yourself and your own weaknesses. Anyone who can conquer himself will learn to love and respect others despite their imperfections. He will possess the personal discipline and strength for the many challenges life has to offer.

Life is measured by how well we compete, not just in organised contests, but in every phase of living. If you would be a champion, work toward the noblest of all championships, your own quest for the Celestial Kingdom.

Some basic principles to remember is you would be a good sport:

1. No matter what your pursuit in life or the effort you put forth, there

will be others rise above you, and they deserve your praises. This does not mean that you will step down and give up. It is all right to be content with what you have, but never with what you are.

2. When you are under the influence of anger and emotional outburst, growth is unlikely and spiritually is impossible.

3. If you would rise to great heights, remember you cannot climb on the shoulders of your fellowmen, but you must be worthy to be lifted by those about you to this lofty position.

4. There are two occasions in competition when you must learn to keep your mouth closed: one is when you lose, and the other is when you win.

5. A champion is not always a consistent winner, he may have been a one-time loser who would not quit. If you would leave footprints in the sands of time, it will be necessary to wear your work shoes.

6. Our true sportsmanship is usually displayed following defeat.

7. Sportsmanship like other virtues, comes by working at it. If you are a poor sport, keep it hidden, never let it come out in public, never let it dictate or influence your actions, and soon it will wither and die.

8. Many have the will to win on the day of the contest, but few (the champions) have the will to prepare to win.

Theodore Roosevelt had this to say about competition:

*"It is not the critic who counts, not he who points out where the strong man stumbled or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood, who tries and comes short again and again, who knows the great enthusiasms, the great devotions and spends himself in a worthy cause; who, at best, if he fails at least fails while daring greatly so that his place shall never be with those cold and timed souls who know neither victory nor defeat."*

To be a modest and humble champion, first of yourself and then in life's conquests is truly a mark of success and greatness and is a Christlike accomplishment.

# Joseph sold for 20 pieces of silver

BY EMMA MARR PETERSEN

**J**ACOB had twelve sons. One of them, Joseph, was a favourite with his father. Because Joseph was so beloved, his brothers hated him. The Lord gave dreams to Joseph. In one of them the young boy dreamed that he and his brothers were binding sheaves of grain and that the sheaves of his brothers bowed down to his own.

Because of these dreams his brothers hated him more than ever, but his father continued to love him. When Joseph was seventeen years old, to show his love for the boy, Jacob gave him a beautiful coat of many colours. One day he asked Joseph to go out and find his brothers, who were tending sheep, and see if they were all right. Wearing his new coat, Joseph started off.

While he was yet some distance away, his brothers saw him coming. How they hated him! They again spoke of their dislike for him and then thought of an evil scheme. They said, one to another, "Behold this dreamer cometh. Let us slay him, and cast him into some pit and we shall say some evil beast hath devoured him, and we shall see what will become of his dreams."

Reuben, Joseph's eldest brother refused. "Let us not kill him," he said. Reuben also thought of his father, and knew how the loving old man would grieve for the boy. So he planned to save Joseph from death. He urged his brothers to put the boy in a pit nearby, and leave him there unharmed. The other brothers might suppose that Joseph would starve to death there, but that was not in Reuben's mind. He thought that when the others had gone away, he, Reuben, would come back to the pit, free the boy, and restore him to his father.

When Joseph arrived at the sheep camp, the brothers stripped his coloured coat from him and put him in the pit Reuben had spoken of.

Reuben thought it would be but a short time until the others would leave and then he could free Joseph. He went away to wait until his brothers left the place. But as these scheming brothers sat near the pit eating, they saw a caravan of Ishmaelites coming near, carrying spices down to Egypt. Reuben had not expected anything like this. When Judah, another of the brothers, saw the caravan, he said, "What profit is it if we slay our brother? Let us sell him to the Ishmaelites." The others agreed, and so they sold him for twenty pieces of silver.

Because Reuben had gone away, he knew nothing of the Ishmaelites, and still waited for his brothers to depart so he could go back to the pit and set

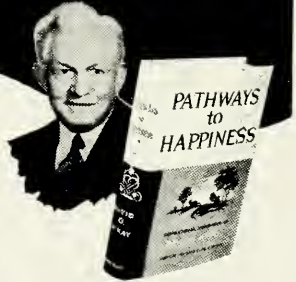
Joseph free. When at last the brothers did leave, Reuben hurried back to the pit to get the young boy, and send him home to his father, but when he got there, he could find no sign of Joseph. He rent his clothes in grief. Running to his brothers, he called out, "The child is not there. What shall we do?" Then they told him what they had done.

To try to hide their evil deed, the wicked brothers killed a small goat and dipped Joseph's beautiful coat in the blood, and brought it home to their father. "Is this Joseph's?" they asked. When Jacob saw it he wept, and said, "It is my son's coat; an evil beast hath devoured him. Joseph is without doubt rent in pieces."

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## EVERY MEMBER A MISSIONARY

Continued from page 166

Latter-day Saint home a training ground for future missionaries and to train and prepare our young people in such a way that they will be as President McKay has said "imbued with a desire to become missionaries and that every worthy young man in the Church will have an opportunity if he so desires, to serve the Lord as a Missionary".

There are many ways in which families can plan to carry out their missionary responsibility. Instructions will be carried out in Priesthood Quorums and in other meetings of the Church to help parents understand what steps can and should be taken to prepare their children for missionary activity. The responsibility that the Priesthood Quorums, both the Aaronic and Melchizedek have in the new Missionary Correlation Programme will also be outlined and instruction given to point out how every member of a Melchizedek or Aaronic Priesthood Quorum has opportunities and responsibilities individually, as well as Quorums, in relationship to the total Missionary Programme. This responsibility for Melchizedek Priesthood Quorums includes maintaining contact with members of the Quorum who are at present serving on missions, assisting to provide financial support where this assistance is needed, helping members of the Quorum to prepare themselves for missionary service, helping to find and teach investigators and to fellowship new converts and be actively engaged as individuals and as Quorums in obtaining and passing on referrals of possible investigators through the proper Priesthood channels.

The Ward as an organisation also shares a responsibility particularly the ward leadership who have the responsibility of seeing that the preparation and training of prospective missionaries. One of the objectives of the leadership of every Ward should be to see that proper plans and goals are set to provide opportunity for every worthy young person to receive a call to serve as a Missionary. Another important responsibility of the Ward

leadership will be to direct the new Aaronic Priesthood Youth Missionary Programme, which will enlist the services and organises the efforts of both young boys and girls of the Ward to become involved in a missionary activity.

Under the new Priesthood Correlation Programme, the Ward Counsel is used by the various Auxiliaries and Priesthood Groups within the Ward to co-ordinate the various Programmes, especially as they pertain to these, the four Priesthood activities. It is in this Counsel that the missionary work as one of the four Priesthood activities as it is carried out in the Ward, will be discussed and correlated as it pertains to the individual, the Family, the Quorum and the Ward responsibility.

The Stake leadership is another very important link in the authority of the Priesthood as it relates to the Missionary work of the Church. They have responsibility both to the full-time missionary work as well as the Stake Missionary work. The Stake President is responsible to interview those recommended by the Bishops for full-time proselyting work and unless there are serious problems which require a further interview with one of the General Authorities, the Stake President's interview is final. Emphasis by the Stake should be given to work with the Bishops to find and recommend worthy mature couples to serve as missionaries. The Church has great need for the contribution that this type of missionary is able to make to the progress of the missionary work in assisting in administrative responsibilities as well as proselyting activities.

The Stake Mission as it has been in the past will be under the direct supervision of the Stake Presidency and they will select a Stake Mission President and will determine the size or determine the number of Stake Missionaries that are to be called throughout the Stake. The Stake Presidency will also have the responsibility to see that the Youth Missionary activity of the Church is carried out properly throughout the Wards. Under the new Missionary Programme, provision has now been made under the Stake President's direction for full planned co-operation between the Stake Mission and the full-time Missionary Pro-

gramme operating within the Stake.

Information is given in our new Missionary Priesthood Correlation Manual on the responsibility to the Missionary work of the General Authorities of the Church. Under the direction of the First Presidency and the Council of the Twelve, the General Authorities organise and set the boundaries for all the Missions throughout the world. Every Mission President throughout the Church is called by the First Presidency and when missionaries have been interviewed and recommended by the Stake President they are set apart by a member of the General Authorities who also if the occasion requires, will interview the prospective missionaries. The training in the Mission Home prior to leaving for the mission field comes under the direction of the General Authorities and they are responsible to provide a uniform system of missionary discussions to be used throughout all the missions of the world as well as Stakes. They are also responsible to prepare for the preparation of Missionary aids and to visit throughout the Missions and Stakes to give constant and overall supervision and direction to the missionary effort, in both the Stakes and Missions throughout the world.

Thus we see how through the new Missionary Priesthood Correlation Programme every member and every organised group or unit of the Church has been assigned the responsibility to assist the Church in making a total complete missionary effort. As this new programme unfolds, the members of the Church will understand how literally every member can and should be a missionary and the part which they are to play and which their membership gives them a responsibility to play in the great missionary work of the Church. We will all see the inspiration and indeed the revelations that have guided and directed leaders of the Church to inaugurate these new Priesthood-directed Programmes. They will enable the Church to receive and to hold the great influx of new members and will help us as individuals to carry out our Church and Priesthood responsibilities in a more useful and effective manner.



President Marion D. Hanks speaking at one of a series of seminars held for priesthood leaders in the Leeds and Leicester Stakes.

## News from Stakes and Missions

### IRISH MISSION

AT the Sweetheart Ball held in the Holywood Cultural Hall, Belfast, a huge illuminated pink heart dominated the decorations. A competition was held to guess the number of napkins that went into its construction, and estimates ranged from 600 to 4,000. The actual figure was 1,980. There was also an ivy-covered wishing well and a lovers' seat under a romantic archway beneath a moonlit blue (net) sky to add further atmosphere. Each branch supplied one mobile based on a "cupids and hearts" theme, and these showed great imagination and talent. The Belfast Swing College Band provided the excellent music, and the Mission Quartet presented a programme of romantic melodies.

In the intermission, six couples noted for their devotion to their families and Church activities, were honoured and presented with heart-shaped cakes and sprays of violets for

the ladies and red carnations for the gentlemen.

As President and Sister Thornton are shortly to leave the Irish Mission, they were bidden a fond farewell in song by Elder Plathow in a specially adapted version of "We'll Never Stop Loving You." They were called upon to make a speech and then led the dancers into a waltz. This wonderful couple, who have given so much of themselves and their talents to the saints in Ireland, will never be forgotten and will be for ever loved.

### LEICESTER STAKE

THE Eastwood Ward MIA, under the direction of Sisters Mellows and Thorpe, presented a "Hearts and Flowers" programme of comedy. The "Four Rascals"—now well known in the Stake—gave an impression of the Beatles, Eric Mellors and Philip Aldred sang one or two duets, and the MIA Ward officers presented

five plays which had been written by Sister Annette Thorpe.

\* \* \*

The Leicester Ward recently held a farewell social for Brother and Sister A. B. Palmer and their family, who emigrated to Australia. The same social was a welcome back to Brother G. Baker, who has completed two years on a church building mission. More than 100 members attended, and enjoyed games and dancing, organised by Brother Raymond Ferrar.

Speech Awards were given to Sister Margaret Palmer and Brother Gerald Baker, and the following members received Genealogical Awards for completing the 12 steps in their Books of Remembrance: Sister Ada Lenton, Sister C. Elizabeth Vice, Sister B. Hiatt, Sister Jean H. Bray, Brother L. Hiatt, Brother T. Bedford and Sister M. J. Palmer.

\* \* \*

Brother David George Bourne, who recently completed a two-year building mission, has returned to live in Not-





Mothers of the Glasgow Ward, Glasgow Stake, who were honoured at a recent Mother's Day programme. On the extreme left is 78 years old Sister Ethel Hosie, who received her Mother's Day flower from her great-granddaughter, Sheila.



Above: Primary children, and (below) MIA boys and girls, who honoured their parents in the Glasgow programme.



tingham and is to marry Sister Helen Jowett, who he met whilst on his mission working on the Nottingham Chapel. The wedding will take place on May 9 at the Nottingham Ward Chapel, and will be the first wedding ceremony to be performed in this lovely building. Helen, who is now the YWMIA President, two years ago completed a year's proselyting mission.

## LONDON STAKE

TWO nights were needed for the presentation of all the one-act plays in the London Stake Drama Festival, as all ten of the MIAs organised in the Stake produced a play.

The standard of performance was high, and the adjudicators, Mr. T. Doggett, Brother James P. Hill and Sister Margaret Hamstead, were set a difficult task.

Catford, nevertheless, retained the Drama Cup with a neat comedy entitled "The Stunt". Brother Ken Goddard, of North London Ward, was adjudged as having given the best individual performance, and the North London performers gained second place with "Hirschman and Son". South London Ward was third with "Waiting at the Bus Stop".

\* \* \*

The London Stake MIA are planning an Adventure Holiday in August at Lake Llangorse in Breconshire. The activities will include sailing, canoeing and pony trekking, each under professional instructors.

The Stake and the British Mission members are already taking advantage of this opportunity . . . and it is possible that it may be extended to other areas.

## SCOTTISH MISSION

PRESIDENT Stephen R. Covey, the Irish Mission President, spoke to a standing-room-only crowd of more than 1,000 in the new Drumchapel Building in Glasgow recently. The event was a Fireside sponsored by the Scottish Mission MIA, to which members and friends were invited.

The theme of the evening was "Let

Everyone Get a Knowledge for Himself." Also on the programme were four Scottish teenagers who discussed aspects of their duties and obligations in the Gospel, a youth chorus from Bellshill Branch, and songs by President Covey's wife, Sister Sandra Covey.

President Covey's address to the young people encouraged them to build their lives upon a firm foundation—the foundation of the Gospel of Jesus Christ.

Even those who were standing felt amply rewarded for their attendance at this mission-wide fireside. It was undoubtedly the largest fireside ever held in Scotland, and more are being planned in the future.

\* \* \*

The Scottish Mission held its first two Gold and Green Balls on February 21 and 29. One was held in the new Ayr Church Building and the other in the McLellan Art Galleries in Glasgow. The two were necessary so that all members would have an opportunity to attend one or the other and still not have to travel too far.

At both dances a floor show was held, featuring a "Cha Cha" demonstration by five Scottish couples, a Scottish Country dance, and the Moari Slap dance.

More than 300 people attended the dances. The theme of the evening was "My Isle of Golden Dreams." The Cultural Hall in the Ayr Building was beautifully decorated with palm trees and other flower arrangements. The Ayr Building had just been completed and this was the first Mission-wide dance to be held there.

\* \* \*

The Scottish Mission held its first annual "Spring Sing" on the evenings of March 20 and 28. The first performance was held in the Woodside Halls, Glasgow, where more than 400 people enjoyed the 10-minute original musical acts by the various branches around the Glasgow area.

The sweepstakes winner for the best production was the Dumbarton Branch, who demonstrated the various MIA activities of song, dance, drama,



speech, and sports in a colourful musical act.

The second evening's "Spring Sing" was held in the new Ayr Church Building for the branches in the southern part of Scotland. Again, some 400 people enjoyed the acts. The sweepstakes winner was the Castlemilk Branch, whose theme centred around "local" missionary activities.

At both "Spring Sings", Brother Robert Colson, of the Bellshill Branch, did a hilarious job as the "Master of Ceremonies."

Approximately 250 members of the Church participated in this annual MIA event. This is one of the many events being sponsored by the MIA this year, which, so far, has included a Gold and Green Ball and a Special Fireside, and will in the future include plays, roadshows, and youth conferences.



The beautiful mansion house, Avon Tyrrell, near Christchurch in Hampshire, where the South-West British Mission will be holding their 1964 Summer Training Course in July.

## SOUTH-WEST BRITISH

A SPECIAL conference of all missionaries of the South-West British Mission was conducted recently by President A. Ray Curtis in the new Reading Chapel.

Presiding over the conference was President Mark E. Petersen, who presented for the first time a "Fellowshipping Programme" of acquainting newly baptised members with the Latter-day Saint way of life. Everyone was thrilled as they saw this programme unfold and realised how completely it filled in the weaker links of past missionary work. The Spirit of the Lord was richly present to confirm the inspiration behind this new plan.

The same presentation is currently being given to missionaries and members throughout Great Britain, and the South-West British Mission is enthusiastic about the inevitable effect it will have.

After President Petersen concluded his instruction, lunch was served by the Reading Branch Relief Society, and the afternoon was spent in counsel with President and Sister Curtis, the South-West British Mission "Parents", and Elder Kent R. Gamette and President and Sister

Leonard Brimley, counsellors to the Mission President. The Conference was concluded in the early afternoon.

\* \* \*

THE MIA Board of the South-West British Mission, headed by Bernice West and Arthur Jones, have planned a training course for the leaders of the MIA. This year's meeting will be the first of a continuous series of yearly meetings to help improve the quality of Mutuals throughout the Mission by creating a superior leadership staff. This course will be held from July 4 to 11 in North Bournemouth at "Avon Tyrrell." This estate features a large, beautiful house on its own grounds, a lake, part of which has been turned into a swimming pool, tennis courts, a ballroom, and many other recreational facilities.

To assist in the training, the Central Council of Physical Education—a national body—has been called on for instruction in netball, football, volleyball, folk singing, folk dancing, party planning, and all other applicable phases of social activities. Included also will be panel discussions on various phases of Mutual administration.

Avon Tyrrell is located right on

the edge of the New Forest, which will provide the opportunity for a full day's hike and ramble. The finest part of this whole course will be the opportunity of living with a group of Latter-day Saints for a whole week, and sharing their company as well as their testimonies. The week will be capped by a wonderful testimony meeting, where all will be able to express their gratitude at being able to work in this most valuable phase of the Lord's work.

\* \* \*

VALENTINE'S Day was very special this year in Reading. For the first time the Saints were able to hold a District Valentine's Dance in their own Church recreational hall. The decorations, planned by Brother and Sister Silcot and Brother and Sister Swanney of the District MIA, were beautifully matched to the occasion. Glittering hearts entwined with red and white streamers reflected not only the light, but even more the enthusiastic spirit of 230 dancers on the floor below. Fifty-nine of these travelled from Bristol and Portsmouth to enjoy Valentine's Day with other Latter-day Saints.

## GENERAL CONFERENCE

Continued from page 165

Seventy told the 134th General Conference Saturday.

Likewise, Latter-day Saints are asked to answer this question today. "We have announced that God has again spoken, that the heavens are no longer sealed, and that the gathering of Israel has again begun," Elder McConkie told the congregation.

"We testify that God has restored the fullness of the Gospel, that The Church of Jesus Christ has again been set up on the earth. We speak with surety of angels coming to earth and proclaim that an unchangeable God has again poured out upon His saints the same signs, gifts and miracles of old."

Elder McConkie pointed out that if all of this is true, "and we so testify," then there can be no message on all the earth to compare with it.

"If the voice of God has again been heard, the gift of the Holy Ghost again poured out, what is there on earth to compare with it," he asked conference listeners.

There is no middle ground for Mormons. Either all that they claim is true and the ancient Church has been re-established with all its traditional apparatus, or it is false, he said.

He acknowledged that many are sceptical; however, he said, it is possible for the truth to be revealed to them.

"We say to them, come and see. Ask God. Remember His promise. In issuing this invitation, we know full well that the pure in heart, the wise and the virtuous will gain a personal testimony of the truthfulness and the divinity of this work."

### BISHOP JOHN H. VANDENBERG

**A**DVANCE preparation was pinpointed as the key to increased spirituality in the Sunday School worship service by Presiding Bishop John H. Vandenberg, speaking at the Sunday School Conference in the Tabernacle.

"I would suggest that reverence

start with the planning during the week" he said.

"I cannot imagine a Sunday School superintendent who would not meet and counsel with his two assistants once each week to plan the Sunday School programme," he told the Sunday School workers.

Bishop Vandenberg carried the preparation for spirituality in Sunday School even further back: "The answer is to appoint devoted superintendents who will have as their objective the perfect Sunday School.

He suggested that the ward Sunday School superintendent should have a good relationship with the Aaronic Priesthood leaders, the stake superintendent, other ward officers and teachers and with his assistants.

"The good superintendency will seek to do everything in its power to relieve the load of the bishop by attending to all the details of its own calling," Bishop Vandenberg told the capacity audience.

\* \* \*

### BISHOP ROBERT L. SIMPSON

**T**HE obligations of father to son were outlined by Bishop Robert L. Simpson, first counsellor in the Presiding Bishopric.

He asked that all fathers consider the partnership they have with God, the Eternal Father, in guiding the destinies of their sons.

"In this day," he said, "the Lord has revealed His will to us concerning our approach to one another, and I cannot think of a single reason why it should not apply especially to the father-son relationship. He speaks of using our power and influence . . . 'Only persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge

the soul without hypocrisy, and without guile.'"

Relationships between fathers and sons should not be one of compulsion and dictatorship but rather one of kindly persuasion through love and patience.

\* \* \*

### BISHOP VICTOR L. BROWN

The proper attitude toward life, its fortunes and misfortunes, by men, women and children was illustrated by Bishop Victor L. Brown of the Presiding Bishopric.

Bishop Brown's stories dealing with a serviceman, whose gratitude for the privilege of gaining an education overshadowed the risk of his life in battle; talented young people who did not falter when illness brought them to death's door, focused on the importance of the proper attitude toward varied circumstances of life.

He quoted Dr. C. H. Baylor, assistant medical director of The Texas Company, stating:

"Whether one is happy or unhappy is largely a matter of either remembering or forgetting to count one's blessings along the way of life."

Dr. Baylor listed some of the most common unhealthy thinking habits growing out of a person's attitude, as follows:

- 1, To forget the many good things in life you have and over-emphasise the few things you lack.
- 2, To think that money is more important than it actually is.
- 3, To think that you are indispensable.
- 4, To think that you have too much to do.
- 5, To think that you are exceptionally entitled to special privileges.
- 6, To forget that a sense of responsibility is essential to a democratic society.
- 7, To forget others.
- 8, To cultivate a pessimistic outlook.
- 9, To feel sorry for yourself.

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## A CLOSING THOUGHT

BY ELDER RICHARD L. EVANS

# Mothers

THAT which is constantly close to us is likely to become commonplace and often takes perspective to know how much *they* mean. If we are most true of mothers, in our awareness of how much they mean. If we are most fortunate, we are so close to them in our years of youth, that hardly do we have occasion to appraise the part they perform. So well they keep things running that hardly are we aware of what they do to keep things running well. So well they comfort and encourage us, and take off the edge of the deeper disappointments that hardly do we realise how well.

We may sometimes be impatient; we may sometimes be annoyed by their teaching and restraint, by their counsel and concern. But in our less emotional, more reasonable moments, even early, we seem somewhat to sense their strength, their service and their selflessness, and some meaning of their love and loyalty. And even early, we somewhat sense the emptiness we feel in their absence, with some intuitive awareness of how much they one day will be missed.

Many have sought to say what mothers have meant. "My mother was an angel upon earth . . ." said John Quincy Adams. "Her heart was the abode of heavenly purity. She had no feelings but of kindness and beneficence. . . . She had known sorrow, but her sorrow was silent. . . . If there is existence and retribution beyond the

grave, my mother is happy." From her childhood, Louisa May Allcott recalled these lines of kindly encouragement from a note left in her room by her mother: "I have observed all day your patience with baby, your obedience and kindness to all. Go on trying, my child. God will give you strength and courage. I shall say a little prayer over you in your sleep. Mother."<sup>1</sup> Such kindly memories of mother inspired the poet to write these later lines:

"Faith that withstood the shocks of  
toil and time;  
Hope that defied despair;  
Patience that conquered care;  
And loyalty, whose courage was  
sublime;  
The great deep heart that was a  
home for all,—  
Just eloquent and strong  
In protest against wrong;  
Wide charity, that knew no sin,  
no fall;  
The Spartan spirit that made life  
so grand,  
Mating poor daily needs  
With high, heroic deeds,  
That wrested happiness from  
Fate's hard hand."

It is a hallowed thing to have such memories of mothers. May mothers, in the sacred trust of righteous motherhood, continue to make such memories; and may we remember mothers, memories they make.

<sup>1</sup> Louisa May Allcott, *Transfiguration*.



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God had called him. He knew it and would allow no man to interfere with his work. Rather than that, he would die. And this he did in defence of his great mission.

Joseph Smith became a martyr because of religious intolerance. That intolerance was a product of the misconception of Christianity which his fellow citizens held.

They thought that God was not a person, but a mere essence in space. They did not believe there could be a modern revelation. They could not conceive of God speaking to modern prophets.

When Joseph Smith announced that he had seen God, and had talked with him face to face, and continued to receive revelations from him, it was like blasphemy to his misguided neighbours. They were willing enough to believe in ancient prophets and revelations, but they would not believe the same thing could happen in their day.

They were filled with the same kind of bigotry which prompted ancient people to kill their prophets, and which impelled those in Palestine to crucify the Christ. And so they killed Joseph Smith for teaching the same doctrine that Christ taught.

His death did not end his work, any more than the crucifixion of Jesus ended his. Joseph saw the Saviour and communed with him, became his humble servant, and preached his word. He became the restorer of divine truth in a day when mankind was groping in spiritual darkness.

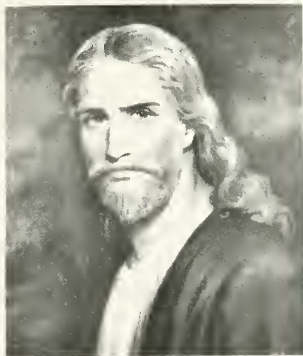
The gospel in its fulness came back through him. He therefore did more for the salvation of modern men than any other person in the world, except only the Christ himself, whose servant he was.

### Front Cover

"The Head of Christ" painted by Herber Beechcroft.

"We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

First Article of Faith of the Church of Jesus Christ of Latter day Saints.



# Millennial STAR

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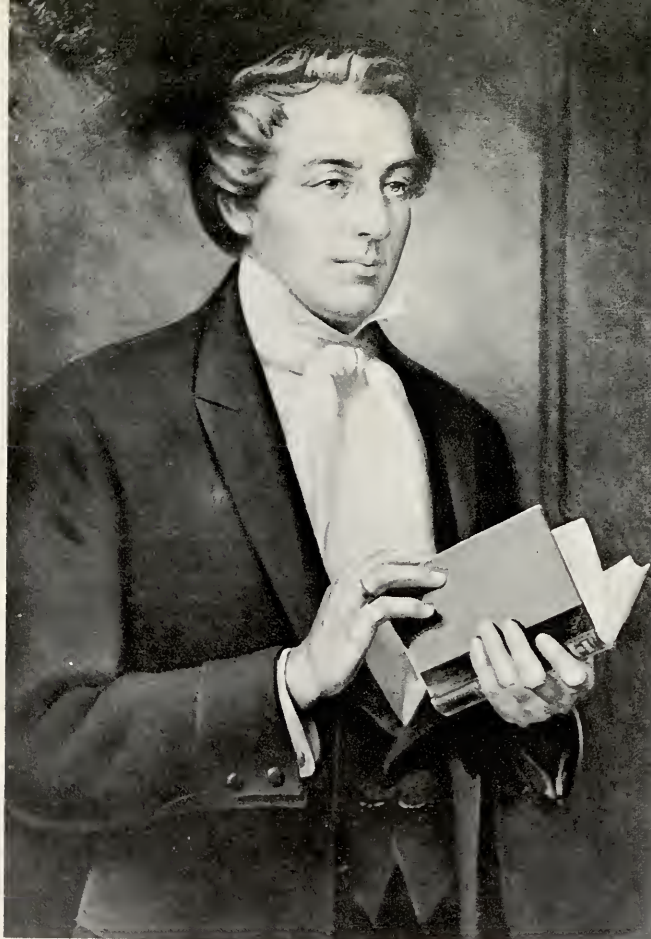
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Joseph Smith. . . Prophet  
and first President  
of the Church of Jesus Christ of  
Latter-day Saints

Mormonism - A Wa

## Joseph

from JOSEPH SMITH'S OWN STOR

**I** WAS born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor County, state of Vermont. My father, Joseph Smith, Sr., left the state of Vermont and moved to Palmyra, Ontario (now Wayne) County, in the state of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester, in the same county of Ontario.

Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region. Indeed, the whole district seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo here!" and others, "Lo there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party and some to another, it was seen

# Smith's first vision

that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued, priest contending against priest and convert against convert, so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselytized to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

My mind at times was greatly excited; the cry and tumult were so great and incessant . . .

In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties is right; or, are they all wrong together? If any one of

them be right, which is it, and how shall I know it?

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.*"

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made

such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—"This is My Beloved Son, Hear Him!"

My object in going to inquire of the



Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

I was answered that I must join none of them, for they were all wrong and the Personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them; and many other things did He say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven.

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement, and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days, that all such things had ceased with the apostles, and that there would never be any more of them.

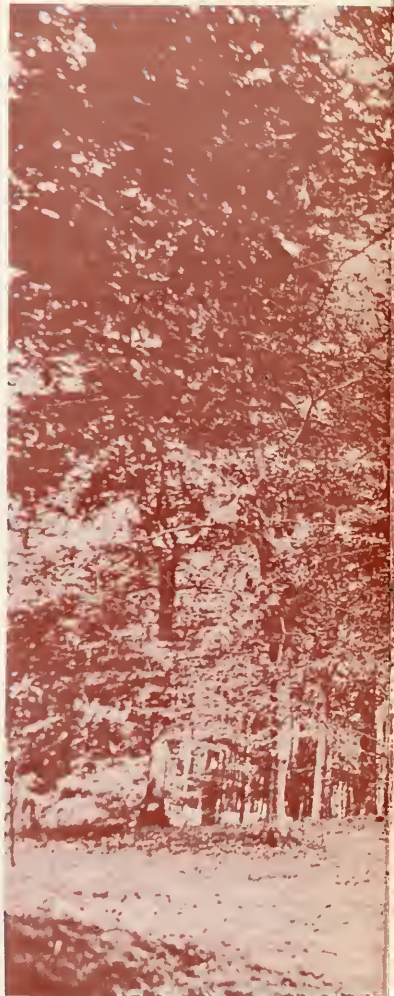
I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to

persecute me.

It caused me serious reflection then, and often has since, how very strange it was that an obscure boy of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice, but still there were but few who believed him, some said he was dishonest, others said he was mad, and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise, and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

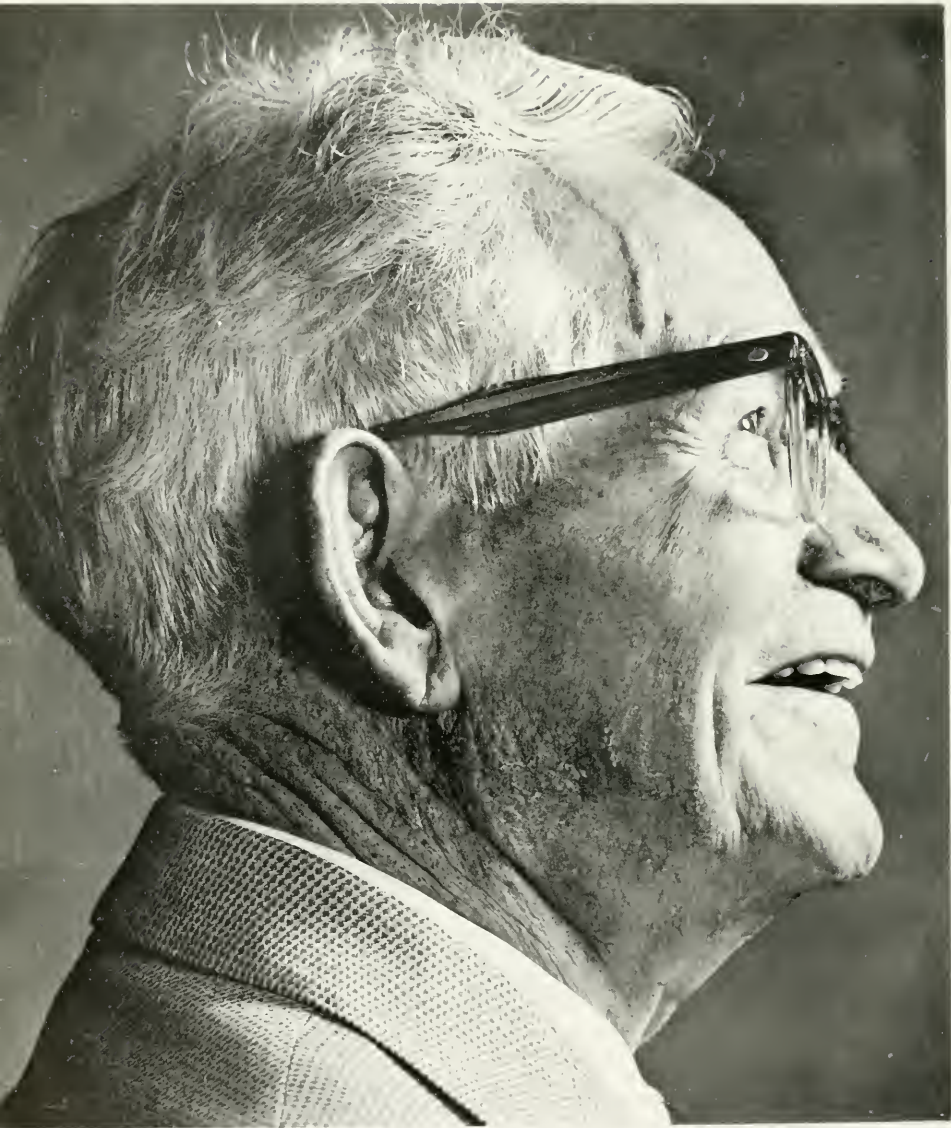
So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision, I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God and come under condemnation.



Where it all began. . . .  
The Sacred Grove, Smith Farm  
Palmyra, New York State







David Oman McKay . . . . Prophet  
and todays' President of the Church



# Joseph was a Chosen Prophet

by PRESIDENT DAVID O. MCKAY

WELL over a century ago Joseph Smith, a mere boy between 14 and 15 years of age, declared that in answer to sincere prayer he received a revelation from God. His declaration was simple, but positive; and he was surprised when men doubted its truth. To him his claim was but the statement of a simple fact; to the Christian world it proved to be a be a lightning flash that, striking, weakened their religious structure from turret to foundation.

Two important elements in his first message were these: First, that God is a personal being who communicates His will to man; and second, that no creed in Christendom had the true plan of salvation. Indeed, the "creeds were an abomination" in the sight of God; and their "professors" taught "for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:19.)

For boldness of assertion, as an unqualified rejection of prevailing orthodoxy, as a challenge to ministers, this claim of a fair-haired, blue-eyed youth stands without parallel since the days of Jesus of Nazareth. Not even Luther's defiance at Worms is excepted; for his inspired effort at first was only to purify the church of corrupt practices, while Joseph Smith rejected the creeds as unauthoritative and many of their doctrines as absolutely false.

The result of this declaration was his immediate ostracism from the

religious world. In a very short time, he found himself standing alone.

*Alone*—and unacquainted with the learning and philosophy of his day.

*Alone*—and unschooled in the arts and sciences.

*Alone*—with no philosopher to instruct him, no minister to guide him.

In simplicity and kindness he had hastened to them with his glorious message; in scorn and derision, they had turned from him saying, "... there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them."

Thus he was left alone to embark upon the ocean of religious thought, having rejected every known vessel with which to sail and never having built one or even having seen one built himself. Surely, if an impostor, the bark he could build would be indeed a crude one.

On the other hand, if that which he built possesses an excellence and superiority over that which the learned professors and philosophers had given to the world during the preceding hundreds of years, men will be forced to say in surprise, "Whence hath this man his wisdom!"

It would appear, then, that though he seemed alone, he was alone only as was Moses on Sinai; as Jesus on the Mount of Olives. As with the Master so with the Prophet; his instructions came not through man-made channels

but directly from God, the source of all intelligence. He says: "I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone."<sup>1</sup>

The result of this divine guidance was an assurance of the righteousness of what he taught and a fearlessness in proclaiming it. When Joseph Smith taught a doctrine, he taught it authoritatively. His was not the question whether it agreed with man's thoughts or not, whether it was in harmony with the teachings of the orthodox churches or whether it was in direct opposition to them. What was given to him he gave to the world irrespective of its agreement or disagreement, of its harmony or its discord, with the belief of the churches or of the prevailing standards of mankind. It is interesting as well as profitable to know how the advanced thought of today harmonizes with what he taught so authoritatively over a century ago. The guiding spirit of his life was manifest right in the beginning and harmonizes with his wonderful declaration that God had spoken to him. In his own words it is this: "Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the events transpire."

His claim to revelation from God, if established, leaves no doubt as to his authority to organize the Church of Christ on earth, and to administer authoritatively the principles and

ordinances thereof. Thus at the very inception of this great latter-day work was laid the immovable cornerstone of Christ's Church in this dispensation; viz., the authority to officiate in the name of Jesus Christ in things pertaining to his Church.

The harmony of his teachings with those taught by the Saviour and his apostles; the reasonableness of his assertion that men must be called of God to officiate in things pertaining to God; the complete organization of the Church; its government, laws, and wonderful adaptations to the needs and to the advancement of the human family—these and many other phases of this great latter-day work, when even only partly understood, lead thinking persons to ponder upon the source of the Prophet's wisdom.

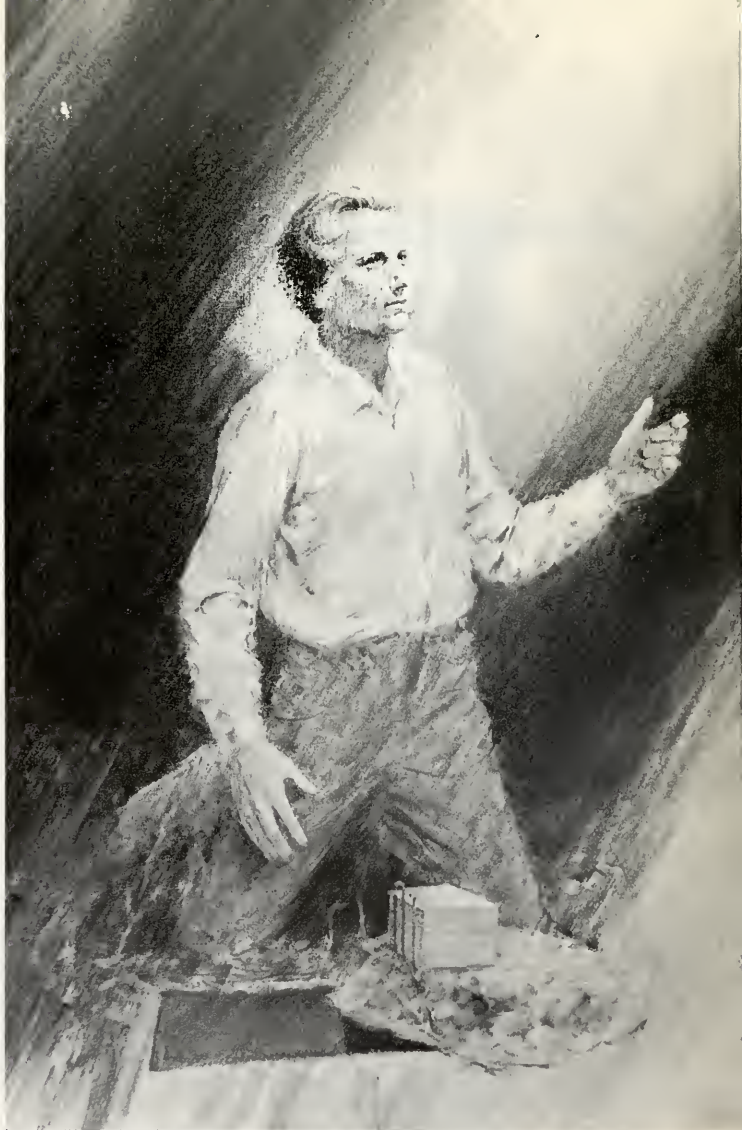
The marks of his influence upon religious thought are manifest upon every hand; and whether men acknowledge it or not, the light that came from heaven over a century ago is dissipating the darkness that has enthralled the minds of men for ages.

When we look through the vista of over a century, and see the boy prophet standing alone in the midst of a tempestuously religious world, declaring that God had spoken to him and that there was not an authorized Church of Christ upon the earth; when we know that to make good his claim, he must give to the world something superior to that produced by the philosophy of the ages and the best wisdom of man; when we realize how impotent he was to do this if dependent alone upon his own learning and wisdom; we cannot help concluding, since he has given to the world something which stands today in brilliancy and sublimity superior to anything proclaimed by human wisdom, that surely he was indeed the Chosen Prophet of the latter-day.

*As some tall cliff, that lifts its awful  
form,  
Swells from the vale, and midway  
leaves the storm,  
Though round its base the rolling  
clouds are spread,  
Eternal sunshine settles on its head.<sup>2</sup>*

<sup>1</sup>Smith, Joseph, *History of the Church*, Vol. V, 1958 edition; Deseret Book Company, Salt Lake City, Utah; page 423.

<sup>2</sup>From "The Deserted Village" by Oliver Goldsmith.



September 22, 1827. . . .

Joseph Smith takes the gold plates from  
their hiding place in the Hill Cumorah  
Painted by Jerry Harston

# The Book of Mormon

## comes to light

**D**URING the space of time which intervened between the time I had the vision (of God and Jesus Christ), and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me—I was left to all kinds of temptations; and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature, which, I am sorry to say led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. . . .

In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above mentioned twenty-first of September, after I had retired to bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies and also for a manifestation to me, that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a Personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen, nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists, so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it; as delivered by the Savior to the ancient inhabitants.

Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted “seers” in



ancient or former times; and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

*"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch."*

And again he quoted the fifth verse, thus:

*"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."*

He also quoted the next verse differently:

*"And He shall plant in the hearts of the children the promise made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at His coming."*

In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not yet hear His voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

Again he told me that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person;

neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him; when instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

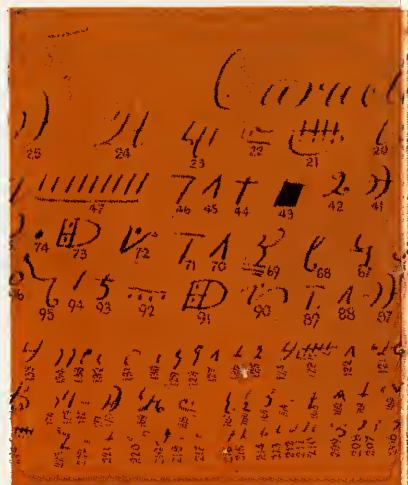
He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me, (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God,

and must not be influenced by any other motive than that of building His Kingdom; otherwise I could not get them.

After this third visit he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of



A copy of some of the characters inscribed on the gold plates delivered to Joseph Smith by the Angel Moroni

the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

Convenient to the village of Man-

chester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner toward the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

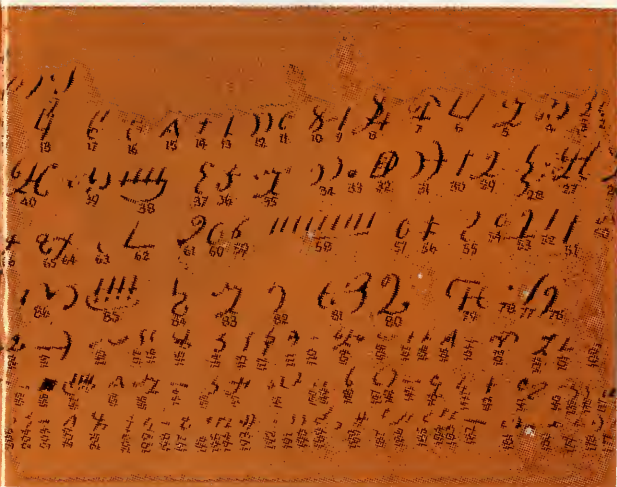
I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His Kingdom was to be conducted in the last days.

In the month of October, 1825, I hired with an old gentleman by the name of Josiah Staal, of Chenango County, state of New York. . . . During the time that I was thus employed I was put to board with a Mr. Isaac Hale, of Harmony, Susquehanna County, Pennsylvania. It was there I first saw my wife, (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Staal. . . . Immediately after my marriage, I left Mr. Staal's and went to my father's and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all of my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my



hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands until I had accomplished by them what was required at my hand. When according to arrangements, the messenger called for them, I delivered them up to him: and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna County in the state of Pennsylvania. While preparing to start—being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise—in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us on our journey.

By this timely aid I was enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following.

Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances,

as he related them to me after his return, which was as follows:

*"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.*

*"He then said to me. 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."*

On the 5th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstances of my having received the plates, and accordingly he had come to make inquiries of me.

Two days after the arrival of Mr. Cowdery (being the 7th of April), I commenced to translate the Book of Mormon and he began to write for me.



Oliver Cowdery



David Whitmer



Martin Harris



# They SAW the gold plates

IN the course of the work of translation, we (Joseph Smith and Oliver Cowdery) ascertained that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates from which the *Book of Mormon* should be translated.

Not many days after, Martin Harris, David Whitmer, Oliver Cowdery and myself agreed to retire into the woods and try to obtain, by fervent and humble prayer, the fulfillment of the promises given—that they should have a view of the plates.

According to previous arrangement, I commenced by vocal prayer to our Heavenly Father, and was followed by each of the others in succession. We did not at the first trial, however, obtain any answer or manifestation of divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before.

Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing as he expressed himself, that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air of exceeding brightness; and behold, an angel stood before us. In his hands he held the plates. . . . He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer; and said, "*David, blessed is*

*the Lord, and he that keeps his commandments;*" when, immediately afterwards, we heard a voice from out of the bright light above us, saying, "*These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.*"

I now left David and Oliver and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished the same vision was opened to our view, at least it was again opened to me, and I once more beheld and heard the same things: whilst at the same moment Martin Harris cried out, apparently in an ecstasy of joy, "'Tis enough, 'tis enough! mine eyes have beheld; mine eyes have beheld" and jumping up he shouted, "Hosanna," blessing God, and otherwise rejoicing exceedingly.

Having thus, through the mercy of God, obtained these glorious manifestations, it now remained for these three individuals to fulfill the commandment which they had received, viz., to bear record of these things; in order to accomplish which, they drew up and subscribed the following document:

"*Be it known unto all nations, kindreds,*

*tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephtí, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it: wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."*

OLIVER COWDERY,  
DAVID WHITMER,  
MARTIN HARRIS.

# Mormonism - A Way of Life



## I BELIEVE....

The Testimonies of members  
of the Church in Great Britain

I remember how I nearly rejected the opportunity of hearing the gospel. When the missionaries gave my wife the Book of Mormon, I wouldn't read it. I thought I knew all there was to know about the Mormons (I had read a few books about them). My wife pleaded with me to read just the first fifty pages, but I told her "No."

One evening shortly afterwards, having nothing to read, nothing to smoke and nothing to drink—in fact, having no money in my pocket at all—I picked up the Book of Mormon. The moment I opened the pages it seemed to have a familiar ring about it. It seemed that I had read it before. I was thrilled with the story of Lehi and Nephi and their journeys. Instead of reading only fifty pages, I read about 150 pages.

I told my wife that it was a wonderful book, that I must own it and asked her to let me know when the missionaries called again.

I have never regretted reading the Book of Mormon, or joining the Church thirteen years ago. The gospel has been a source of inspiration to me all these years, in times of joy or pain plenty or hunger.

I know that Joseph Smith saw God and Jesus Christ; I know that he truly was called up to be a Prophet of God in these latter-days. Without the gospel, without this knowledge, life is meaningless and without purpose.

**William S. Black**  
Aberdeen

*As a child, I was brought up in the faith of the Church of England and attended church regularly, until three years ago when I married and went to live in Crewe.*

*On going to the local church in Crewe I received a frosty welcome, and I couldn't find God's presence at all. This made me unhappy and restless, and I found myself only attending church on festival days.*

*I never stopped praying to God that one day I should again find the true understanding of his will. God knew how I felt and three months ago sent two of his missionaries to a neighbour of mine while I was visiting her. I was so interested in their remarks that I agreed that they should call on me the following day and tell*

*me more about the Book of Mormon and the Church of Jesus Christ of Latter-day Saints.*

*When they came and told of the Prophet Joseph Smith I was very much impressed and I agreed to read the Book of Mormon and pray to God to know if it was true.*

*At the meetings that followed some of the things I was told puzzled me a little, but with constant prayer I found the answer, the true will of God. I knew then that I wanted to be a part of the true Church of Jesus Christ. The night I was baptised I was nervous of the actual experience, but on coming out of the water and receiving the Holy Ghost . . . words cannot express the joy and happiness I felt.*

*I know that this is the true Church; I know that Joseph Smith was a true Prophet; I know that David O. McKay is God's Prophet on the earth today.*

**Gladys Lowe**  
Crewe

*Two years ago my husband fell ill and life didn't seem worth living.*

A few years previous I had lost my son nearly 19 years of age. I had no desire to go to the village church or chapels, they didn't seem friendly enough for me. I was so distressed that I felt like putting an end to it all.

One day just after last Christmas I had a letter from my older sister living in Huddersfield. She told me that she had joined a new Church and was so happy. My sister hadn't had a very happy life and I kept wondering to myself what Church it was that she had joined. A few weeks later I heard from another sister living in Scarborough and she told me that she had also joined a new Church and what a wonderful Church it was. After that I couldn't help but wish I also belonged, but I didn't know anything about it. I kept hearing about a new Church, but where could I find it and learn more about it. I just didn't know.

The answer came from my sister and her husband in America, who wrote and told me that they had joined the Church of Jesus Christ of Latter-day Saints. I knew then that this was the Church I was going to join. I later saw my two sisters in this country and noticed right away such

a difference in them. They were so happy and so full of their Church. Soon afterwards two missionaries knocked on my door. It was the turning point in my life. From that day my life has been filled with gladness. No more worries and tears for me. I'm happy. I just can't express how wonderful I feel.

I know the Book of Mormon is true; I know that Joseph Smith was a Prophet of God. What more can I say . . . I just know it's true. I am the only Mormon for miles around. I go 16 miles into Boston to the nearest meeting place twice a week and how I love it.

**H. Woods  
Great Hale, Lincs**

**W**hen the missionaries first called at our home it was just curiosity on our part that we let them in. We wanted to find out what it was that could make these young boys leave their homes and loved ones and devote two years to the service of their Church and pay all the expenses for

the two years themselves.

During their first visit their charming manners, pleasant voices and the faith and sincerity which rang in their words made a deep impression upon us both. We found ourselves wanting to know more about the way of life which could produce such fine young men.

Since our baptism we have discovered that life within the Church of Jesus Christ of Latter-day Saints is a warmly satisfying one. By living the principles of the restored gospel we have found a new kind of joy in life. Through our family prayers we have learned many new and wonderful things about each other. The bond between, which we thought could not be stronger, has been strengthened by the sweet spirit which is now in our hearts and home.

We believe that Joseph Smith was indeed a Prophet of God. We believe that there is a prophet at the head of our Church today in David O. McKay.

**Betty and John Belmont**

**Chingford, Essex**



# The Articles of Faith

of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. WE BELIEVE in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. WE BELIEVE that men will be punished for their own sins, and not for Adam's transgression.

3. WE BELIEVE that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. WE BELIEVE that the first principles and ordinances of the Gospel are: *first*, Faith in the Lord Jesus Christ; *second*, Repentance; *third*, Baptism by immersion for the remission of sins; *fourth*, Laying on of hands for the gift of the Holy Ghost.

5. WE BELIEVE that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. WE BELIEVE in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. WE BELIEVE in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. WE BELIEVE the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. WE BELIEVE all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. WE BELIEVE in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. WE CLAIM the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. WE BELIEVE in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13. WE BELIEVE in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—

JOSEPH SMITH



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## Do Mormons believe in God and Jesus Christ?

by PRESIDENT HUGH B. BROWN  
of the First Presidency of the Church

WE affirm the existence of the true and living God. He is the Supreme Being in whose image and likeness man was created. We accept the scriptural account of the creation and fall of man. Through the fall physical degeneration and death entered into the world. Our earth life is but one stage of a continuing and eternal journey. The birth of the mortal body does not mark man's beginning nor will physical death mark the end of his progress.

All things including man, were created spiritually before they were created temporally. We lived as intelligent beings and as the spirit children of God had free agency, were endowed with the capacity of choice, but were and are warned, as was Adam, that we must take the consequences of our choice.

Our coming into mortality was part of a divine plan for man's continuous development throughout eternity. The earth phase of man's education towards salvation was foreordained but voluntary. This experience is the means by which embodied spirits will be subjected to trials and tests without which we could not achieve the perfection which Christ enjoined. The Apostle Paul reminds us, speaking of the Saviour: "*Though he were a Son, yet learned he obedience by the things which he suffered:*

*And being made perfect, he became the author of eternal salvation unto all them that obey him...*" (Hebrews 5:8-9.)

In our Articles of Faith we state our belief in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost, in other words, the Trinity, but we believe they are separate and distinct entities. This is the first distinguishing and, to some, disturbing doctrine of the Church. We do not subscribe to some of the creeds which declare Him to be incomprehensible, immaterial, and without body or parts. While we agree that finite man cannot fully comprehend God, there is ample scriptural support for the faith that we may progressively increase our comprehension. In fact, life eternal depends upon our knowing Him. Note the words of Jesus who said: "*And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent.*"—John 17:3. . . . If it is life eternal to know Him and if we cannot know Him, what becomes of our immortality and salvation? Certainly our faith in Him will increase as we learn of Him. Comprehension and understanding are essential to intelligent worship.

That the three members of the God-

head are separate individuals, physically distinct from one another is evidenced by the sacred records of His dealings with man. One example, when the Saviour was baptized, John recognized the sign of the Holy Ghost; Christ stood before him in a tabernacle of flesh, and he heard the voice of the Father acknowledging the Son: "*This is my beloved Son, in whom I am well pleased.*" (Matthew 3:17.) In this case the Holy Trinity manifested themselves, each in a different way, and each was distinct from the others.

You, of course, are familiar with the testimony of Stephen at the time of his martyrdom. "*But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, behold, I see the heavens opened, and the Son of Man standing on the right hand of God.*" (Acts 7:55-56.) We are assured that Christ was in the express image of his Father: "*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high...*" (Hebrews 1:3.) Man also was created in the image of God: "*So God created*





The First Presidency of the Church  
Left to right - President McKay;  
his First Counsellor, President Brown  
(author of this article): and  
his Second Counsellor, President N. Eldon Tanner

*man in his own image, in the image of God created he him; male and female created he them.” (Genesis 1:27.)*

The question then is did Christ have a body. The answer is yes, while he lived on the earth. Many say not afterwards I call your attention to the fact that out there near Bethany, when he was caught up in a cloud while the astonished disciples were looking, the angel standing by said, “. . . Ye men of

*Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11.)* Before that event when he appeared before the disciples and apostles in that upper room. They were afraid because they thought they had seen a spirit. You remember his memorable words, “*Behold my hands and my feet, that it is*

*I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” (Luke 24:39.)*

Therefore we know that both the Father and the Son are personal as we are personal and are in perfection what we are in embryo. Each of them possesses a tangible body, infinitely pure and perfect and attended by transcendent glory, nevertheless a body of flesh and bones.

We accept the New Testament story that Jesus of Nazareth was born into mortality of the virgin Mary, that He lived approximately 33 years in and around Judea. After three years of transcendent ministry He was crucified and His body was placed in a borrowed tomb. The miraculous resurrection of His glorified body broke the bonds of death and made resurrection possible for all men. As Paul said: “*For as in Adam all die, even so in Christ shall all be made alive.” (1 Corinthians 15:22.)* We believe in the literal resurrection of the bodies of all men.

After His resurrection from the dead,

He appeared to many before ascending into heaven. You are all familiar with Paul's discussion of the resurrection as recorded in Corinthians: "And that he was buried, and that he rose again the third day according to the scriptures; And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greatest part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as one born out of due time." (I Corinthians 15:4-8.)

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

To all the distinguishing characteristics of surpassing greatness by which men have judged Jesus of Nazareth, the devout Christian must add a attribute that far exceeds the sum of all the others—the divinity of Christ's origin and the eternal reality of His status as Lord and God. I quote Dr. James E. Talmage: "The atonement accomplished by the Saviour was a vicarious service for mankind, all of whom had become estranged from God through sin; and through that sacrifice of propitiation, a way has been opened for reconciliation whereby man may be brought again into communion with God, and be made able to live and advance as a resurrected being in the eternal worlds. This fundamental conception is strikingly expressed in our English word atonement, which, as its syllables indicate, is at-one-ment, 'denoting reconciliation, or the bringing into agreement of those who had been estranged.'

"The assured resurrection of all who have lived and died on earth is a foundation stone in the structure of (Mormon) philosophy. 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.' (Revelation 20:6.)

"But there is a special or individual

effect of the Atonement, by which every soul that has lived in the flesh to the age and condition of responsibility and accountability may place himself within the reach of divine mercy and obtain absolution for personal sin by compliance with the laws and ordinances of the Gospel as prescribed and decreed by the Author of this plan of salvation. The indispensable conditions of individual salvation are: (1) Faith in the Lord Jesus Christ; that is, acceptance of His Gospel and allegiance to His commandments and to Him as the one and only Saviour of men. (2) Repentance, embracing genuine contrition for the sins of the past and a resolute turning away therefrom with a determination to avoid, by all possible effort, future sin. (3) Baptism by immersion in water, for the remission of sins; the ordinance to be administered by one having the authority of the Priesthood, that is to say the right and commission to thus officiate in the name of Deity. (4) The higher baptism of the Spirit or bestowal of the Holy Ghost by the authorized imposition of hands by one holding the requisite authority—that of the higher or Melchizedek Priesthood. To insure the salvation to which compliance with these fundamental principles of the Gospel of Christ makes the repentant believer eligible, a life of continued resistance to sin and observance of the laws of righteousness is requisite.

"The life we are to experience hereafter will be the result of the life we lead in this world; and as here men exhibit infinite gradations of faithful adherence to the truth, and of servility to sin, so in the world beyond the grave gradations will exist. Salvation grades into exaltation, and every soul shall find place and conditions as befits him. Mormonism affirms, on the basis of direct revelation from God, that graded degrees of glory are prepared for the souls of men, and that these comprise in decreasing order the Celestial, the Terrestrial, and the Telestial kingdoms of glory, within each of which are orders or grades innumerable. These several glories—Celestial, Terrestrial, and

Telestial—are comparable to the sun, the moon and the stars, in their beauty, worth, and splendour. Such a condition was revealed to the Apostle Paul: 'There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. . . .' (I Corinthians 15:40-42.) Thus it is provided in the economy of God, that to progression there is no end."

We do not believe in death-bed repentance nor in instantaneous salvation. Salvation is an ongoing process, a lifetime endeavour, in fact an eternal quest. We believe in the efficacy of the atonement of Christ, that He did for us what we could not do for ourselves; that through his atoning blood all men will be raised from the dead, but our individual exaltation will, with His grace, be achieved by obedience to the laws and ordinances of the Gospel. A man cannot be saved in his sins, but from them. "We accept the scriptural doctrine of the atonement wrought by Jesus Christ. He broke the bonds of death and provided a way of the annulment of the effects of individual sin. He was the only sinless man who ever walked the earth; He was the first begotten in the spirit world and the Only Begotten of the Father in the flesh and therefore the only one who possessed the full powers of godhood and manhood. He was chosen and fore-ordained in the primeval council before the earth was formed. "And now, O Father, glorify Thou me with Thine Own Self with the glory which I had with Thee before the world was." (John 17:5.)

We believe that He had that existence, premortal state, that He was the end member of the Godhead, the Son of God, and became the Saviour and Redeemer of the world. He was the only one wholly free from the dominion of Satan; the only one who possessed the power to hold death in abeyance and to die only as he wished to do so.

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# Mormonism - A Way of Life

## The Gospel comes to Great Britain

compiled by DAVID BOULTON

*And did those feet in ancient times  
Walk upon England's mountains  
green?  
And was the Holy Lamb of God  
On England's pleasant pastures  
seen?  
And did the countenance divine  
Shine forth upon our clouded hills,  
And was Jerusalem builded here  
Among those dark Satanic mills?*

*Bring me my bow of burning gold,  
Bring me my arrows of desire;  
Bring me my spear, O! clouds unfold  
Bring me my chariot of fire.  
I will not cease from mental fight,  
Nor shall my sword sleep in my  
hand;  
Till we have built Jerusalem  
In England's green and pleasant  
land.*

How many times have you wondered, as that beautiful anthem with the words by William Blake has been sung, whether indeed those "feet in ancient times" did "walk upon England's mountains green?"

Before I became a member of the Mormon Church, I had often thought along those lines. Soon after joining the Church I came across this passage of history in the life of Heber C. Kimball, one of the early Apostles of the Church of Jesus Christ of Latter-day Saints. . . .

*"The time was growing near for Heber C. Kimball to return home (from England to America). He visited the many branches that had been formed. It was most difficult for him to leave Chatburn and Clithero. Leaving*

*the new members brought about a feeling he was helpless to describe. As he walked down the street he was followed by the members. Many of them could not speak for their tears. As they followed him down the road, Heber felt that he should remove his hat, for he felt that he was on holy ground.*

*"The Prophet Joseph Smith told Heber in later years, 'The reason you felt as you did in the streets of Chatburn was because the place was indeed holy ground, and some of the ancient prophets had travelled in that region and dedicated the land.'"*

But I go ahead of myself.

The story of the Church in Great Britain really begins in the Kirtland Temple in Ohio, America.

The Kirtland Temple was the first to be built by the members of the Church, and it was within this Temple that the Prophet Joseph Smith received the keys of the fulness of times.

It was Sunday, June 4, 1837. Heber C. Kimball went into the Temple for a moments thought and meditation. As he sat at the front, the Prophet Joseph came up to him and said:

*"Brother Heber, the Spirit of the Lord has whispered to me: Let my servant Heber go to England and proclaim my gospel, and open the door of salvation to that nation."*

Of that moment, Heber later wrote: *"O Lord, I am a man of stammering tongue, and altogether unfit for such a work; how can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge*

*and to a people whose intelligence is proverbial."*

But within ten days of his call, Heber C. Kimball and three companions—Orson Hyde, Willard Richards and Joseph Fielding—had left their homes and wives and families and set out on the first stage of their long journey to Great Britain. In New York they were joined by three missionaries from Canada—John Goodson, Isaac Russell and John Snyder—who had been chosen to join the mission and were anxious to bear witness of Mormonism to friends and relatives in England.

Heber had called the British Isles "the nursery of religion," and this it indeed appear to be, for it seemed as if the Lord had held Britain in his hands, preparing the people to receive the Gospel; and when liberty and industry and religious reformation had been established, he sent his chosen servants to preach the restoration of the Gospel and the Church of Jesus Christ.

At daybreak on July 20, 1837—less than two months after the revelation in the Kirtland Temple—the "Garrick" arrived in the river Mersey and the seven missionaries were taken ashore in a small boat. So anxious was Heber to get on to British soil that he could not wait for the boat to dock, but leapt from it when they were within five or six feet of the pier.

*"Humility and a message of truth were virtually the entire stock in trade of Heber C. Kimball and his associates,"* writes Richard L. Evans of those days. *"Heber, Orson Hyde and Willard Richards were penni-*



less. The means of the other four members of the party were very limited."

They were strangers in a strange land, but their first thought was to offer prayers of thanks to the Lord and seek his instructions. This they did and the Lord instructed them to move on from Liverpool to Preston.

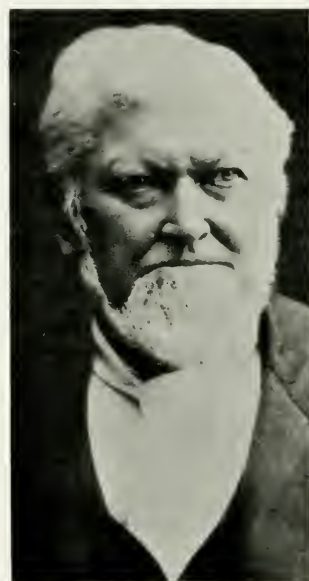
It was election day in Preston the day they arrived. The bands were playing, flags were flying, people were bustling; and over their heads in the main square fluttered a large banner which bore the inscription: "TRUTH WILL PREVAIL." With joy in their hearts, the seven missionaries caught the spirit of the message, and cried aloud: "Amen! Thanks be to God! Truth WILL prevail!"

And it was in Preston only ten days after their arrival in this country that the first fruits of their message came forth in nine baptisms in the river Ribble.

So unusual was it to hold a baptism in the open air that the people of Preston turned out in their thousands to witness the ceremony; and such was the enthusiasm of those about to be baptised that they raced each other to the water's edge for the honour of being the first Briton to join the Church in Great Britain.

That honour fell to a young man named George D. Watt.

Thus on July 30, 1837, the first seeds of the Gospel were sown "in England's green and pleasant land." So rich is the history of the growth of the Church in this country, so much happened in those early days of the



**Wilford Woodruff**

**Above left:**  
**John Benbow's farm**

**Above right:**  
**The farm pond, in which**  
**Wilford baptised hundreds.**

**Opposite:**  
**Heber C. Kimball**

Church, that it would be difficult to mention them all and I must select one or two of the more inspiring moments that have become a part of Mormonism.

Moments such as the time when Heber C. Kimball first arrived in Chatburn. . . .

*"In Chatburn I was cordially received by the inhabitants, who turned out in great numbers to hear me preach. They procured a large titling barn, placed a barrel in the centre, upon which I stood. I preached to them the first principles of the Gospel. When I concluded I felt someone pulling at my coat, exclaiming: 'Maister! Maister!' I turned around and asked what was wanted. Mrs. Elizabeth Partington said: 'Please, sir, will you baptize me?' 'And me!'—'And me!' exclaimed more than a dozen voices. Accordingly I went down into the water and baptized twenty-five. I was engaged in this duty, and confirming them and conversing with the people until after midnight.*

*"The next morning I returned to Downham and baptized between twenty-five and thirty in the course of the day."*

Or the time when Wilford Woodruff went to the Lord and inquired of him where he should next go to preach the Gospel. He was directed to the farm of a Mr. John Benbow. That farm has since become one of the landmarks of Mormonism in Great Britain.

Hill Farm, Castle Frome, Ledbury, Herefordshire, was the scene of some of the most exciting moments in British Church history.

John Benbow was a wealthy and independent farmer. He and his wife, Jane, were members of an independent church body known as the United Brethren. Some 600 people were members, and their number included forty-five licensed preachers.

Of their first meeting Wilford Woodruff wrote:

*"I presented myself to him as a missionary, an Elder of the Church of Jesus Christ who had been sent to him by the commandment of God as a messenger of salvation, to preach the gospel of life to him and his household."*

Within a day or two Wilford had



baptised Mr. and Mrs. Benbow and four of the preachers of the United Brethren.

Commenting on one of his meetings, Wilford later wrote:

*"When I arose to speak . . . a man entered the door and informed me that he was a constable and had been sent by the rector of the parish with a warrant to arrest me. I asked him, 'For what crime?' He said 'For preaching to the people.' I told him that I had a license for preaching the Gospel to the people, and if he would take a chair I would wait upon him after the meeting. He took my chair and sat beside me. For an hour and a quarter I preached the first principles of the everlasting gospel.*

*"At the close of the meeting I opened the door for baptism, and seven offered themselves. Among the number were four preachers and the constable.*

*"I continued to preach and baptize daily. The first thirty days after my arrival. . . I had baptized 45 preachers and 160 members of the United Brethren. This opened a wide field of labour, and enabled me to bring into the Church over eighteen hundred (1,800) souls during eight months, including all of the six hundred United Brethren except one person. In this number were some two hundred preachers of various denominations."*

Two of Scotland's own sons carried the Gospel into that rugged land. Samuel Mulliner and Alexander Wright were both born in Scotland; both emigrated to Canada and there embraced the Gospel. In 1839 they both received the call to travel back to their homeland with the message of the restoration.

But the moment in Scottish Church history that stands out is the time when Orson Pratt went into Scotland to work. When he arrived there in the May of 1840, Scotland had 80 Latter-day Saints. The morning after arriving in Edinburgh he climbed a jutting hill—known locally as Arthur's Seat—and importuned the Lord to give him 200 souls in baptism.

Then he began to work. Six months later when he attended a conference of the Church in Manchester he reported more than 250 members in the Edinburgh and Glasgow districts.

No history of the Church in Great

Britain would be complete without a mention of the fiery little Captain Dan Jones, who slept at the side of the Prophet Joseph Smith in the jail at Carthage on the night before the mob broke into the jail and murdered Joseph and his brother Hyrum.

Dan joined the Church in America, but he was soon called to serve a mission in his native Wales, where such marvellous results attended his ministry that at a conference held in Manchester on May 31, 1846, he reported 687 members in Wales—an increase of 378 since the previous conference.

At the conference in 1848, Dan Jones reported a total Welsh member-

ship of 3,603 and his total baptisms for the years as 1,939.

Thus in eleven years—from 1837 to 1848—those early missionaries of the Church, who came to this country with nothing more than the clothes they stood up in and a message of truth, had firmly established the Church of Jesus Christ among William Blake's "dark Satanic mills."

For those who like statistics . . . in the first three years—from 1837 to 1839—the truth attracted 1,517 people; the next decade brought 34,299 into the Church; and the first hundred years of the Church in this country saw 126,593 Britons baptized. Of that number more than a third left these



shores for the Salt Lake Valley and the centre of the Church.

During the years between the world wars, the numbers accepting Mormonism grew steadily—as did the wild and woolly stories concerning the the Mormons. Conversions almost came to a standstill in the Second World War, when all of the American Missionaries were pulled out of this country.

But since 1945, and more especially since 1958 when the London Temple was completed on its beautiful site at Lingfield, near Newchapel in Surrey, the advance of Mormonism throughout the whole country has accelerated tremendously.

In his dedication of the London Temple, the President of the Church, President David O. McKay — his father was a Scot, his mother came from Merthyr Tydfil—said that the opening of the Temple heralded in a “new era” in the Church in Great Britain.

Few of us at that time realised exactly what he meant, but in 1959 there was an upsurge of missionary endeavour. When in the early 1950's baptisms had been counted in hundreds, now the numbers increased to thousands.

Within three years of the Temple dedication, the British Isles had been divided and re-divided into more compact administrative areas. When in 1958 Great Britain was just one Mission, now it was divided into three, now four and now eight.

Six great areas of concentration—London, Leicester, Manchester, Leeds, Sunderland and Glasgow—have been organised into self-supporting, self-administrating “stakes,” governed in each case by British members and in each stake a membership of more than 2,000.

Mormonism is indeed on the advance. And as a more physical evidence of this advance witness the number of new Chapels now being built throughout the country. More than 20 already completed in the last two years; another 50 or so are in the process of construction and 30 more planned for commencement this year.

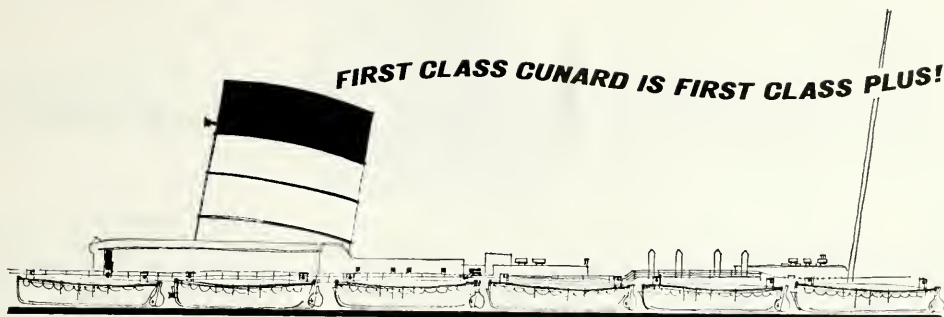
In his book “The Uncommercial Traveller,” Charles Dickens wrote of his investigation of a Mormon emigration ship, and he concluded, . . .



*“ . . . so far, some remarkable influence had produced a remarkable result, which better known influences have often missed.”*

Indeed, the “truth will prevail,” for that is Charles Dickens’s “remarkable influence” . . . the truth, and its result is written into the glorious pages of the history of the Church of Great Britain.

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# Mormonism - A Way of Life, with....

## A GOVERNMENT BY LAYMEN

What is a Mormon? Why is he considered different? Why is it that in a world of more than 800 million Christians he who believes so implicitly in Jesus Christ and all his teachings, should be persecuted—even murdered—for that faith in Christ?

Thus far you have been given a glimpse of the beginnings of Mormonism, starting with the vision of Joseph Smith, his translation of the Book of Mormon, the growth of the church in Great Britain, and testimonies of a few of the members in this country.

On the pages that follow we shall be outlining the organisations within the Church . . . its auxiliaries. You

will be given an insight into the "way of life" that all faithful Mormons embrace and which, in part, gives them strength and peace of mind.

One of the unique features of Mormonism is its government. There are no paid ministers in the Church of Jesus Christ of Latter-day Saints, and yet each branch of the Church throughout the world is governed democratically.

In charge of each branch is a president and his two counsellors or or assistants. These men are laymen—holders of the Priesthood of God and yet not full-time clergymen. During the day they work in their normal

professions or trades . . . as lawyers, doctors, artists, architects or draughtsmen, miners, bus drivers, electricians, plumbers or decorators.

Come evening-time and week-ends, however, and these men put off their cloaks of worldly labour and don the mantles of Church authority . . . and take up again the task of managing a group of two or three hundred men, women and children—members of the Church of Jesus Christ.

For these men their work in the Church is truly a "labour of love," love of God and all His children, love of Jesus the Christ and his gospel plan.

This follows throughout the whole



the Mormon church. The men and women in charge of the many auxiliaries, the youth Leaders, the Sunday School directors, the Primary administrators, the teachers, each one of whom is unpaid, called to serve and to serve with all their hearts, their time . . . for all their life, if necessary.

And so we can begin to answer the question—"What is a Mormon?" A Mormon comes to Church to serve, without expecting any payment or service other than the satisfaction of having been found worthy enough to have been called to serve in the Church of Jesus Christ.



**ALBERT T. PRICE**, aged 38, who lives at Welwyn garden City in Hertfordshire. He married a girl who had been born into the Mormon Church, but it wasn't until March 1960 that he was himself baptised. He has two children, who are also members. Outside the Church he is a greengrocer, with two shops of his own in Welwyn Garden City. In the Church he is a Branch President. His normal working day begins at three in the morning, and ends late at night after completing his Church work.

**GEOFFREY D. HOBBS**, aged 37, who lives at St. Albans in Hertfordshire. He has been a member of the Church since January, 1957. His wife and four children—the eldest is 13 years old, the youngest 19 months—are also members of the Church. Outside the Church, Geoffrey Hobbs is a sales representative, selling hand and machine tools. In the Church he is First Counsellor to the Bishop of the St. Albans area, sharing in the control of a branch of the Church with upwards of 250 members.



**ALVIN P'ANSON-HOLTON**, aged 54, lives at Doncaster in Yorkshire. His parents were members of the Church when he was born, but he was not baptised until he was 10 years old. His wife and son are both members of the Church. Outside the Church he is a Civil Servant. In the Church he is Second Counsellor in the Leeds Stake (Diocese) Presidency, sharing in the management of some 3,000-3,500 members.

**JAMES W. SUCH**, aged 44, who lives at Selly Oak in Birmingham. He has been a member of the Church for 9½ years. His wife and four children—the eldest is 16 years old, the youngest 4½ years—are also members of the Church. James Such works at the Cadbury's chocolate factory at Bournville. In the Church he is an Assistant Stake Clerk, working in the clerical department of the Church "diocese" which has a membership of 3,550. He spends approximately 25 hours of spare time in Church service each week.



Local Branch leaders from all over the world  
photographed in Salt Lake City

## Mormonism - A Way of Life



by MILDRED EYRING  
of the General Board of Relief Society

*"As he thinketh in his heart, so is he."*—Proverbs 23:7

*"The key to every man is his thought."*—Ralph Waldo Emerson

*"Our view of life moulds our life, our view of God moulds our souls."*—Richard Cecil.

THE "Mormon way of life," as the above quotations suggest, is a reflection of the concepts Mormons have of God, of themselves, of who they are, why they are here, and where they are going. Their ideas account for their behaviour.

Mormons believe in a living God who is an all-wise, loving father whose purpose is to "bring to pass the immortality and eternal life of man," and they pray to Him in love and confidence. They believe that Jesus Christ is the only begotten son of God and the Saviour of mankind, that His gospel of love of God and fellowmen is the best way of life, and they try to follow his admonition, ". . . do the work which ye see me do." (III Nephi 27: 21). They believe that the Holy Ghost, a personage of spirit, will guide those who seek guidance, and they seek it. They believe that the ten commandments were divinely given for man's benefit and happiness, and they obey them. They believe that God had revealed his will to all his chosen



### Three aspects of the Relief Society in action

**Top:** Instruction - each month members have lessons on the gospel, social sciences and literature

**Centre:** Cooking and cleaning for a sick mother

**Bottom:** Visiting with each member in the branch



prophets in all ages, including this dispensation, and they study the teachings of these prophets and follow their admonitions.

They believe, for example, that the Word of Wisdom was divinely given to the Prophet Joseph Smith for the "temporal salvation of all saints in the last days," and they obey it. They accept the words of Lehi, "Men are that they might have joy," and those of Isaiah, "joy and gladness shall be found therein (Zion), thanksgiving and the voice of melody," and they sing and are joyful. They believe they cannot be saved in ignorance, so they study in all fields seriously.

They believe in the sanctity of marriage, that it is a privilege to have children, and that parents must teach their children to obey the laws of God. They believe that families will continue as families eternally if they are properly sealed by divine authority. They live so that these things may be possible. They believe they are possible because God has restored his priesthood and Church through which they can be accomplished. They honour the priesthood and work in the Church. All that they do, they do voluntarily because they are free agents and they accept the responsibility for the choices they make.



The concept of the family, as indicated above, gives the key to the role of women in the Church. They are obviously as essential as men in God's plan to give all his spirit children physical bodies. The division of labour prescribed by Him is accepted. Men are to provide the physical necessities for their families and are to be the responsible heads of their families. Women are to be helpmates to their husbands, to bear children and care for them. Together, parents are to teach their children. Equality between men and women is not a problem. They have the same standards, but they are different by nature. "Male and female created he them." They play different but equally important roles. Mutual respect and co-operation strengthen their relationship. They complement each other.

Mormon women have always enjoyed complete freedom of thought and action. The Prophet Joseph Smith told the women in Nauvoo, "... as far as knowledge is concerned, it may extend to all the world," and President Brigham Young said, "... we think they (women) ought to have the privilege to study those branches of knowledge that may develop the powers with which they are endowed ... all this to develop their sphere of usefulness for the benefit of society at large." (Priesthood and Church Government, Widtsoe, p. 87). Mormon women have always had full religious franchise and the women of Utah were the first women in the United States to vote in a civic election.

Twelve years after the Church was organized, the first auxiliary of the Church was organized by the Prophet Joseph Smith. It was called the Female Relief Society of Nauvoo. The Prophet once said that the Church was not fully organized until the women were thus organized. Its purpose, in the words of the Prophet, was "not only to relieve the poor, but to save souls." The present Handbook gives the purposes as follows: "To manifest benevolence, irrespective of

creed or nationality; to care for the poor, the sick, and the unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest level; to elevate and enlarge the scope of woman's activities and conditions; to foster love for religion, education, culture, and refinement; to develop faith; to study and teach the gospel; to save souls." (Relief Society Handbook, page 8).

In one of the early meetings, the Prophet said to the women. "This charitable Society is according to your natures." Women are naturally sympathetic, patient, generous and kind. They are also gregarious, friendly, creative, artistic, studious and religious. They are energetic and willing workers.

All of these qualities are enhanced by activity in the programmes of Relief Society. Together the women practice compassion, study the gospel, perfect homemaking skills, learn to appreciate great literature, gain understanding of social problems and their solutions, and develop their artistic talents. In the process they become better wives, mothers, homemakers, neighbours, citizens and Church members. The older women give of their wisdom and experience to the younger women, who in turn, bring new ideas and enthusiasm to the group. All are refreshed and uplifted by the association.

Because of their positions of leadership in their own families, members of Relief Society are interested in all the organizations of the Church which involve their husbands and children. As members of the Sunday School, they attend those meetings with their families and are concerned with their children's assignments and accomplishments. They support the Primary Association and co-operate in the home partnership programme there. Mothers of teen-age children are equally interested in the M.I.A. programme. Every husband and son of a good Relief Society member knows that

he has her full support in his priesthood responsibilities. As husbands and children reciprocate this interest and assistance, the women can work happily in their organization and the entire family is blessed. Since the Church is made up of families, the whole Church is strengthened by Relief Society.

The Church has never been provincial. From the beginning the leaders envisioned a world-wide organization. The scope and interests of Relief Society are equally broad. Note the following concerning the first international meeting of the National Women's Suffrage Association in 1888, at which Relief Society was represented by Emily S. Richards:

*"The meeting adopted the plan of forming a permanent International Council of Women and a permanent National Council of Women. Three years later ... with the advice of President Wilford Woodruff, Relief Society became a charter member of the National Council of Women. Thus, at that early time, Relief Society stood on the same platform with all the other great organizations of women throughout the United States, and still continues (1964) as a member of the National Council of Women, through which it enjoys official contact with the International Council." (Centenary of Relief Society, p. 25).*

Many Relief Society leaders have attended National Council meetings as representatives of the Society. Several have served as officers and committee members and have been influential in forming policies and procedures.

At the present time there are more than 6,000 organized Relief Societies throughout the world, with a total membership of more than one-quarter million. They are all under the direction of the Relief Society General Board and carry out a uniform programme where possible. Wherever they are, these Relief Society women are teaching and exemplifying the Mormon way of life.

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## Sunday School - University of

By Lynn S. Richards, Asst. Gen. Superintendent, Deseret Sunday School Union

**S**UNDAY School is exciting! If you are a boy or a girl you are taken to Sunday School at about the age of three. Usually the whole family goes.

Your friends are very important to you. On the first day of January if you are four or just past four you will be placed in a new class with your friends. You will learn to love these friends. You will be with them throughout your whole Sunday School experience. This class is usually in the Junior Sunday School.

The Junior Sunday School is for those who are not older than about eight years. You will love the songs they sing. Sometimes they have a volunteer choir who sing in the worship service. You can sing in this choir. You will also be able to give inspirational talks to all of your friends there. The principles of the Gospel are first taught in the Junior Sunday School classes.

There are many more courses that you will take, twenty-nine in all. You will learn all about our Heavenly Father, what He looks like and how He can help us. You will learn of the creator of this world, His Son, Jesus Christ, and hear His life's mission. You will find how He became our Redeemer and Saviour. You will discover that He lived in the old world *and* in the new world.

You will hear about the ancient apostles and learn how they were chosen and taught the Gospel.

One of the most exciting stories you will ever learn will be about a boy

prophet, Joseph Smith, through whom the Gospel was restored to the earth. In the Sunday School classes you will learn how the *Book of Mormon* came forth and was translated from golden plates. You will be grieved and saddened as have many others with the persecutions, mobbings, and even death of those who gave their lives for what they knew to be true.

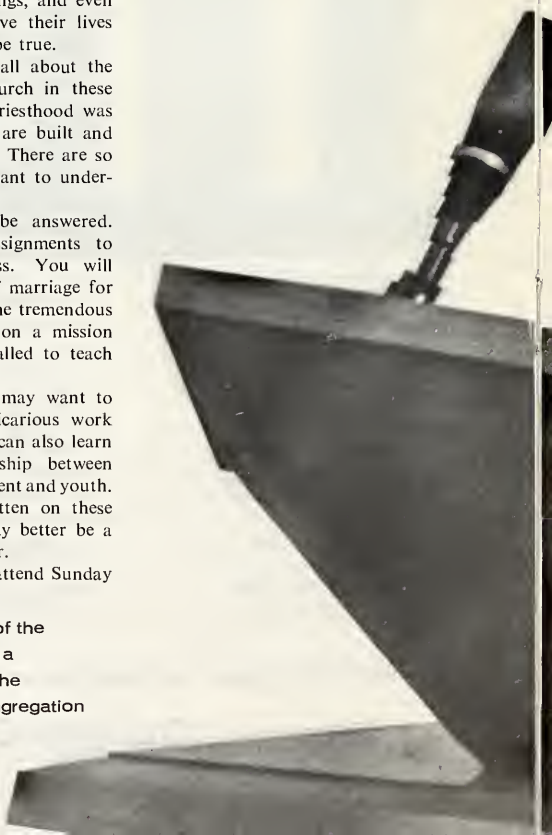
Then you will learn all about the organization of the Church in these latter days. How the priesthood was restored. Why temples are built and what they are used for. There are so many things you will want to understand in these classes.

Your questions will be answered. You will be given assignments to recite before your class. You will discuss the principles of marriage for time and eternity, and the tremendous opportunity of serving on a mission yes, you too may be called to teach the Gospel to others.

In these classes you may want to study genealogy and vicarious work for the dead. Yes, you can also learn the wonderful relationship between parent and child and parent and youth. Special courses are written on these subjects so that you may better be a good mother and father.

Each Sunday as you attend Sunday

Julie Haslem, aged 8, of the Reading Branch, giving a 2½-minute talk before the full Sunday School congregation



the Church





A Junior Sunday School in action. Children from three to eight years of age participate, giving the talks, saying the opening and closing prayers and singing to each other.

School, you will have the opportunity of partaking of the Lord's supper, the sacrament. You can sit calmly and reflect upon the sacrifice that our Saviour made for us and meditate upon how you can repay Him for having given His Life that you might live again with your Heavenly Father.

Yes, you will have an opportunity to express your testimony and your conviction. Each Sunday morning there will be two members called from your Senior Sunday School class to give a "two and a half minute talk." You can have this opportunity to tell others of the principles you know to be true.

You will have an opportunity, over the span of your Sunday School experience until you reach the age of 19, to commit to memory all of the scriptural passages used by the missionaries in teaching the Gospel. If you have a musical talent you may be called to play the organ or the piano or to lead the singing and you will also learn all of the songs of Zion with the

wonderful Gospel message.

Think of it! You may be one of those chosen to take special teacher training class. In this course you will learn how effectively to be an inspirational teacher. Then you may be called to be a teacher of students yearning to know the Gospel. As a good teacher you will inspire them to live the principles you teach them, not only by those principles you teach but by your actions. Teaching is that noble profession we attribute to the Master.

As a Sunday School teacher you will want to attend the prayer meeting for all officers and teachers of the Sunday School. It is held 20 minutes before Sunday School begins. The spirit of humility is there and a prayer thought and prayer is uttered for your success as a teacher. A monthly meeting called a "Preparation Meeting" is usually held for a Sunday school teacher. Here you will be trained on how more effectively to give your Sunday School lesson. Or you may be called to be the secretary or assistant secretary

of the Sunday School to keep all of the records of attendance of every member of the Church in your ward or branch.

You may be called to be a superintendent. As such you will serve immediately under the direction of the bishop or branch president. Here you learn the principles of leadership; the order of the priesthood in presiding and the Sunday School programme. What a wonderful opportunity to direct the affairs of one, two, four or five hundred eager members who desire to learn the Gospel.

It is the Sunday School who has as its objective the teaching of the Gospel to every member of the Church. But it is not enough that we teach the principles, we must inspire you and every member of the Church to live these principles.

The Mormon way of life is wrapped up in a bundle of services we do for others. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



*For parents*

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*For Sunday School teachers*

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*For all Gospel scholars  
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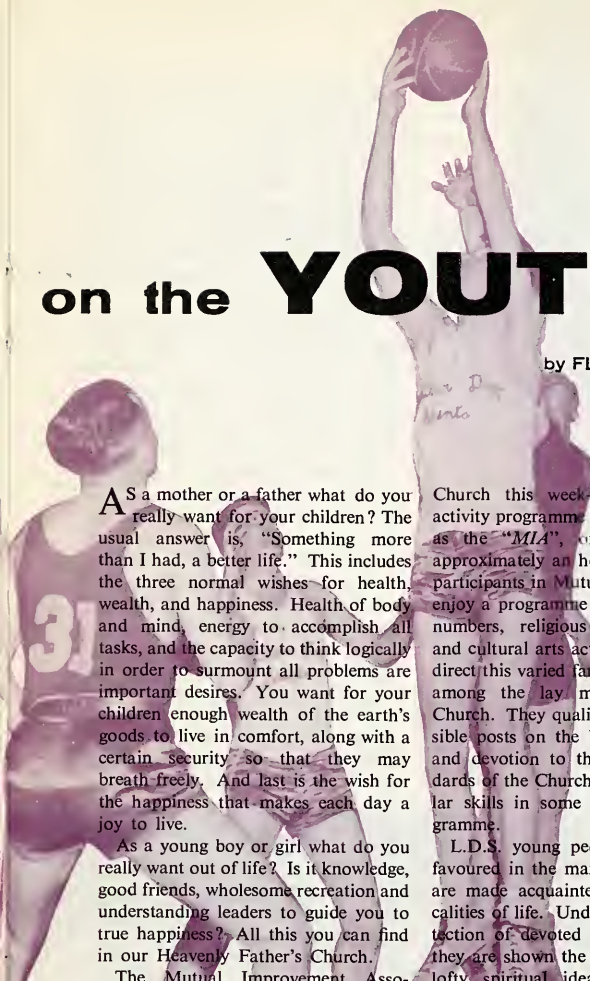
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Mormonism - A Way of Life....

....with the accent





# on the **YOUTH**

by FLORENCE B. PINNOCK of the YWMA General Board

AS a mother or a father what do you really want for your children? The usual answer is, "Something more than I had, a better life." This includes the three normal wishes for health, wealth, and happiness. Health of body and mind, energy to accomplish all tasks, and the capacity to think logically in order to surmount all problems are important desires. You want for your children enough wealth of the earth's goods, to live in comfort, along with a certain security so that they may breath freely. And last is the wish for the happiness that makes each day a joy to live.

As a young boy or girl what do you really want out of life? Is it knowledge, good friends, wholesome recreation and understanding leaders to guide you to true happiness? All this you can find in our Heavenly Father's Church.

The Mutual Improvement Association is an auxiliary of the Church. It is a tool used to guide young and old in the right direction, a tool leading to happiness and eternal growth.

President Brigham Young organized the Young Women's Mutual Improvement Association in 1869 and the Young Men's Mutual Improvement Association in 1875. As he did this two key phrases stand out in the impressive charges to the leaders of Mormon youth, "—get a living testimony of the truth," and "—cultivating a knowledge and an application of the eternal principles of the great science of life." This the *MIA* has done for almost one hundred years.

Throughout the Latter-day Saints

Church this week-day teaching and activity programme is popularly known as the "*MIA*", or "Mutual." For approximately an hour and a half, the participants in Mutual on a week night enjoy a programme including assembly numbers, religious class instruction, and cultural arts activities. Those who direct this varied fare are selected from among the lay membership of the Church. They qualify for their responsible posts on the basis of their faith and devotion to the ideals and standards of the Church, and their particular skills in some phase of the programme.

L.D.S. young people are peculiarly favoured in the manner in which they are made acquainted with the practicalities of life. Under the friendly protection of devoted Church leadership, they are shown the way to apply their lofty spiritual ideals to real living situations. Rather than merely being told from the pulpit that Christian ideals can be observed in "the world," they are given what amounts to an actual laboratory experience in seeing just how this can be done and how to solve the problems that may arise. They learn to pray as they play their games. They call upon the Lord to bless an evening of dancing, and they learn to seek recreational expression in activities "to which the Lord can be invited" with full propriety.

The Mutual is dedicated to spreading joy throughout the Church and the world. It offers all young people, who join in the programme, a convincing demonstration that in goodness there

is real happiness. *MIA* provides young people with a positive opportunity to experience progress and achievement in activities in which they can engage, rather than a negative recital of things they should *not* do. To the Latter-day Saints, this choice is vital and they believe it can best be made in the light of the Church doing its utmost to show the finer things of life in sharp contrast to the commercialized recreation available at roadside taverns and the like.

Since the very beginning of *MIA*, it has been amazing how quickly new ideas have caught on and how they have spread throughout the world. Always the idea of Mutual is to provide the young people with ample opportunities to develop their talents, so as they grow they might assume positions of leadership themselves. Each year study courses are prepared. They include religious and character-building subjects. In addition there are manuals prepared to provide instruction in dance, drama, speech, music and sports. The many festivals in the various activities which take place throughout the Church yearly testify to the fact that even inexperienced and untrained leaders with the help of their Heavenly Father can produce excellent results.

The dance programme includes instruction in ballroom dancing, square dancing, folk and other types of fun dancing. The young people are urged to create their own original dances. Ballroom etiquette is stressed among the younger groups, and many times a year every ward and branch, mission





and stake give the young people opportunities to meet other young people of the same standards through dancing. Each year more than 25,000 such dances are held and in June each year almost 6,000 boys and girls, from various sections of the Church, meet together on a mammoth area of lawn in Salt Lake City to dance the same dances. It is the only dance festival of its kind in the world.

Drama is also a favourite activity in the Church. Plays have been enjoyed since the early pioneer days. Not only does every young person have an opportunity to be in a play but he is also encouraged to write original plays.

Speech is popular in the *MIA*. Every young person has an opportunity each year to give at least one prepared talk before a congregation. They are helped and directed by a qualified speech director. This Church, with its layman leadership, needs good speakers and the *MIA's* are giving this training. One professor in a large college stated that he could always tell when he had a "Mormon" in his classes because of the fact that they were able to stand on their feet and speak so fluently without previous preparation or notice.

In the field of athletics and sports, we have the largest league in the world



**Top left:**  
**Boy Scouts are a part**  
**of the Mutual programme**

**Bottom left:**  
**Some of 6,000 boys and girls**  
**who participated in the**  
**June Dance Festival**

**Right:**  
**And baseball, of course**

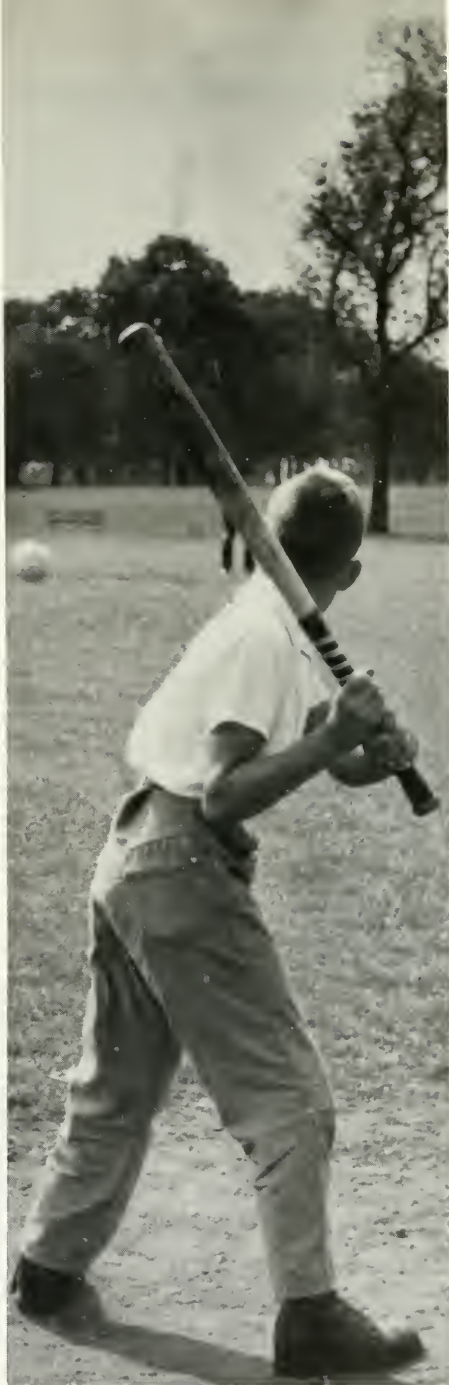
for the young men. We believe in keeping physically fit and in being temperate in all of our habits. This active programme helps to build strong bodies, alert minds and teaches good sportsmanship.

The Mutual incorporates the Boy Scouts Programme into their activities, and the boys are taught to respect life, live by the Scout code, and to live as sons of God should live.

The girls are given a rich exposure to the true beauties of service. They are taught to prepare for the building of tomorrow's homes. Their hands learn skills of homemaking techniques, and they add lustre and colour to life by filling it with good literature, music, and gracious manners. The girls, too, have an active outdoor programme, including a full variety of sports.

Parents, where else could you gain the assistance of dedicated leaders to help you raise your sons and daughters to be well-balanced, good useful citizens walking in God's path?

Young people, where else could you gain knowledge, develop your talents, and have such good wholesome fun? Mutual Improvement Association has much to give everyone. If you are twelve years of age or older, please come and join our lively *MIA*.



# Mormonism - A Way of Life

## PRIMARY....building for the future

IT was in March 1878 that Aurelia Spencer Rogers thought of an organization for little boys where they could be taught "everything good and how to behave." She had noticed that many children were allowed to be out on the streets at night and were learning things that little boys should never learn. Some of them were growing up to be "hoodlums" rather than "gentlemen."

To help this situation, on Sunday, August 11, 1878, a group of boys and girls were called together for the first time in a meeting called "Primary." Lessons were taught on obedience, faith in God, prayer, punctuality, and good manners. From this simple beginning of only a few children, Primary has grown and progressed throughout the world until today it has become the Mormon way of life for 440,388 children between the ages of four and eleven.

Primary today is held one hour a week to teach children how to live so that they will be happy forever. They are taught to pray, and to be honest, true, chaste and benevolent. They learn to keep the commandments of God and to develop the talents, skills and abilities that will enrich their lives.

The over-all purpose of Primary is to help children "walk uprightly before the Lord." The First Presidency of the Church made the assignment as follows: "We assign to the Primary Association

the responsibility of carrying on a week-day religious programme for the children of the Church in general, ages four to eleven, inclusive."

The Primary colours are red, yellow, and blue. These three colours are the foundation colours from which all other colours are made. In a similar way, the Primary lays a foundation for a testimony of the restored gospel of Jesus Christ.

The red stands for courage. It should remind every Primary child to have the courage to live by the standards which Jesus taught. Yellow stands for service. It should remind every Primary child to serve others and to feel the joy that comes from helping others. Blue stands for truth and purity. It should remind every Primary child to have a deep love for truth and to keep his life pure, and free from sin.

During the first three years of a child's attendance at Primary he learns about our Heavenly Father. A mother once said to her Primary children of this age, "Do you remember some of the truths that you have learned in your Primary lessons?"

One of her six year old twins replied, "We learned that when we are good we make our Heavenly Father happy." And the other one quickly added, "Yes, and we learned that our Heavenly Father will answer our prayers."

This mother realized that Primary

teaches the children that the earth is good, that Heavenly Father has provided it for us and has sent us here to learn His will.

Primary is so much the way of life of the Mormon boy and girl that when a child is ill and not able to attend his Primary classes the teacher may send home lesson sheets for him to work on at home. The rest of the class will often make greeting cards for the child who is absent and the teacher will write to the child and encourage him to get well so that he can once more join with the rest of the class.

In Primary children learn of the importance of being baptized as Jesus







by EILEEN R. DUNYON  
of the Primary Association General Board



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was. They learn to have faith, to repent, and to express to our Heavenly Father that they will try to do His will. Each week these children memorize a verse of Scripture that can help to guide their lives. They sing songs that tell of the Lord. Other times they sing songs of the seasons and sometimes they sing just for the fun of singing.

The nine, ten, and eleven year old girls are known as Lihomas (Little Home Makers). They learn how to make their homes happy. Each week they think of specific ways to keep happy, to give joy to others, and to serve gladly. Ellen was one of the Lihoma girls. She had a brother two years older than she who was always teasing her. One day her Primary teacher said, "I would like each of you girls to tell one way in which you have tried to make your homes a better place in which to live."

This is what Ellen said, "I have a brother who is two years older than I am. We used to quarrel and fight all of the time and make mother so nervous. Then one day in our Lihoma class we were talking about bringing joy into our own home. I decided, right then and there, that I would stop quarrelling with my brother and learn to get along in a grown-up way. It was hard at first. Two or three times

I forgot and said something I shouldn't. I soon learned, though, that quarrelling is only a bad habit. It can be broken if you really work at it. I'm glad I did, too. Now mother isn't cross and nervous, and my brother and I aren't fighting all the time. Our home is a happy place."

Primary gives to these older girls a knowledge of, a love for, and a desire to live the gospel of Jesus Christ. The Lord wants us to live together harmoniously. President David O. McKay once said, "I have but one thought in my heart for the young folk of the Church and that is that they be happy. I know of no other place than home where happiness can be found in this life. It is possible to make home a little bit of heaven."

The nine, ten and eleven year old boys are called Trail Builders. These boys learn the importance of living worthy to receive the priesthood of God. They know that they can become the leaders of the Lord in directing His affairs upon the earth.

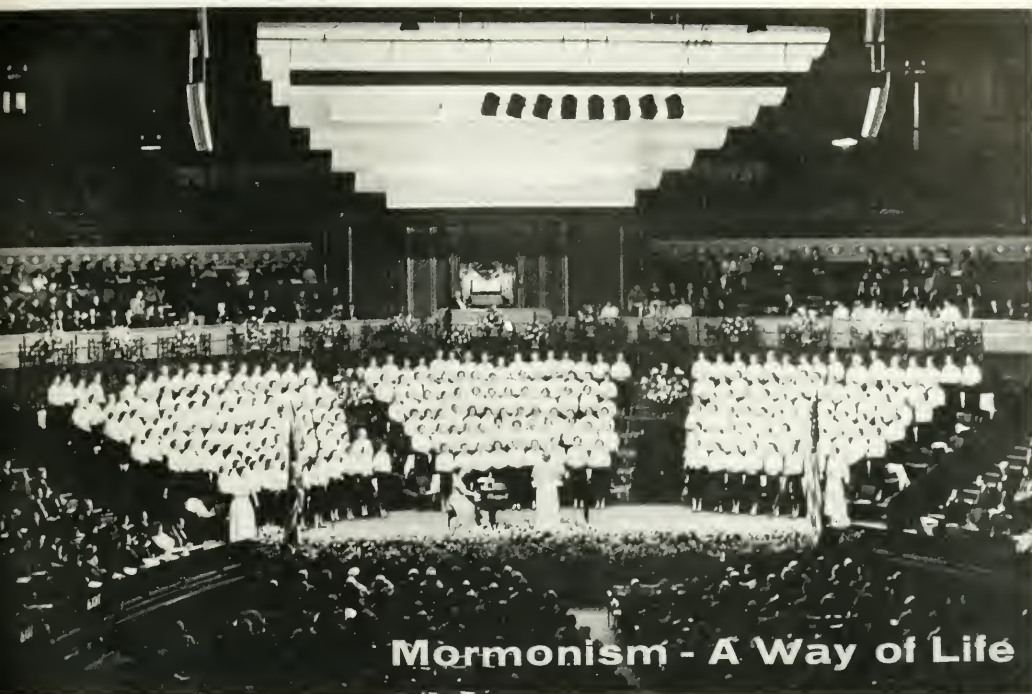
Primary is indeed a "Way of Life." As each child participates he becomes a better individual. He is prepared to cope with the problems of this life and he is able to live harmoniously together with others by practicing the great truths of the gospel of our Lord and Saviour, Jesus Christ.

### THE LAMB

Little Lamb, who made thee?  
Dost thou know who made thee?  
Gave thee life, and bid thee feed,  
By the stream and o'er the mead;  
Gave thee clothing of delight:  
Softest clothing, woolly, bright:  
Gave thee such a tender voice,  
Making all the vales rejoice?  
Little Lamb, who made thee?  
Dost thou know who made thee?

Little Lamb, I'll tell thee.  
Little Lamb, I'll tell thee.  
He is called by thy name,  
For He calls Himself a Lamb.  
He is meek, and He is mild;  
He became a little child.  
I a child, and thou a lamb  
We are called by His name.  
Little Lamb, God bless thee!  
Little Lamb, God bless thee!

William Blake



## Mormonism - A Way of Life

The International Singing Mothers Choir, which was made up of 200 British and 50 American mothers, members of the Church. This Choir was brought together as a complete unit only three days before their first triumphant public performance at the Royal Albert Hall in London. (pictured above). They then embarked upon an outstanding tour of the British Isles, singing to thousands in Manchester, Nottingham, Cardiff, Newcastle, Glasgow, and Belfast.

## Music....a prayer of thanksgiving

by EMMA MARR PETERSEN

FROM the very early days of the Church, music has had a place of great importance in the religious services and in the lives of the Mormon people.

In July 1830 only three months after the organization of the Church the Prophet Joseph Smith received a revelation directing his beautiful wife Emma to make a selection of sacred hymns to be used in the Church services. The revelation included: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with blessing upon their heads."

In response to this commandment

Emma made an intensive study in every available source and scanned hundreds of hymns then in use. Although no mention is made in Church history of the musical background of Emma Smith, she must have been a person of good tastes and discrimination. She must also have had deep insight into the doctrines of the Church in order to select hymns which were in harmony with them.

This early volume was the beginning of the evolution of the Mormon Hymnal.

At a General Conference on April 15, 1840, in the Temperance Hall, Preston, Lancashire, it was moved by



President Joseph Fielding that a hymnbook should be published in Great Britain, and that it should be done under the direction of the Twelve Apostles. Concerning this need for a hymnbook, Brigham Young wrote in a letter to the First Presidency, "Concerning the hymnbook—when we arrived here we found the brethren had laid by their old hymnbooks, and they wanted new ones—for the Bible, religion, and all is new to them."

A committee was appointed to select the hymns for the new book. It was presented to the Saints assembled in General Conference on July 6, 1840, in the Carpenter's Hall, Manchester, and was accepted by the congregation with unanimous approval.

In addition to the hymns collected from outside sources, there were many members of the Church who were inspired hymnwriters. Many of their songs were sung in times of joy and sorrow, cheering and encouraging the Saints in their journeys, and strengthening them in their trials and tribulations. Their songs have become characteristic of the missionaries of the Church who travel far and wide, and are a source of faith and consolation, encouragement and strength.

In the year 1863 was commenced the erection of one of the most unusual buildings in the world, the Salt Lake Tabernacle, being one hundred and fifty feet wide and two hundred and fifty feet in length. It has been called

an acoustical marvel by many who have performed in it and many others who have been privileged to attend gatherings and other types of entertainment there.

The building seats about eight thousand people, and contains a magnificent pipe organ, which at the time it was installed was the largest in the world. Many are the celebrities who have performed there—singers, performers on various instruments, choruses, bands, orchestras, and it has been the consensus of opinion among them that their music has never sounded as beautiful as when performed in the "Mormon" Tabernacle.

Soon after this unique building was completed singers were recruited to join the choir—even before the time of the electric light. Rehearsals were conducted in candle-light, and in the year 1893 at the Worlds' Exposition held in Chicago, the Salt Lake Tabernacle Choir entered in competition with other great choirs of the nation and was awarded second place.

Today the Mormon Tabernacle Choir is known all over the world.

People from all walks in life are among its enthusiastic listeners, and likewise members 'from all walks of life are the singers. There are about three hundred and seventy five voices in the choir chosen for their voice quality, ability to read music readily, good intonation, and dedication to the work. When a new singer is accepted

after a very thorough testing, he may be given a seat alongside a lawyer, a doctor, a schoolteacher, a clerk in a grocery store, a barber or a truck driver.

The choir has made many recordings for sale with world-famous orchestras and conductors, and one of their numbers "The Battle Hymn of the Republic" was a best seller for a long time, even among teenagers in the United States.

Of course the job of keeping harmony in the most literal sense of the word falls upon the shoulders of the talented men and women who make up the hundreds of choirs that range from the famed Tabernacle Choir to Stake, Ward and branch singing groups.

It is estimated that 45 per cent of the 3,700 Wards and Branches of the Church throughout the world have their own choirs—approximately a total of seventeen hundred Mormon choirs.

Choirs are always in the making—so that the number varies with the constant growth of the Church—as a congregation without a choir is not even considered. Bishops are particularly anxious to encourage choral singing in the Wards, and readily admit that a good choir greatly aids in building attendance in Sacrament meetings.

The Relief Society has its own singing groups of singing Mothers, which combine to furnish music in many of the semi-annual Conference sessions in the Tabernacle, and are particular favourites of President McKay. Their work is in direct charge of a highly trained and skilled conductor, Mrs. Florence Jepperson Madsen, who has composed many beautiful numbers for their use.

Actually, there is music everywhere in the Mormon Church, beginning with the small Primary Children and Junior Sunday Schools. The Mutual Improvement Association prepares as part of its activities Music Festivals and choruses; Sunday Schools practise a new hymn each week, in order to avoid the constant repetition of old hymns.

While it was President McKay who gave to the Mormons the injunction "Every member a Missionary," just by doing what comes naturally it appears that every member will also be a musician!

**Sister Madsen**  
conducting a choir practice





William Clayton, who was born at Penworthan in Lancashire on July 17, 1814

He was the author of the most famous of all Mormon hymns, "Come, come, ye Saints," in which he wrote at the request of Brigham Young during the long trek from Nauvoo to the Salt Lake Valley.

Historians tell us that President Young became anxious during the early part of the trek because some of the members were becoming discontented. "I want you to write a hymn that the people can sing at their campfire, in the evening; something that will give them succour and support, and help them to fight the many troubles and trials of the journey," he told William Clayton.

Two hours later William Clayton returned with the hymn that has now become so famous.

The earliest missionaries to Britain in 1837 found an ardent convert in William Clayton. Soon after being baptized he was set apart as a missionary in Manchester, where at the end of eighteen months he reported 240 members in the branch he had established there. He emigrated to America in September 1840.

# Come, come, ye Saints

William Clayton

*Resolutely* ♩ = 66

Old English Tune

1. Come, come, ye Saints, no toil nor la - bor fear; But with joy  
2. Why should we mourn or think our lot is hard? 'Tis not so;  
3. We'll find the place which God for us pre - pared, Far a - way  
4. And should we die be - fore our jour - ney's through, Hap - py day!

wend your way. Though hard to you this jour - ney may ap - pear,  
all is right. Why should we think to earn a great re - ward,  
in the West, Where none shall come to hurt or make a - fraid;  
all is well! We then are free from toil and sor - row, too;

Grace shall be as your day. 'Tis bet - ter far for  
If we now shun the fight? Gird up your loins; fresh  
There the Saints will be blessed. We'll make the air  
With the just we shall dwell! But if our lives are

us to strive Our use - less cares from us to drive; Do  
cour - age take; Our God will nev - er us for - sake; And  
mu - sic ring, Shout prais - es to our God and King; A -  
spared a - gain To see their rest ob - tain, O

this, and joy your hearts will swell- All is well! all is well!  
soon we'll have this tale to tell- All is well! all is well!  
bove the rest these words we'll tell- All is well! all is well!  
how we'll make this cho - rus swell- All is well! all is well!

**My**



J. HARSTON



# Testimony

Further testimonies by British converts to the Mormon Church

For many years I had felt a deep need for religion in my life, but on the occasions that I attended other churches, I felt disillusioned. Lately I had come to the lowest ebb in my life worry and unhappiness weighed me down so much only the existence of my two girls made me go on.

I began to pray constantly to God in my own fashion, but this didn't seem to help. But shortly afterwards the missionaries from the Church of Jesus Christ of Latter-day Saints called on me and started to talk to me about the gospel. I became interested and soon attended my first church meeting.

There the people welcomed us like old friends and I began to be sure that this was the Church I wanted to belong to. Nevertheless I still hesitated to take what I considered to be the "final step," baptism.

One Sunday I went to hear Elder Mark E. Petersen, one of the Apostles of the Church, and I realised that what I thought to be the "final step" was, in fact, the beginning.

I know that this is the only true Church, and I know that Joseph Smith was indeed a Prophet of God.

Mrs. S. Y. Arnold  
Gillingham, Kent

*My wife and I were presented with a copy of the Book of Mormon*

*some years ago by a friend in Aberdeen. We were not then members of the Church and had no idea how to go about reading the book. . . . I personally tossed it aside before completing the first page.*

*A year later in Dundee two of the missionaries came to our door and we arranged to listen to them. They, of course, taught us the proper way to read and understand the Book of Mormon—by first praying to our Heavenly Father for inspiration and guidance.*

*My wife and I started by reading two or three chapters every night—always commencing with a word of prayer.*

*Since then I have never doubted the divine authenticity of this book. As we read on our testimonies of the truth grow stronger. I know the Book of Mormon is true. I am grateful for the privilege of being a member of the Church of Jesus Christ of Latter-day Saints and having the opportunity of receiving the Book of Mormon, the word of God.*

W. J. Shaw  
Dundee

I have a family which includes four girls. Faced with the problem of keeping them clear of the modern ideas on moral behaviour I decided to pray to our Heavenly Father for guidance—I remembered reading in

Matthew, "Ask and it shall be given you, seek and ye shall find."

I prayed sincerely for assistance, and it seemed to me that each time I prayed I received the same answer in my thoughts. . . . "And when they come you will know them."

Soon afterwards two missionaries called at my door, and I think they were surprised at the welcome they received. My prayer was answered and my problem solved. I know that this is the true Church of Jesus Christ.

Albert James  
Bolton

I know that one of the most important and rewarding things we ought to practise, and one which we neglect to our great loss, is the act of stopping to reflect just what the Church means to us. Latter-day Saints are often maligned for their pre-occupation with Church work, but believing as they do that "faith without works is dead" it is not surprising that many are so busy that there is indeed often too little time left for reflection at the end of the day.

As I became more familiar with the teachings of the Church so I came to understand the great love that God has for each and every one of his children here on earth.

What has the Church come to mean to me?

First, I now have the certain know-

ledge that Jesus is the Son of God and that he wrought a most wonderful work on our behalf in sacrificing himself to save us.

Second, I often used to think that God was "up there" but not particularly concerned about us. The beautiful doctrine that we can live together as families for ever gives me great joy and is a testimony to my heart that God does love and understand us.

Third, I love the utter simplicity of the restored gospel as we have been privileged to receive it because of the great faith of Joseph Smith; the wonderful way in which the teachings of the Church conform with the teachings of the Bible and the pure light that shines forth when the Book of Mormon and the Bible are used together.

Fourth, I now have an understanding of the absolute fairness of God's commands and the perfect justice of his rewards to his obedient children.

I know that the organisation of the Church and all its various auxiliaries are inspired by the Lord and that his children do need guidance by a prophet of God.

**Thomas A. Crook**  
Perth

I became a member of the Church of Jesus Christ of Latter-day Saints through my son. The missionaries began to call on him, but I had no intention of meeting them and I usually left the house before they arrived and returned after they'd gone.

But on one occasion my young daughter, who was with me when I left the house, wanted to go home and when we got back there I found that the missionaries were still talking to my family.

Rather than be rude to them I sat and listened as they explained the gospel to my family and a neighbour. I became interested and told them to return whenever they wanted to. I did not believe all they told me then, but I am now indebted to those two young men who led me out of the darkness into the light of a church which declares the truth concerning the restoration of the gospel and the Prophet Joseph Smith.

**J. N. Gillespie**  
Belfast

My only regret in joining the Church of Jesus Christ of Latter-day Saints is that it took me nearly two years to come to the point of baptism. In those two years I lost time in which to serve our Father in Heaven, time in which to help build up his Church in Great Britain.

One of the greatest blessings we have received since becoming members is that our son John has been called to serve on a two-year mission in Australia.

I know that Joseph Smith was called by God to restore his Church in these last days for the benefit of the sincere in heart, and to help each one of us to go back into the presence of our Heavenly Father.

**Arthur R. Jenner**  
Grimsby

I joined the Church three weeks after the elders had called at our home in July.

I was very much impressed after reading the Book of Mormon. When the elders first gave me a copy I immediately sat down to read and for three

nights I read and read far into the small hours of the morning. I was so enthralled. And even though I did not understand all of the things that I read I believed every word.

Before I was converted to the Church of Jesus Christ I was a Catholic and had been taught that visions to man had ceased after the original apostles had been persecuted and put to death. This I couldn't really understand, and I had often asked why God had never appeared to anyone since the time of the disciples. When the elders first called at my home, one of the first questions they asked me was, "What would you think if we told you that God, our Heavenly Father, had appeared to a prophet in these modern times?" I was thrilled.

I am proud to be a member of the Church of Jesus Christ of Latter-day Saints. I know I owe my gratitude to God for I know he guided the missionaries to my home.

**H. McCarthy**  
Chester

After serving in the forces in three wars in the Royal Navy in the First and Second World Wars and with the British army in the Irish civil war, I felt a great need to find the truth in religion.

I have, in my time, attended most of the well-known denominations in Britain, but all of these bodies lacked some essential quality that left me empty and unsatisfied in spirit.

One lovely summer's morning two missionaries knocked at my door. I asked them in and knew then that my search was over. I felt the presence of the Holy Ghost enter with them.

**Albert F. Strachan**  
Londonderry

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## The Church's Building Program

by DAVID McKELVIE RAE, of the Church Architects Department

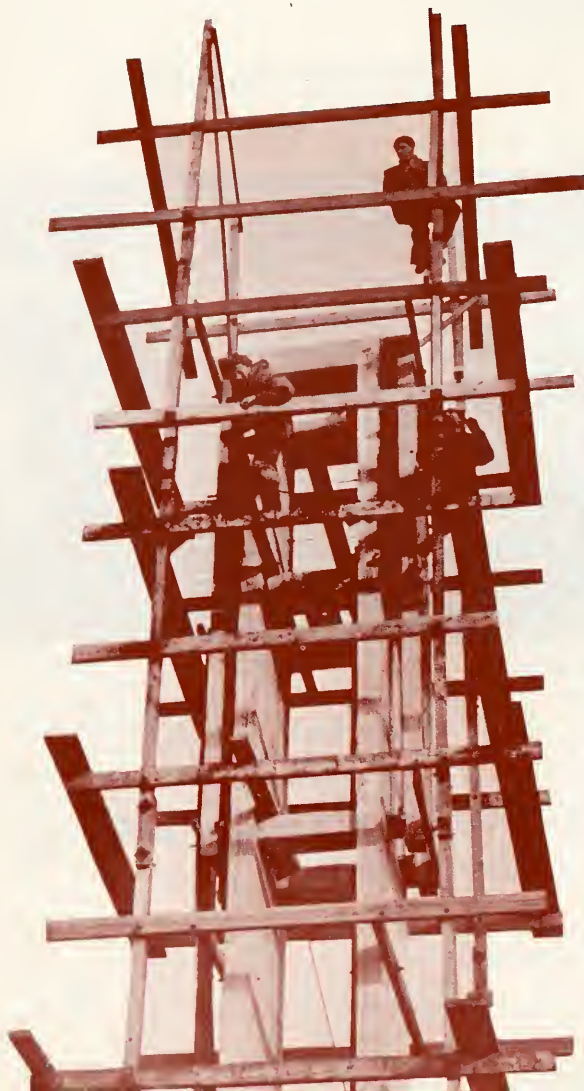
The building programme of the Mormon Church the basic idea of the members of the Church actually building their own meeting houses is almost as old as the Church itself. It was only three years after the organisation of the Church in April, 1830, that Hyrum Smith, Jared Carter and Reynolds Cahoon were appointed as the Church Building Committee, with the express purpose of obtaining subscriptions of money and donated labour for the building of the Kirtland Temple.

This they did very successfully, and so well pleased was the Lord with their efforts and those of the "church builders" that a special meeting was called and presided over by the Prophet Joseph Smith for the blessing of those who had assisted in building the Temple at Kirtland.

It was with this heritage and pioneering spirit that the Church Building Programme, as we can see it in action today, had its beginnings in Tonga in 1946 and has since met the challenge of providing chapels for the members of the Church from the Arctic to New Zealand, throughout the Eastern and Western Hemispheres.

Great Britain had to wait until 1960 before the Church Building Service Programme was introduced into this country, but when it came the British members met the challenge with just the same pioneering spirit and devotion as did those members of old who built the Kirtland Temple.

Since its introduction more than 20 chapels have been completed throughout the country, nearly 50 more are now under construction and an additional 27 new buildings have been approved for construction to start in 1964.



# ogramme

How does the Church Building Service Programme work?

Basically it is the same as it was at its inception in May 1833, with the members of the Church actually building their own chapels either in the form of donated labour or through the means of subscriptions.

The programme throughout Europe is under the direction of J. Neil Bradley, one of the brethren who pioneered the programme in New Zealand and the islands of the Pacific.

In our area the central organisation of the Church participates on an 80—20 percentage basis. That is to say that the Church pays 80 per cent. of the total cost of any church building if the local membership undertake to contribute the balance of 20 per cent. of the cost.

This 20 per cent. can be contributed in either of two ways or in both, if necessary.

When a site has been selected, plans drawn up, estimates and costing completed and Church approval received, the local members are called together and given all the details of the cost. If, for instance, the total cost was estimated to be £50,000, this figure would be presented to the members, and their share of that cost would be £10,000.

Once work has started on the building, the local members spend as much time on the building site as their normal daily routine allows them digging foundations, pouring concrete, laying bricks, helping with the carpentry, the plumbing or glazing . . . and each section of the construction (the foundations, the walls, the windows, the roof, etc.) is assessed at being worth a proportion of the total cost, and by completing these sections

themselves without having to call in outside skilled labour the local membership help to pay off their 20 per cent. share of the total cost.

Naturally, there are many members who cannot participate in the physical building programme, but for them there are many ways and means of raising subscriptions from the local members.

In addition to their own labour, the local members are helped on their building site by young Church Builders. These are young men of the Church aged from 18 to 20 years who have been called to serve a two-year mission as a Church Builder on any

one of the 50 or 60 building sites throughout the country.

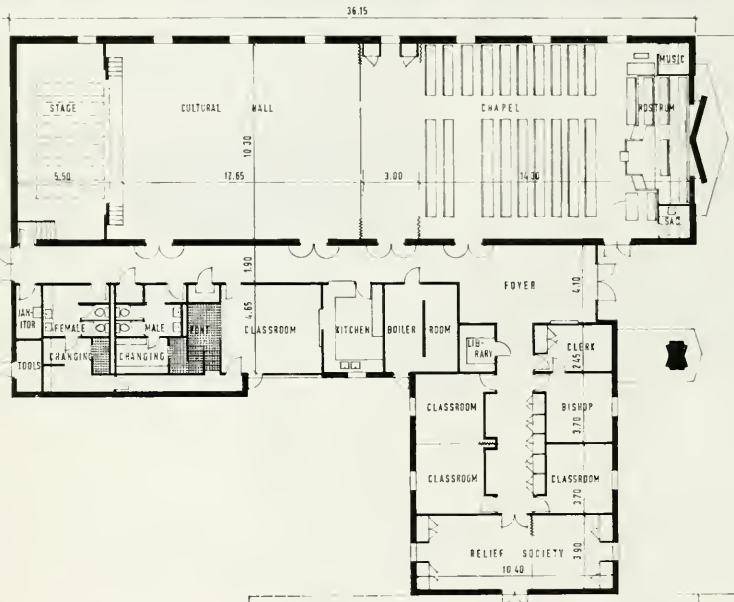
They are in the charge of a Church Building Supervisor who is a skilled building technician called by the Church and assigned to supervise the construction of the Church's new chapels.

These five men the supervisor and his four Church Builders work on the site every day of the week, except Sunday of course, and their work also goes towards paying the 20 per cent. share.

While the Church Builders are working on a Chapel, they live in the homes of the local members, who also



The Southend Chapel



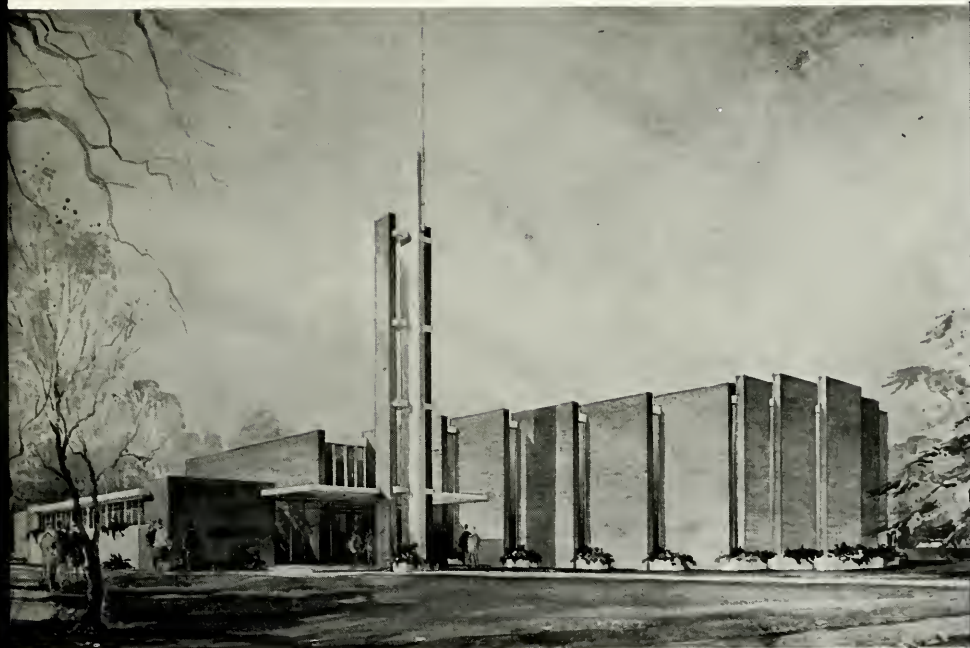
Many have doubted that such buildings could be built by donated, unskilled labour, but they have had to acknowledge their error—as did those who doubted in the days of Nehemiah:

*"So the wall was finished . . . and it came to pass, that when all our enemies heard thereof, and all that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God." (Nehemiah 6 : 15, 16).*





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## A CLOSING THOUGHT

# On Prayer

by MURIEL MALKIN

Manchester

How often you hear someone say in hurt and disillusionment, "I prayed, but my prayers were never answered."

I have said that, too. But now, in a strange and wondrous way, my disillusionment has ended.

During the sunny, busy days of my marriage I had seldom thought to pray. Yet although happily married, I found that I was still searching for something—not knowing what, yet asking God to help me find it.

I prayed, but each prayer, so long unused, seemed empty. It seemed as though my prayers just echoed back, and I never received the dramatic answer which I sought.

And so I turned my back on God. I walked alone, not heeding the kind counsel of our local vicar, each step taking me further into selfishness.

Along my desolate path I met others who had faced sorrow. Those

with a strong faith grew in purpose and courage. But many, like myself were lost, floundering.

There was the man whose only son had died; a girl whose parents had met death in a fire. We each said we had prayed for God's help, but nothing had happened. "Why," we asked, "does he answer other people's prayers, but never ours?"

How wrong I was. This I learned one cold January morning. Answering a knock on my front door I stood confronted by two young men, who explained that they were missionaries from the Church of Jesus Christ of Latter-day Saints. My first reaction was fear . . . Mormons! ! ! Thoughts crowded into my mind from childhood days, warnings issued by my parents.

I looked into those two young, sincere faces, so eager to help and guide me . . . and I took them into my home.

They sat and talked with me for an hour or so, preaching their gospel. And I listened.

Then—it was as though a door had been opened in my mind, I had prayed for help, but I had expected a dramatic answer. When that hadn't

come—and how could it?—I had turned away, saying my prayers were never answered.

But had God, in spite of my turned back, really answered my prayers—if I had only the ear to hear?

Sitting there beside these two charming young strangers, I thought back over the months and years; thought of the good work I had done while nursing the sick, aged and infirm; thought of their grateful smiles; thought of my kind friends and neighbours. And now this day had brought two strangers to my small home to show me the answer to prayer.

It is not miracles of courage and hope bestowed upon you, nor the sickness of your spirit somehow miraculously healed.

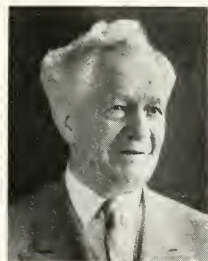
It is all the little things—when lagging courage is strengthened by the warmth of friendship, when a sore heart is lifted and refreshed by shared laughter, when kindness and help from two strangers can alter your whole world.

This was my answer. This is God's way of helping each of us to endure, see and grow again.



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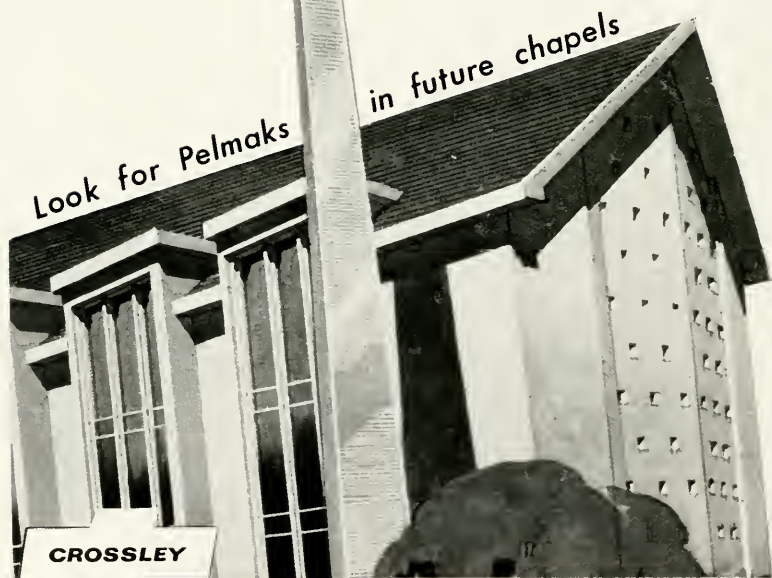
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## THE WORD OF WISDOM

THE Word of Wisdom is a code of health, but it is a guide to spirituality as well.

Without spirituality there is no salvation, and therefore every spiritual aid should be important to us.

The Lord gave us the Word of Wisdom as His will. It is applicable to all. No one is so weak that he cannot live it, and none are so helpless as to be exempt.

The Lord Himself regards this law as of the greatest importance. In stressing the cleanliness of our physical bodies He has made some very strong comments. Among them are:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

At another time He commanded: "Be ye clean that bear the vessels of the Lord."

Cleanliness is next to Godliness. No unclean thing may enter His presence. There is a close affinity between clean minds, pure bodies and the Holy Spirit, just as there is a definite relationship between defiling the body and besmirching the soul.

Since during mortality we live in our bodies, the manner in which we live has a direct effect on our spirits. If we live unrighteously and subject ourselves to the addictions of the world, we repel the Spirit of God by making our bodies unfit to serve as its temple.

On the other hand, through righteous living we invite the Spirit and when it enters our bodies it sanctifies them with an holy influence without which we cannot ever know what true spirituality is.

If we will but use it, the Word of Wisdom will prove to be one of our most important stepping stones to exaltation.

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FRONT COVER: President and Sister Joseph W. Darling, London Stake President and his wife.

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## THOUGHTS FOR YOUR TALKS

### VIRTUE

"Nearly always those who lose their virtue first partake of those things that excite passions within them or lower their resistance and becloud their minds." — President Heber J. Grant.

### REPENTANCE

"If you want peace and happiness, if you have made mistakes, you can repent if you will. The Lord will help you, and He will reward you a thousand times over for your effort." — President Stephen L. Richards.

### THEN DO IT

"All we need to do is to know what the Lord says and then do it." — Elder LeGrand Richards, Council of the Twelve.

### KNOWLEDGE

"God has told us that we should secure to the best of our ability all knowledge. The well of truth will never be dry. The problem is not how much knowledge we possess, but how wise we are in using it properly for our own good in accordance with God's commands. Use and misuse lie at the very foundation of every good thing that comes to humanity. Therein lies the right of the free agent." — Elder John A. Widtsoe.

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## From the Pen of the Prophet

# Simple rules for salvation

BY PRESIDENT DAVID O. MCKAY

**I**N an epistle which Paul sent by courier to the Romans, he said:

*... I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (Rom. 1:15-17).*

What is the gospel? Why do we have it? And what is its purpose? In the foregoing statement, Paul says that the gospel is the "power of God unto salvation." Salvation from what? From what does the world need to be saved?

The world needs to be saved, first, from the dominating influence of animal instincts, of passions, of appetites. Is it not true that men generally are still pretty close to the animal world? What is the propelling influence of animal life? It is self-preservation, the first law of nature!

Animals fight for existence. They will strike down any other animal that tries to take away from them any particle of food that they might have. You see the struggle throughout nature—the hawk chasing the robin, the mag-

pie robbing the nest of the little birds. You see it even in the blades of grass; in the weeds choking out the profitable grains and flowers. In human life you see man taking advantage of his neighbour, prompted by that same law of nature.

In nations you see the same law in operation when one nation, becoming overcrowded, reaches out and takes possession of a weaker nation, as Mussolini did some years ago merely because he was strong enough to crush Ethiopia.

You see it in the communists, reaching out to take possession of the world and to crush what they call "capitalism". And, mark my word, underneath any peace talks going on there will always be dominant a desire for world supremacy.

The world needs saving from the domination of selfishness, an individuals need saving from that same dominance of appetites and passions.

Homes today that are being broken by divorce have at the base of their trouble the dominance, the enslaving power of individual passions. It may be anger on the part of either the husband or wife losing his or her temper because of some insignificant thing

instead of controlling his or her passion. Or it may be the dominance of the animal desire for gratification, causing perhaps unhappiness and misery. Other evils from which men need to be saved are dishonesty, unchastity, fault-finding, spreading scandal, hatred, etc.

What is the Church doing toward remedying such conditions? There are a few simple rules. We may call them simple, but at the base of those principles lie the means of subduing and conquering these animal instincts.

Take for example, the *Word of Wisdom*. Basic in that simple, though sublime, revelation are principles which apply directly to the theme to which I refer.

By indulging in nicotine, strong drinks, or anything else that creates an appetite for itself, man may become a slave to appetite. Do you want to be master of yourself, a free man, a free woman, do you wish to be a slave?

In nature, animals are dominated by the physical desire for indulgence, of which man should be master.

Consider the marriage covenant. Fundamental in the eternity of the marriage covenant you will find the principle of mastery over baser instincts.



ciple be so intensely important when so many people—some of them who have been taught otherwise—abuse the principle and yet seem immune from any penalties? You, my young friends, have a greater calling than that in the business world, or as a political figure, or as an athlete. Your opportunity is not so much in what you will contribute materially but in the influence that you may have spiritually.

To those who keep the Word of Wisdom the promise is given of "... wisdom and great treasures of knowledge, even hidden treasures; ..." (Ibid., 89:19.) Our spiritual senses are more delicately balanced than any of our physical senses. Like a fine radio receiver with a sensitive tuning mechanism, they can easily be thrown off channel or even jammed by corrosive influences introduced into our minds and bodies.

You, my young friends, can be sensitive to inspiration and spiritual guidance. To do this you need the wisdom and treasures of knowledge—they constitute a spiritual confirmation, your testimony of the truth. To have this witness fulfils the promise of the Lord. To be denied it is the penalty.

There is yet another "why"—perhaps the most important of all. In the fourth verse of the revelation we read: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—" (Ibid., 89:4.) This is a solemn—even frightening warning. But in the promise we are offered protection. To understand, we turn in the Old Testament to the account of the ten plagues of Egypt.

Moses and Aaron were negotiating for the release of the Israelites from bondage. Nine plagues were called forth from Egypt, but none of them softened the Pharaoh's heart. The Lord said then unto Moses: "... Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: ..." "For I will pass through the land of



One of many posters issued by the Ministry of Health on the subject of smoking and lung cancer. Other examples are used as illustrations throughout this issue of the "Millennial Star", by permission of the Ministry.

Egypt this night, and will smite all the firstborn in the land of Egypt, . . . and against all the gods of Egypt I will execute judgment: I am the Lord." (Exodus 11:1; 12:12.)

Under a strange requirement, Israel was to escape this judgment. They were instructed to take a lamb, a male of the first year, without blemish. It was to be slain and prepared as a feast. They were instructed to take of the blood of the lamb and strike it upon the doorposts of the houses,

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, . . ." (Ibid., 12:13.) And it is recorded that the plague of death was visited upon Egypt from "... the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; . . ." (Ibid., 12:29.) But Israel, because of the blood of

the lamb, was spared, for the plague of death passed over them and did not slay them.

Remarkable, is it not, that in addition to the other promises offered to those who observe the Word of Wisdom, we find in the last verse of the revelation this additional promise: "And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. . . ." (D & C. 89:21.)

Can you understand now, my young friends, why we stress so strongly this principle? It is not, certainly not, to drive any of you from activity in the Church, but that your blessings may be full. Some have said of you who are young that you are attracted to the low standard, to the easy course, to the careless way. I say they who would sell youth so cheaply do not know you.

Some of you who are young, and many perhaps who are older, have unwittingly been tampering with, or have become addicted to, the use of alcohol, tobacco, or hot drinks. Probably you feel estranged, even rejected, by the Lord and by his Church.

If you only knew how he yearns to open the flood gates of blessings. How he cries for you as did David for Absalom, "... my son, my son!" (2 Sam. 18:33.)

We make no apologies for holding to a standard that the Lord has set. In this ominous day when spiritual strength is so desperately needed, we invite all youth to come where a standard is kept, where the challenge is great, where much is required, where the gospel is lived.

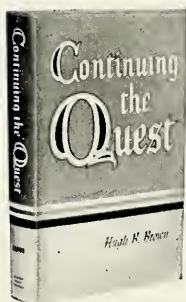
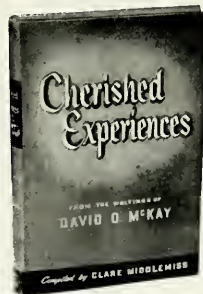
I bear witness that God lives, that Jesus is the Christ, that he is the Lamb of God, crucified that men might live. Though we suffer mortal death, through the blood of the Lamb we have amnesty from spiritual death if we keep the commandments of the Lord, for it shall pass over us and not slay us. This witness may come to you even in your youth. On the basis of this personal testimony I commend to you the Word of Wisdom, which is not only a code of health, but quite as much a key to spiritual wisdom—a principle with a promise.

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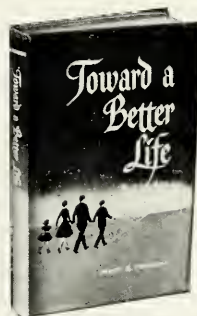
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## ‘ Putting sand into a machine . . . . ’

BY BISHOP ROBERT L. SIMPSON OF THE PRESIDING BISHOPRIC



A GREAT prophet who lived 2,500 years ago, stated that: “. . . men are, that they might have joy.” (2 Nephi 2:25.) The Church of Jesus Christ in this day holds fast to this inspired scripture as an eternal truth.

The quest for joy and happiness is common to all regardless of race, colour, or creed. While the objective is common, the understanding on how to achieve it is often another story.

The existence of man in this mortal sphere finds him involved in a grand system of physical force and physical law, all held together and seemingly pre-set into a magnificent system of amazing order and synchronisation. We marvel at the seasons, the celestial bodies. All about us is evidence of natural law and an overwhelming suggestion of divine assemblage. The laws of gravity, heat, and motion all follow precise patterns under given conditions. If we enter the fiery furnace, we die. If we attempt to defy the laws of gravity, we are killed. If our car sweeps along the highway uncontrolled, we crash, and we must all agree that the human body in similar manner is sub-

ject to the law and order of the universe, for it is physical.

Obedience to the law whether it be physical, intellectual, or spiritual brings harmony, peace, joy, and happiness. This thinking was confirmed by the Master who said through the Prophet Joseph Smith: “There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

“And when we obtain any blessing from God, it is predicated.” (D & C 130:20-21.) We are blessed by obedience to law. Transgression of the law always brings unhappiness, carried to the extreme it could mean death.

I believe with all my heart that natural law is the handiwork of a Loving Father in heaven, and I further bear record that this same Loving Father has not left us without specific instruction concerning the care of our physical bodies, for he created us, and he knows that true happiness and total growth, moral, spiritual, and intellectual, are largely dependent upon our physical well-being.

Through this same great latter-day

Prophet Joseph Smith the Lord has revealed an entire volume of scripture known as the Doctrine and Covenants. In the 89th section of this inspired work, the Lord gives to all men who would listen what he calls “A Word of Wisdom.” Let us read a part of this inspired revelation, starting with the fourth verse, and then merely highlight the following five verses in the interest of time:

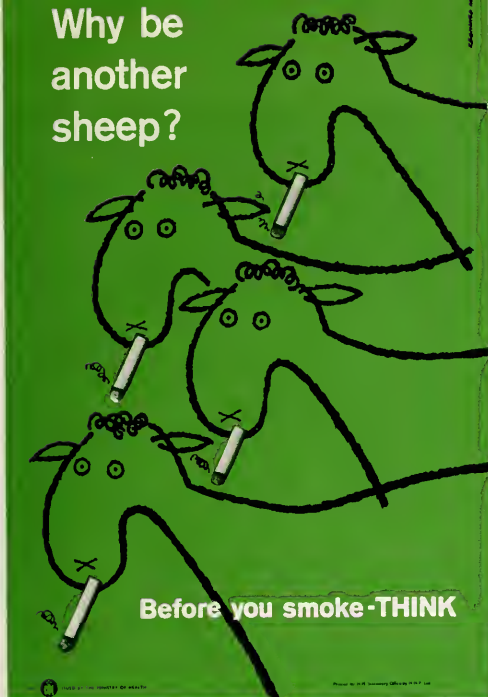
“Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

“That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, . . .

“ . . . strong drinks are not for the belly, but for the washing of your bodies.

“And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used





Two of the posters issued by the Ministry of Health

with judgment and skill." (*Ibid.*, 89: 4-5, 7-8.)

We are further instructed that the "evil designs of conspiring men" has a reference to them who would ply us with a never-ending tidal wave of propaganda in an attempt to convince us that it is not only popular but safe and smart to violate this God-given law of health.

Now to clarify a few terms. This also by revelation. Strong drink signifies all alcoholic beverages.

Tobacco is explicit and needs no clarification. This reference includes all forms of tobacco. The term hot drinks has reference to coffee and tea.

To summarize quickly: Alcohol and tobacco, tea and coffee are all contrary to the Lord's law of health, and all who violate the law for a borrowed moment of so-called pleasure must be prepared to sacrifice some real and lasting joy and happiness that should rightfully be theirs.

Thomas A. Edison has said, "To put alcohol in the human brain is like putting sand in a machine." He further commented: "I employ no one who

smokes cigarettes."

I wonder whether we are all aware of these scientifically proven facts about alcohol.

Alcohol is not a stimulant but a depressant, a depressant of the brain and nervous system. It is a habit-forming drug and has poisonous effects on the body. It has no value as a food. In the United States there are nearly a million alcoholics with nearly two and a quarter million well on the way. This is a national disgrace. Mental accuracy is impaired by alcohol, and in chronic cases, the brain cells degenerate. Approximately 12,000 alcoholic patients are given psychiatric treatment in a single New York hospital each year.

Gladstone has observed that "the ravages of drink are greater than those of pestilence and famine combined." Now we must surely agree with this great man, as it has contributed to the loss of more homes, led to more bankruptcies, more crime, more accidents, more broken marriages, more cases of blindness, more derelicts of society, more immorality, more suicides, than any other single influence known to

man today.

Yes, it is certain that out of compassion for his children a Loving Heavenly Father has given a modern-day revelation that strong drinks are not for our benefit.

A similar wake of destruction follows the careless rampage of tobacco among men, women, and children. Would you believe that tobacco costs the American people over 3 billion, 600 million dollars a year? Do you know that the purchase of cigarettes last year in the United States increased about four per cent? This means that the vast majority of smokers are ignoring the overwhelming evidence of competent medical authority now available concerning the lethal effect of tobacco on the human anatomy.

The American Cancer Society reports that lung cancer is ninety-five per cent fatal, and then the report goes on to say that evidence proves that three-fourths of all lung cancer cases can be traced to the use of tobacco.

The American Public Health Association, based on its findings, estimates that one million American children

now in school will die of lung cancer before they reach their God-granted life expectancy. Now, in a sense, this is a form of national suicide, and we do not have the right to shorten human life; and now this, perhaps the saddest of all commentary—a staff of experts studying the tobacco problem have concluded that the upward trend in the use of tobacco among the children can be traced directly to a more permissive attitude on the part of parents. Perhaps we shouldn't talk so much about what the schools aren't doing as we should talk about what parents should be doing; and this is as it should be. Our children should be taught in the home. I would like to make an appeal to every parent who loves his children; why not start today and set the proper example for those we love?

Now, time will not permit us to go into the cases of coffee and tea, but suffice it to say that the Lord has recognised these stimulants as habit-forming and contrary to the freedom he wants so much for all of his children.

Now, if you really knew that your child was in danger, if you were told that conspiring men were meeting your children on their way home from school, going all out to attract their attention and condition their toward the acceptance of a bad habit, wouldn't you feel compelled to do something about it? Why, of course you would—you would do something that very day. But why let the conspiring men stand on a cold corner? We are allowing them to accomplish the same evil practice in the comfort and convenience of our homes every day. Now here's a challenge for us. Let's do something about it, parents.

Let me read a letter from a confused youngster. I think this has real merit. This young man was a typical TV fan. He is writing to his favourite baseball player:

"You are my favourite baseball player. I saw a TV ad where you say you smoke cigarettes and that you like them. I guess they help you. My mother says cigarettes are bad and good players didn't use them. I want to be a good player. Can you tell me? Are they good for you? Would you please tell me?" Signed, "Hector. P.S. I am ten years old."

Well, the answer was slow in com-



A "graph" poster put out by the Ministry for the Department of Health for Scotland.

ing, but after a few weeks:

"Dear Hector: Yes, I was in a cigarette advertisement on television. I would not recommend for anyone to ever start smoking. It does not help one in athletics. I hope that you will take your parents' advice not to smoke."

Now, as these young minds are being conditioned by conspiring men, we see history repeating itself. This is the same technique that took eleven years

back in the late 20's and early 30's, some of you might remember, to make it appear smart, modern, and acceptable for a women to be seen in public with a cigarette. This all started back in 1927 when the first billboard ad. appeared, showing a man and woman relaxing on a beautiful hilltop. He was smoking, and her comment was simply this: "Please blow some my way." Rather harmless—"Please blow some my way." From this subtle beginning,

the well-planned campaign took eleven years before the billboard dared to show a woman with a cigarette in her hand or mouth. Had the latter billboard been shown at first, we would have been up in arms, and something would have been done about it in a hurry. And now unfortunately, in this campaign for the approval of our children's minds, there is hardly a TV commercial or a tobacco billboard that does not include a child admiring a bribed athlete who is making a statement he doesn't believe in. Or perhaps we see a family situation, Dad rollicking with the children but with a cigarette in his hand. Yes! Trying to start the same type of campaign all over again, this time aimed at children.

Now, all of this talk is not designed to show how foolish we are. We're just being victimised. The Lord understood all of this well in advance, and he told us that the very elect would be deceived by the "evils and designs . . . of conspiring men." I am sure he had this in mind. So we condemn no one at this point, but forewarned is forearmed.

May we not stand idly by and allow the cream of the nation, our hope for tomorrow, the finest youth in all history to be quietly and softly led away to habits of bondage and unhappiness! Their only hope is a parent who cares enough.

Incidentally, would like to be a better citizen? Would you like to contribute the maximum effort to your nation and community? Only those who are physically fit can expect to make the maximum contribution and fulfil his obligation to society as he should.

Now, much is being said about national fitness in all countries. Let us join with other clear-thinking citizens who are not adverse to happiness and joy. Let's prove that it's smart to do what is right. There is no doubt at this point what the instructions of the Lord are.

Now, one country in a recent national survey found that nine per cent of its national income was being spent for liquor and tobacco. Assuming that many of this nation were abstainers, certainly more than ten per cent of the income of those indulging was being spent to satisfy their poor habits.

It is interesting to note that the Lord has promised to open the "windows of heaven" (Mal. 3:10) to those willing to impart ten per cent of their income to the upbuilding of his kingdom. This is perhaps the most gracious, the most promising, the most generous of all contracts offered by the Lord to those he loves; and yet, there are millions who are spending more than ten per cent to an enslaving habit, and instead of opening the "windows of heaven," they are slamming the door on a promise of happiness and joy that no man, in my opinion, has the right to deny himself.

And so I conclude this plea by turning back to the 89th section of the Doctrine and Covenants, and here is the promise the Lord concludes with, the most stimulating promise of all holy writ concerning the day-to-day welfare of his children.

"And all . . . who remember to keep and do these sayings, walking in obedience to the commandment, shall receive health in their navel and marrow

to their bones;

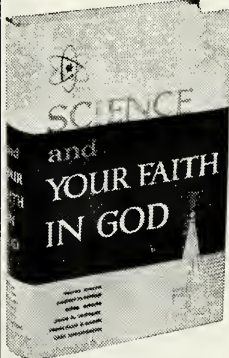
"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass them, as the children of Israel, and not slay them. . . ." (D & C 89:18-21.)

And so, when we obtain any blessing from God it is by obedience to that law upon which it is predicated. Let's heed Elijah's challenge. "... How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. . . ." (1 Kings 18:21.)

And so I say in conclusion, again from the Doctrine and Covenants: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D & C 82:10.) May we be obedient to law that we may have true joy, eternal happiness, and peace of mind is my prayer.



## SCIENCE AND YOUR FAITH IN GOD

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# PRESIDENT HANKS REPORTS

THE past 27 months have been a period of sound, steady growth in the British Mission.

President Marion D. Hanks of the First Council of Seventy made this report upon his return from England where he had been president of the British Mission since January, 1962.

President Hanks was confident the mission would continue strong in areas where they were able to train local members, particularly the priesthood, to accept leadership and responsibility. There are now six districts in the mission with 45 units.

He said the theme of the mission has been "We Are Builders," which reflects the purposes and progress of the choice missionaries and members in Britain.

"Our only statistical goal has been to double the active membership of every functioning Church unit in the mission and in London Stake, to increase worship and growth opportunities for our members by establishing new units of the Church in central areas where the saints might gather," President Hanks said.

An example of the effectiveness of this approach was one branch where missionaries and a married couple baptised 27 persons in seven months and kept the new members active. In addition, he said, they reactivated 30 inactive members during the same period.

This same programme resulted in the mission district in historic Kent County growing from several small units to a thriving organisation of nine branches and three Sunday Schools.

"Perhaps only a mission president can understand the depth of our appreciation for these young missionaries and the mature couples who have joined them in the ministry" he said.

"Missionary work in Europe is still difficult and demanding. Membership in the Church often entails economic

and social sacrifice and the severing of family and friendship ties. Notwithstanding this, there is a steady stream of converts from among the responsible elements in the communities. We have had the joy of seeing many of them come into the Church, living the life and giving service required by the Church."

President Hanks was particularly gratified with the way in which the membership was increasing in activity, receiving the priesthood and participating in major projects. Five new chapels have been finished and 11 others are under construction through the mission and in London Stake.

The great majority of the male membership in the mission, he said, have co-operated with missionaries and are now organised in four quorums of elders having a membership of 280 men.

Mature missionary couples also have done much to assist in leadership work in branches and Sunday Schools until local members could be trained.

President Hanks, a veteran in the Scouting programme, said Scouting in the British Mission was getting a small but strong foothold.

"A wonderful man who had for many years served as a scoutmaster in the Methodist Church was baptised and has formed a strong troop which has functioned with growing strength for the past year," he said. "Two other scoutmasters from other groups have recently joined the Church and will provide good leadership in this great youth movement."

Major problems confronting the mission, and other missions, are keeping close to those who are baptised, helping them conform with Church doctrine and teaching the Gospel to the entire family, said President Hanks



Elder Marion D. Hanks.

## New President for North-East appointed

PRESIDENT and Mrs. Wilford H. Payne are busy winding up their affairs in Seattle, Washington, in preparation for their departure for England.

The appointment of President Payne as head of the North-East British Mission has been announced by the First Presidency.

President Payne has been a prominent Church worker in the North-West for a number of years. For the past year, he has been serving on the Priesthood Missionary Committee after having been released as president of the North Seattle Stake. He also served as president of Seattle Stake, as bishop, as a high counsellor, as a counsellor in a branch presidency, as a stake missionary and as a president of seventy. While he was a stake president, he also was chairman of the North-West Welfare Region.

Born in Colonia Dublan, Chih., Mexico, in 1901, President Payne is a son of Harry M. and Ruth Curtis Payne. He attended Gila Academy, Thatcher, Arizona; University of Utah; George Washington University, Washington, D.C., and earned his L.L.B. at National University in Washington.

Since 1939, he has been in the office of chief counsel of the Internal Revenue Service.

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## AARONIC PRIESTHOOD

BY DAVID G. THOMAS, HEAD OF THE P.B.O. IN FRANKFURT

# Don't forget the cottage meetings for Priests

ONE of the several stated goals that a priest who lives in a ward or a stake branch of the Church must reach in order to qualify for the Aaronic Priesthood Certificate of Achievement is that he participate, as a speaker, in two or more Priests' Cottage Meetings during the year.

If he is ordained to the office of a priest after November 1 of a given year and has previously to his ordination given one or more public addresses during the year, he can qualify by giving one address in a Priests' Cottage Meeting on or before December 31. If, however, between January 1 and the November or December date on which he was ordained a priest, he did not deliver a public address in a Church meeting, qualification would then require the two addresses in Priests' Cottage Meetings before the end of the year.

Cottage meetings for priests are to be held separately from any other cottage meetings conducted by any other organisation or group. It is not expected nor desired that priests reach this qualifying goal by speaking in fireside conducted by the MIA or in missionary cottage meeting for investigators of the gospel.

Speaking in Priests' Cottage Meetings before the saints affords priests the opportunity to function in one of their Priesthood responsibilities as the Lord has in revelation directed.

*"The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament," And visit the house of each member, and exhort*

*them to pray vocally and in secret and attend to all family duties."* (Doc & 20:46-47).

Cottage meetings for priests are to be arranged by the bishop, who is their quorum president, with the assistance of the general secretary of the ward committee and in co-operation with the priest's quorum adviser. The meetings are to be held only in the home of understanding church members who are sympathetic to this wonderful programme for priests. Usually the meetings will be held in the homes of the priests themselves or in the homes of leaders. Often other fine families will welcome the privilege of these young people coming into their homes where they can hear the testimonies of youth and be lifted spiritually with song and prayer. Bishops and Aaronic Priesthood leaders should pass the opportunities for these meetings around so that many homes may have the blessings that come with serving youth.

Cottage meetings for priests should be well supervised and disciplined by leaders. The exuberance of youth should be held in control and the responsibility for a well-conducted and well-behaved meeting should not be left to the members in whose home the meeting is held. One or more leaders should be in attendance at every cottage meeting.

Families in whose homes meetings are to be held should feel free and be encouraged to invite their Latter-day Saint neighbours and friends to be in attendance. It is encouraging to young

people when interest is shown in their activities.

While priests only are to participate as speakers, give the opening and closing prayers and conduct the cottage meetings, other young people, including young ladies of corresponding ages may be invited to be present and to participate in musical numbers. They are not, however, to take part in any other way.

When members open their homes for Priests' Cottage Meetings it is expected that the meetings will be well planned and programmed and that each one will be a spiritual feast. Leaders should carefully check to see that speeches, prayers, and programme numbers are well prepared and appropriate and that those assigned will be in attendance and on time. All talks should be so well prepared that close notes or the reading of speeches will not be necessary.

Bishops and branch presidents, be sure that every priest in your ward or branch will have the fine experience of speaking at least twice during 1964 in Priests' Cottage Meetings. The purpose of these meetings is to train the priests and to give them the wonderful opportunity of functioning in their special calling to "visit the house of each member" and to preach, teach and expound the gospel to the saints. Do not allow any one of these young men to disqualify himself from receiving the Certificate of Achievement because he didn't have the opportunity to speak at least twice in Priests' Cottage Meetings.



BY SISTER MILDRED EYRING  
MEMBER OF THE GENERAL  
BOARD OF RELIEF SOCIETY

## Twelve women with great

*"He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all." (D.C. 50:26)*

EVERY Relief Society president knows that just twelve women are needed to direct the work of the Society in each ward—twelve women who carry the responsibilities of leadership. In the past, some of these leaders were kept in office for many years, but at present they usually serve for shorter periods of time. The practice of changing leaders from time to time gives opportunity for more sisters to learn how to lead as well as how to follow. It develops faith, testimony, humility, and understanding. A willing, co-operative follower becomes a good leader, and a wise leader will always become a more helpful and appreciative follower because she has learned how essential good followers are.

All members of the Church are expected to accept the responsibility of leadership when they are called by those in authority. It is important, therefore, that all members of Relief Society should be aware of the responsibilities of the various offices in the organisation. They will become more appreciative of their leaders and more understanding, helpful followers. Learning of these responsibilities will be their first step in their own prepa-

ration for positions of leadership when the calls come to them.

The ward Relief Society president is always selected and set apart by the ward priesthood authorities. The nature of the work she must do makes it desirable for her to be a woman who has received her endowments in the temple. This is not always possible, of course, and the matter is decided by the priesthood authorities.

The first responsibility of a new president is to select her counsellors. Being familiar with all the programmes of the Society, she will choose two women with at least potential ability, and if possible, with experience which will enable them to guide these programmes effectively. These two women must also be approved and set apart by the ward priesthood authorities, and then together the new presidency will select the other nine women needed, and will present their names to the priesthood authorities for approval. Regarding the choice of these leaders, the Relief Society Handbook of Instruction states:

*"The General Board recommends that women appointed to serve as class leaders in departments where courses of study deal with Church doctrine, and women appointed to act as visiting teachers, be members of the Church. Decisions on appointments not in conformity with this general recommendation rest with stake presidents and bishops." (Relief Society Handbook, p. 16)*

In some instances when no qualified Church members are available, non-Church members have served in some positions such as the chorister, organist, or work meeting leader. They were, of course, very well qualified by training and living according to the standards of the Church. Some of them have become members of the Church as a result of their activity in Relief Society.

Regarding the first instructions given these new leaders, the Handbook states:

*"After the names have been approved, the sisters should be interviewed individually by the president (or presidency) and the duties and obligations of the positions to which they are called should be fully explained to them." (Handbook p. 15)*

In order to do this, the president must be thoroughly familiar with the entire Handbook of Instructions. After these individual interviews, the president will encourage the leaders to study the Handbook themselves, so that all may understand the whole programme of Relief Society, and so that each will know her own responsibility and those of each of the others. Then they will realise that they are a team, dependent upon and responsible to each other, working together toward the goals of the Society, to develop the individual members, to benefit Latter-day Saint homes, and to further the work of the Church. The Hand-

# responsibility

book expresses it this way :

*"Ward officers and class leaders should not only fulfill their assignments, but they should give their full support to the work of the Society as a whole, and should loyally co-operate with one another."* (Relief Society Handbook, 38)

The ward president is the presiding officer in the Relief Society in her ward. Her two counsellors counsel and assist her in her administrative duties, and with her have joint responsibility in the successful conduct of Relief Society work. All three know the programmes, rulings, policies and procedures recommended by the General Board, and are familiar with the history of Relief Society. All three are aware of the financial condition of the Society, and approve all important or unusual expenditures. All three examine the annual report carefully before signing it.

In addition to these joint responsibilities, each member of the presidency is assigned special divisions of responsibility. The Handbook enumerates and describes the responsibilities of the president, including all welfare work, compassionate service, the visiting teaching programme, etc. One counsellor is designated as education counsellor and the president delegates to her the general supervision of all lesson work, including the visiting teacher messages. She also supervises the direction of the nursery when

there is need of one. The other counsellor is designated as the work director counsellor, and the president delegates to her the general supervision of all work meeting activities. The other officers and class leaders diary out their special assignments under the supervision of these three sisters.

These leaders really are servants of all. Every meeting, every lesson, every assignment, every hour spent, every mile travelled is meant to benefit the members of Relief Society and their families. The members are of first importance. They are the Relief Society. As they follow their appointed leaders they are not only learning to become better homemakers, wives, mothers, and neighbours, but they are preparing themselves for leadership when the call comes to them.

It is as necessary for the members to understand their responsibilities as it is for the leaders to know theirs. When members vote to sustain their leaders they should remember that to sustain means to support, and they are, in fact, pledging that they will help their leaders succeed.

It might be well for all Relief Society members to ponder the words of Jesus to his disciples, "... he that is least among you all, the same is great." (Luke 9:48), and to the Church in this dispensation, "I say unto you, be one; and if ye are not one, ye are not mine." (D. & C. 38:27.)

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## SUNDAY SCHOOL

BY LYNN S. RICHARDS, ASST. GEN. SUPERINTENDENT, DESERET SUNDAY SCHOOL UNION

# Three steps to effective teaching

WOULD you like to know how to teach a Sunday School class? Wouldn't everyone like to know? There are probably as many ideas on this subject as there are teachers. We will discuss just three of the basic principles of teaching which can be helpful in improving class teaching. They may not be the most important principles nor are they the only principles of education which are involved.

The duty of a teacher is to direct the activity of a class in such a way as to change the lives of the students for the better. In a Latter-day Saint Sunday School the purpose of the class is to teach the student the principles of the Gospel and help the student bring his or her life in conformity with these principles.

The first basic principle is **INTEREST**. Few people work as hard as children play. They play with ideas and things in which they are interested. An appeal to their present interests is justified as a first step in getting their attention on the subjects of the lesson. This does not mean that the teacher is to entertain the student. This would merely leave the student where the teacher found him. A truly challenging activity must be discovered in which the student can engage.

The object then is to decide the age level or basis of knowledge and understanding that the students have reached and then starting with this background lead the students into challenging ideas and discussions that

are new and different. For example, if the subject of the lesson is "The Nature of God" and the class understands that God is a man, a question of interest relating man to a child's present knowledge of Him, but looking to a discussion of principles beyond their present knowledge could be, "Why has God appeared as standing in mid-air rather than walking upon the ground?" This question may stimulate discussion, but the answer should come from the students out of their reading, recitations and discussions.

The second principle is **SELF-ACTIVITY**. This does not mean that the class should be boisterous and noisy with a lack of control in the teacher. In a discussion for instance of the question in the last paragraph the teacher should acknowledge one student at a time and hold such responsible for his answer, allowing other students to check what is said and agree or disagree for good reasons. With such control discipline will not be a problem. Participation introducing activity can be directed and stimulated by the teacher through the use of two important devices. The first is based upon assignments.

As we have said before there will be no learning or taking the students from where they are to where you want them to go unless new principles, problems and circumstances are presented for solution. There must be something before the class to discuss. There are varied ways to get this in-

formation before the students. The assignment and recitation is most effective. The material assigned is usually taken from the lesson manual or it may be a special assignment with reference to other source material. The assignment may be given in one of three ways. Either orally or on the blackboard or on a written slip of paper to be delivered to the one assigned. This latter method is usually preferred.

When should the assignment be made? It may be made either at the beginning, during or at the end of the lesson. I would recommend that it be made at the beginning of the lesson for two reasons: (1) Unless the assignment is carefully made it may not be regarded seriously by the student and will not be prepared, and (2) If you wait to the end of the class, chances are there will be no time to spend on the assignment or you will take the time needed to make the application of the lesson.

The second device for stimulating activity is the use of questions. After the assignment has been recited by the student before the class or several assignments have been given by various students, questions can be used to develop the principles involved in the lesson material. A test of the art of questioning is to provoke a discussion of a problem or difficulty that the students are experiencing which can be solved by applying the principles of the lesson. Good questions usually

Continued on page 264

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# Summer Primaries should be the best of all

**D**URING the glorious months ahead Primary children all over the world will be happier because of the beauties of nature and of summer's gladness. Holiday time is a happy time for boys and girls of all ages. Summer holidays are the time when every family looks forward to relaxation, pleasure, and to the time for special activities that could not be crowded into busy lives while school was in session. These are the days when Primary has the challenge of presenting to the boys and girls a programme so varied, so stimulating, so interesting and inviting that all will have a desire to attend every week. Primary in the summer should be the best Primary of all.

What can each teacher do to make Primary during the holiday season a special experience in gospel living for each child? Primary is not only a lesson, not solely a class, it is a way of life. Each Primary day should be planned to include an activity for the children. The girls will sew, knit, crochet, embroider, cook, dance, take nature walks, and may even enjoy preparing their lunch and eating it together. The boys will play cricket, go hiking, work on a hobby together (such as building models), or prepare a puppet play or pantomime. The younger children will enjoy additional songs, stories, games, and rest exercises that help them to grow in sharing and playing together.

In order to make Primary during the summer months a special experience in

gospel living for every child, Primary may be held for one and a half hours instead of the usual one hour period. This additional time each week is to be used by the classes on their own projects, as outlined in the lesson books, or it may be utilised by the entire Primary in preparing and presenting a special programme, musical activity, or in planning and presenting a demonstration of their Primary work.

The lesson books for the older classes have activities provided in them which will utilise this additional time to good advantage. The following games will be helpful in teaching the younger children.

*What is it?* The teacher asks the children to close their eyes. She makes familiar sounds and asks the children to identify each. The following things might be done and the sounds identified: crushing of paper, knocking on door, tapping a glass, tapping the desk with a pencil, writing on chalkboard, blowing a harmonica, clapping hands, whistling. After a little practice, one of the children may make the sound while the others close their eyes and guess.

*Following Directions:* The children form a circle. The leader stands in centre of circle to give directions. Whenever he gives a direction and introduces it with "You must," the children in the circle follow the directions given. If the leader gives a direction without first saying "You must," children should ignore it. If they

should follow directions which have not been prefaced by "You must," they are out of the game.

The directions might be like these:

You must walk forward.

You must hop on one foot.

You must bend forward.

You must stand tall.

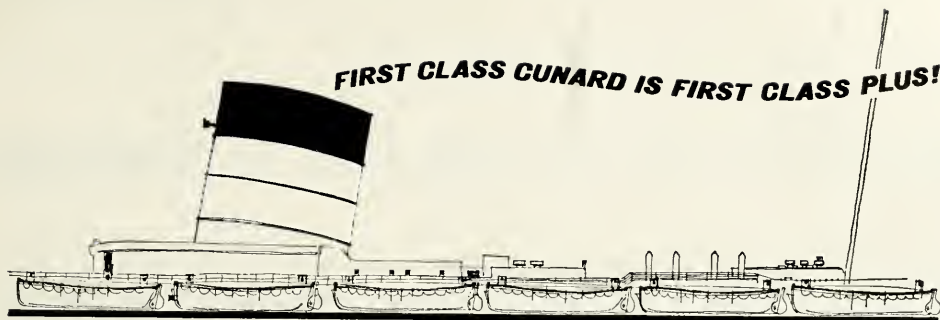
In variants of this game, the directions may be prefaced by other phrases. The command "Do this" could be used if the pupils are really to do as the leader says, but if he says "Do that" and the children follow his action, they are out of the game. That last one standing is the leader for the next game.

*Rhyming game:* The teacher gives a word. Each child in the group must think of a rhyming word which can be expressed in action or in wordless sounds. For example, if the teacher says, "Fun," a child will run a few steps. Other good words are "Pump" (jump) and "joint" (point). With practice, the children learn to give the words for others to match with action.

This game may be made a little harder by asking for actions or sounds for three different rhymes to a given word. For example, if the teacher or pupil who is "It" says, "Rat," one child may miaow like a cat, one may pretend to use a bat in cricket, another may pat the desk or blow out his cheeks and indicate generous curves (fat).

*Summarise a story:* The teacher  
Continued on page 264





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# **Joseph is**



# made ruler of all Egypt by the Pharaoh

BY SISTER EMMA MARR PETERSEN

WHEN the Ishmaelite caravan reached Egypt, Joseph was sold as a slave in the house of Potiphar, a captain of Pharaoh's guard. Even though sold into slavery, the boy still had faith in God, and the Lord blessed him and prospered all that he did.

Potiphar's wife was a wicked woman. She hated Joseph because he was righteous and refused to sin with her. So she lied about him, and had him put in prison.

Pharaoh's butler and baker offended the Egyptian ruler one day, so he cast them both into prison. They were placed in Joseph's care. Each dreamed a dream, but did not know what it meant. When they told Joseph of their dreams, he told them the meaning at once, and said that the butler would be restored to his position in the palace, and that the baker would be hanged. Three days later, Pharaoh called the butler back to the palace, and the baker died, as Joseph said.

Joseph was kept in prison for two years after this. One night at that time, Pharaoh had a dream. He thought he stood by a river, and there came up out of the stream seven fat cattle, which fed in a nearby meadow. Then he dreamed that seven other cattle came out of the river, but these were thin and poorly fed. The seven

thin cattle went over and ate the seven fat ones. Pharaoh woke up, troubled. Then he went back to sleep.

The dream continued, and Pharaoh thought he saw corn growing in a field. Seven ears came up on one stalk, large and healthy. Next, seven poor ears blighted by the east wind, appeared, and the seven thin ears devoured the seven full ones.

When Pharaoh awoke next morning, he was worried because of the dream, and calling in before him all the wise magicians of Egypt, he told them what he had dreamed, but none could tell him what it meant.

Then the butler remembered that Joseph had interpreted his dream while he was in prison. This he told to Pharaoh, and the king sent for Joseph at once. He was found in a dungeon, poorly clothed and unshaven. Joseph was quickly given a bath, a shave, and new clothing and was hurried before the king. Pharaoh told Joseph he had heard that he could interpret dreams. The young man answered by saying, "It is not in me; God shall give Pharaoh an answer."

After listening to the king describe what he had dreamed, Joseph said:

"God hath showed Pharaoh what he is about to do. The seven good cattle

are seven years, and the seven good ears of corn are seven good years. The dream is one. And the seven thin cattle that came up after them are seven years of famine, and the seven empty ears of corn shall be seven years of famine. There shall come seven years of great plenty throughout all of the land of Egypt, and there shall come after them seven years of famine, and the famine shall be very grievous. God will shortly bring it to pass."

Then Joseph told Pharaoh that he must find a wise man to govern the land of Egypt and to store up food in the years of plenty so that there would be food to use in the seven years of famine, or the people might die of hunger. Pharaoh believed the words of Joseph, but he said, "Where can we find such a man as this, a man in whom is the spirit of God?"

Then quickly realising that Joseph himself was such a man, the king turned to him and said, "There is none so wise and discreet as you are. Thou shalt rule over my house and according to thy word shall all my people be ruled. Only in the throne will I be greater than thou."

So Pharaoh made Joseph ruler of all Egypt, and commanded the people to obey him.





The South-West British Mission Singing Mothers Choir of 300 and the 150-voice Primary Chorus on the platform at the Colston Hall in Bristol, where they sang to a congregation of 2,250 members and friends of the Church. This was a part of the conference held in the Mission recently, when President Mark E. Petersen, of the West European Mission and a member of the Council of the Twelve, was the main speaker.

## News from Stakes and Missions

### CENTRAL BRITISH

THE first MIA production to be presented in the Merthyr-Tydfil chapel in Wales was shown in March to over 1,000 people. The MIA assisted by the other auxiliaries, the production of a pantomime entitled "Aladdin and His Wonderful Lamp." The programme was presented in three performances and each time the cultural hall was filled to capacity. The cast and dancers had been rehearsing since November and the pantomime consisted of six acts and entra-act numbers furnished by members of the MIA and the Primary.

Original scenery was designed and painted by Sister Hillary Williams. It

provided a colourful, oriental background for the pantomime presentations. The choreography was done by Sister Arline Jones, who worked diligently with fifteen young girls to produce seven original, varied and interesting dances, which supplemented the catchy dialogue. All costumes were made by the Relief Society. Sister Ann Smith, a recent convert to the Church produced and directed the pantomime.

The production was so enthusiastically received that it has been presented also at Corby in the Northampton District, and will be presented at other branches in the Central British Mission in the near future. It is an excellent example of the results which can be achieved by united effort.

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Sister Belle S. Spafford, General President of the Relief Society, speaking to a large gathering of British Mission and London Stake sisters in the Hyde Park Chapel. The sisters had gathered to honour Sister Spafford during her brief visit to the capital. Above right: A part of the Singing Mothers Choir, which sang at the Hyde Park Chapel reception for Sister Spafford.



THE rain poured down and the wind, which was a lazy one, preferred to go through rather than round. It was very wet and cold. This was the day Cambridge branch had chosen for their Building Fund effort.

The Market Stall which had been allocated to them in the Cambridge Market Place, was on a corner. The rushing east wind swept down Market Hill, dived under the red and white canopy, shot it upwards and showered the collected rain on to the passers-by and the few brave customers looking over the goods on our stall.

Even so, by 11.30 a.m. all the cakes and pies had been sold, but the piles of jumble were by this time very damp and the tablecloths were wet and dirty.

Then, the oil heater gave its last flicker of warmth and died away, having consumed all its fuel.

The next Market Stall will be in May. But this time they had made £9 the hard way.

\* \* \*

A JOKING remark about starting a School of the Prophets in the Rhyl Chapel, led to a series of eight lectures being given by the Branch President, W. Shortle, on "The Gospel through the Ages," with special reference to pagan religions.

These lectures were attended by members from Colwyn Bay and Rhyl.

Further lectures have been planned for the coming winter commencing in October. The subject will be, "The

Jews"; followed by "Prophecy and modern times."

\* \* \*

A Western night party was held by the Rhyl branch in the MIA room. Members dressed in cowboy and cow-girl costumes and a large covered waggon was built to form a tableau of life when crossing the plains. Brother Ronald Williams built waggon and made it very realistic with Indian arrows impaled in the canvas top.

## IRISH MISSION

The Central Irish and Antrim Districts of the Irish Mission recently formed a combined M-Men/Gleaner group to enable the many young people involved in teaching capacities in MIA to work for their awards and benefit from the blessings of this wonderful programme.

The programme was first introduced at two special firesides presented at the district conferences under the theme of "Building Foundations for Eternity." Two young people, Sister Jill Bleakley (from Bangor) and Brother Ralph Stamp (from Rathcoole) were responsible for this initial organisation. Ralph conducted the presentations and Jill supplied the effective visual aids for the speakers, outlining the various goals of achievement. These meetings led to the forming of a committee and the group now meet fortnightly for their activities.



The first major function was held on Saturday, March 14, at the Holywood Road Chapel, Belfast. President and Sister Covey, suitably attired, were the central figures at a "Bride and Groom" night, where they gave inspiring talks on dating, morals and Temple marriage. Sister Covey recited "A Bride's Prayer" and also sang one of the many beautiful songs which embellished the programme. A three-tiered, pink iced wedding cake, kindly lent by the Inglis Bakery, added greatly to the atmosphere of the reception which followed.

## SCOTTISH MISSION

ON TUESDAY, April 7, and Wednesday, April 8, the Scottish Mission held two "Dear To My Heart" nights for the MIA Maids, of the mission, and their mothers.

On the first evening the programme was held at "Glyhill", the Scottish Mission Home, where more than one hundred girls and their mothers packed the auditorium to hear musical selections by Maureen Brannan, of the Hamilton Branch and Carol Thornton, of the Castlemilk Branch. Also, "A Tribute to my Mother" was given by Jean Stronach, of the Hamilton Branch, and "A Tribute to my MIA Maid" by her mother, Grace Stronach. The guest speaker was Sister Melba Coon, the wife of the Supervisor of the Dumbarton Building.

The second evening was held in the new Ayr Chapel where almost one hundred participated in the event. The talks were given by Sylvia Denard and her mother, from the Dumfries Branch. Again, the guest speaker was Sister Coon. Refreshments were served at the conclusion of both of these highly successful evenings.

\* \* \*

ON SUNDAY, April 5, 1964, more than 1,000 people packed the new Drumchapel building in Glasgow, Scotland, to participate in a "Local" Missionary Conference. All of these saints, together with the full-time missionaries, having been duly set apart to teach the Gospel to their friends and neighbours.

The programme consisted of discussions on various topics by "local" and full-time missionaries, together with testimonies from many of the saints.

Music was rendered by Dennis Clancy, one of Scotland's foremost singers, who travelled from Dundee to be present at the Conference. One of the selections which he sang was an old Scottish song about a man named McKay, who leaves Scotland, and the difficulties he has in the pronunciation of his name. This is one of President McKay's favourite songs and Brother Clancy told of when he visited Salt Lake City, recently how the Prophet asked him to sing this particular song.

Also, the Scottish Mission Presidency, David B. Haight, Mission President; James H. Pingree, 2nd Counsellor; Richard V. Francis, Local Missionary Counsellor, sang a song concerning the *Book of Mormon* to stimulate the saints to read it.

This was the second "Local" Missionary Conference held, the first being in December, where a slightly smaller attendance was stimulated to do missionary work. The Local Missionaries in Scotland have brought over 100 people into the Church, through their efforts, since the beginning of the year.

Future Conferences are planned to be held quarterly.

## SOUTH-WEST BRITISH

MARCH 22, 1964, will hold precious memories for 2,250 people in the South-Western part of England. It was on this day that President Mark E. Petersen, of the West European Mission, spoke to the Saints, missionaries, and friends at Colston Hall, in Bristol. President A. Ray Curtis, of the South-West British Mission, organised and conducted the momentous occasion, which was one of the most unforgettable events in the history of the Mission. He and Sister Curtis were more than rewarded for their efforts as they greeted many Saints and friends from every area in the Mission.



Brother Michael Reynolds and Sister Patricia Margaret Southren cutting the cake at the reception following their wedding in April. The wedding service was conducted by Elder Edward Reynolds, father of the groom. They are members of the Scarborough Branch in the North-East British Mission.

The special Conference held many "firsts" for those attending and participating. For many, it was the first time they had had an opportunity to see President and Sister Petersen and to hear an Apostle of the Lord.

Dr. Robert Cundick, from the Hyde Park Chapel in London, beautifully set the musical tone for the meeting with his renditions on the large organ. Other "firsts" were the Relief Society Singing Mothers' Choir with 300 mothers and an MIA Youth Chorus under the direction of Sister Melba Lindsay Burton. Sister Maureen Buck accomplished the huge task of organising and directing a 150-voice Primary



Children's Choir. Each chorus practised in their individual Branch before attending the meeting in Bristol.

To round off the speaking part of the meeting, two English Saints, President George Walker of Exeter and Jeff Hanney of Bristol gave the audience an understanding of the joys of togetherness in the family unit and the role of youth in the Church.

One of the pleasant duties performed by Elder Marion D. Hanks before his return to the United States, was to present a beautiful silk flag to the London Stake Primary President, Sister Joan Kearns. The flag was sent by the Primary General Board to honour the London Stake Primary workers for being top of all Church stakes in increased attendance of children at primary during the year 1962-3.

### Three steps to effective teaching

Continued from page 254

begin with the words why, how, what, explain, etc. Questions should be clearly stated. The teacher should wait a reasonable time for the students to answer, giving them an opportunity to think of an answer.

The third basic principle is **APPLICATION**. The teaching of the Gospel is not merely to recite theological principles or memorised passages of the scripture, as important as these may be. The purpose of the lesson and the class is to change the lives of students for the better. For example, we have mentioned "The Nature of God" as the supposed lesson material. After having discussed this subject so that we understand thoroughly the nature of God, the teacher must ask himself and the students:

A, How does my knowledge of the nature of God affect my life?

B, In what way does it change my attitude toward my Heavenly Father when I pray?

C, Do I have any habits that would offend God as I understand Him?

D, What can I do today, tomorrow, this week that will express my appreciation for my Heavenly Father as I now understand Him? (This could involve doing something for another.)

If you can have each member of your class accept the challenge to change his or her life this day, tomorrow, this week and report to you the following Sunday what he or she has done so to do then it can be said you know "how to teach a Sunday School class."

## Summer Primaries should be the best

Continued from page 256

reads a short story to the group and has the pupils retell the plot in one sentence. The children may need considerable help in making a good summary. Use stories which are on the reading level of the group. At first, help the children decide which is the best of several sentence summaries.

**Finger Plays:** A finger play is another form of game which young children enjoy. Finger plays are usually little stories that have in them the constituents of story telling that children love. They are full of action. As a rule they have in them the element of repetition. They are written about subjects familiar to the child. For finger plays to be successful the teacher should memorise them. Here is one to teach:

### SIX LITTLE DUCKS

Six little ducks that I once knew,  
(hold up six fingers)

Fat ones, skinny ones, there were too.

(Wiggle the fingers)

But the one little duck with the feather in his back

(Put hands behind like a tail and turn around)

He ruled the others with his quack, quack, quack

(Hands flap in duckbill motion)

He ruled the others with his slap, slap, slap

(Slap arms against sides like wings)

Down to the water they would go, Wiggle-waggle, wiggle-waggle to and fro

(wiggle-waggle motion)

But the one (hold up finger) little duck with the feather in his back,

He ruled the others with his quack, quack, quack.

He ruled the others with his slap, slap, slap.

(Repeat actions as above)

## A CLOSING THOUGHT

BY ELDER MARK E. PETERSEN  
OF THE  
COUNCIL OF THE TWELVE

# You have been warned

less of what we may call them.

No one doubts the law of gravity. To do so would be ridiculous. And no thinking person questions the known conditions governing sickness and health, nor the laws of physics or navigation or chemistry. That would be foolish also.

Then why do we attempt to ignore equally basic laws on the moral and spiritual when they are just as real as the others? Not only are they real, but some of them are closely related to the natural and physical laws.

To shut our eyes to them merely because of a selfish element of supposed personal pleasure or convenience is foolhardy to say the least.

How are these laws related? It is interesting to note.

The Lord said, for instance: "Thou shalt not commit adultery." Immorality today is one of our greatest problems, not alone because a divine injunction is broken, but also because of the threat it raises to life and limb.

A recent report by the British Ministry of Health indicates that immorality is now forcing upon the public a tragic wave of disease which is not only causing affliction among its victims, but is beginning to take a heavy toll of life. Syphilis, now brought out in its true light, is revealed as a killer. It takes more lives in Great Britain than polio and tuberculosis combined. To say that it is no worse than a bad cold is but whistling in the dark.

Syphilis is a killer. It takes adult life and infant life. It destroys eyesight, it cripples, causes deafness, and eats out human vitals like leprosy, only it kills more people than leprosy.

Then is there a relationship between morals and health? Can anyone ignore this law of God and do so with impunity?

It is significant that United States health officials now say that penicillin is a failure in treating this disease, and that whereas thousands of units formerly assisted in removing symptoms, now millions are required, and even then without a cure.

What is the relationship between the divinely given Word of Wisdom and the "facts of life" as shown in health reports? Once tossed off lightly, now

this relationship is another matter of life and death. Both U.S. and British officials brand cigarettes as killers which not only induce lung cancer, but disease of the heart and stomach as well.

The Minister of Health in Great Britain only recently announced that in 1962 there were over 26,000 lung cancer deaths in Britain, an increase of more than a thousand over the previous year.

In an effort to stop this destruction of life, Britain has now begun an educational programme in its schools cautioning students to avoid the use of tobacco, because it is now a known cause of death.

A sign in a railway station in Scotland reads:

### DEATHS FROM LUNG CANCER

1940—	5,308
1945—	7,978
1950—	13,598
1955—	19,001
1961—	25,288

The more cigarettes you smoke  
the greater the risk

### YOU HAVE BEEN WARNED

Issued by Ministry of Health and the  
Department of Health for Scotland

Measure the cost of liquor in terms of money, health, divorce and death. Is there a relationship then between these proven facts and spirituality?

Spirituality and virtue are portals to happiness. Violations bring death and sorrow.

The first cigarette will not cause cancer by itself, but those which follow may. The first drink will not cause death from a bad liver, but all those which follow may. Even the first immoral act CAN and often does bring syphilis. Is the risk worth it?

There is no escaping the cost of sin, no matter how much we may hope to postpone it. "Enjoy now and pay later" is as unsound in the moral sphere as it is in economics.

The wheels of nature—or of God—do grind slowly, it is true, but they grind.

**I**T IS SAID that the divine "wheels" grind slowly, "but they grind exceeding small."

Some people call those "wheels" the laws of nature and see in them no evidence of a higher power. But all must admit that they do exist, regard-





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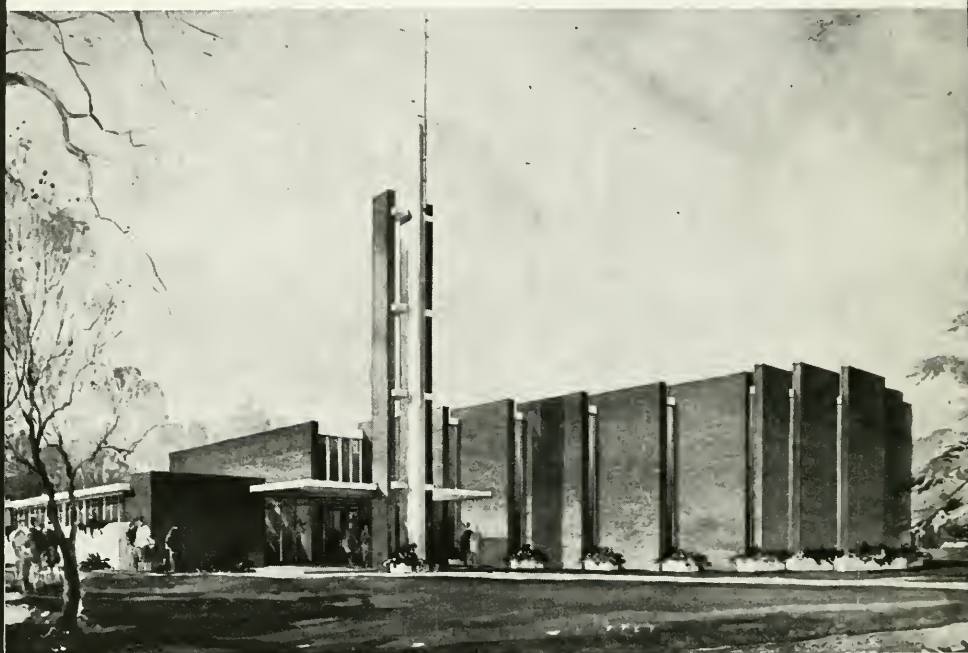


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# Search the Scriptures

"THERE is not anything in this world of as great importance to us as obedience to the Gospel of Jesus Christ. Let us search these scriptures. Let us know what the Lord has revealed.

"Let us put our lives in harmony with his truth. Then we will not be deceived, but we will have power to resist temptation. Our minds will be quickened and we will be able to comprehend truth and segregate it from error."

So spoke President Joseph Fielding Smith as he urged upon the Saints the importance of searching the scriptures, the four standard works.

Then he asked: "How are we going to walk in the truth if we do not know it?"

He said that it is a requirement the Lord makes of us as members of his Church that we become familiar with holy writ, and know what the Almighty has revealed to his people.

The Prophet Joseph Smith taught that no-one can be saved in ignorance. He further taught that the glory of God is intelligence. He urged people to increase in their knowledge, learn out of the best books, study the word of God and live it.

Many families in the Church make it a daily habit to read the scriptures as a family group for 15 minutes a day. At times this is just before the evening meal. At other times it is part of the family hour, and then again, particularly on Sunday, it comes just before the family prayers.

Such families gain an intelligent understanding of their religion. Do you?

## THOUGHTS FOR YOUR TALKS

### THE GOSPEL

The gospel now restored to earth is a plan of life and salvation, a means by which through our obedience we can be brought back into the presence of our eternal heavenly Father crowned with glory, immortality and eternal lives.

President Henry D. Moyle

### JOSEPH SMITH

Some people have said that Joseph Smith was an unlearned man. He was an unlearned man in the things of the world, but the day he came out of the Grove, following his first vision ... he knew more than all the world about the resurrection. He had seen standing before him the Resurrected Christ. When he came out of that grove, he knew more about the nature of God than all the world.

Elder Marion G. Romney

### ETERNAL LIFE

The spirits dwelling within our bodies are immortal and will always exist. Our individuality and our identity will always continue; we will be ourselves and will continue advancing in wisdom, intelligence, and power, worlds without end.

President Lorenzo Snow

### CONFIRMATION

What is confirmation for? To make us companions with the Holy Ghost, to have the privilege of the guidance of the third member of the Godhead—companionship, that our minds might be enlightened, that we might be quickened by the Holy Spirit to seek his knowledge and understanding concerning all that pertains to our exaltation in the kingdom of God.

President Joseph Fielding Smith

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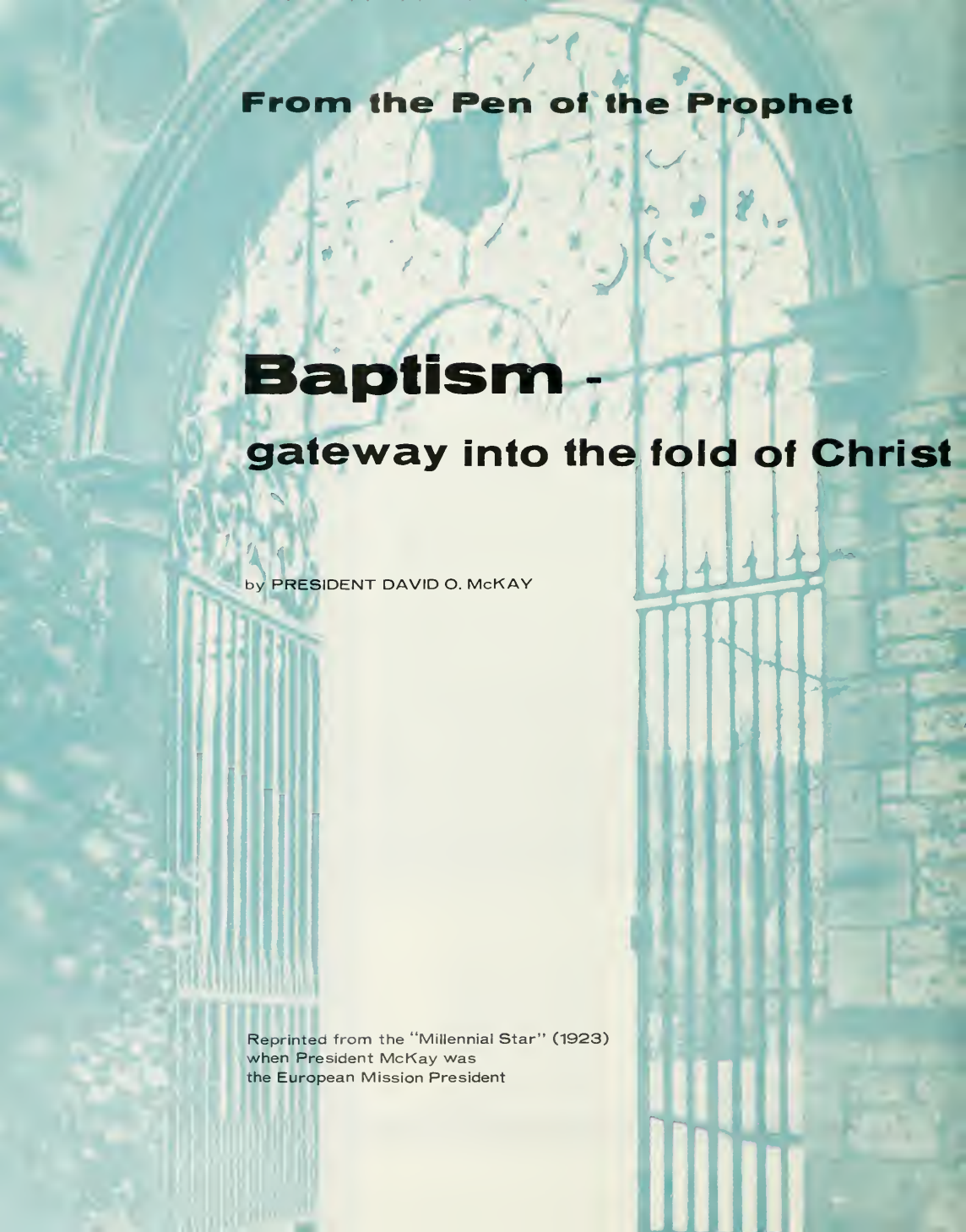
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**From the Pen of the Prophet**

# **Baptism - gateway into the fold of Christ**

by **PRESIDENT DAVID O. McKAY**

Reprinted from the "Millennial Star" (1923)  
when President McKay was  
the European Mission President

Baptism is one of the first principles and ordinances of the gospel. As an established rite of the Church it is classified clearly as an *ordinance*. Though in strict analysis it may not be considered a principle in the sense that faith and repentance and love are principles, yet it becomes such, inasmuch as it is law established by divine power. It is merely as an ordinance, however, that it is generally considered.

Even in this more obvious, and, we may say, superficial aspect, baptism always connotes fundamental principles of Spiritual growth. Three of these are sincerity, simplicity, and purity:—sincerity, 'the mother of a noble family of virtues'; simplicity and purity, 'the two wings with which man soars above the earth and all temporary nature.'

These three virtues everyone should possess who desires to have administered unto him this sacred rite. Sincerely should he go before his Maker, and with contrite and penitent heart, acknowledge his weakness and errors, and manifest a desire to live a new life. He should have no selfish ends to serve. He should sincerely 'desire to come into the fold of God,' to be numbered with his people, and 'to bear others' burdens that they may be light.' Only in this manner can the eternal principle of true repentance be made manifest.

Purity lies in the affection. It 'unites with and enjoys God.' It is the pure in heart that shall see God. No person of impure heart, though baptized a hundred times, can approach him.

Simplicity is manifest in the intent. Prompting the soul to obedience it drives from it all desire for ostentation, publicity, personal honour, or earthly emoluments. In the worthy intent is manifest only the simple desire to comply with one of God's commandments.

Nor is it in the *intent* alone that

the virtue of simplicity is associated but in the administration of the ordinance as well. Of this every account of baptism in sacred history bears evidence. Take, for example, the baptism of Jesus in the Jordan; the baptism of Queen Candace's servant by Philip; of the jailor by Paul and Silas; of Cornelius and his household by Peter; of Helam and others by Alma, etc. All these instances seem to have been characterized by simplicity and sacredness. There is no evidence of set periods of preparation of pompous ceremony, and of irrelevant rites. Faith in the Lord Jesus Christ, repentance from sin, as shown in sincerity and purity of life, and a desire to become affiliated with God's people were the only preparatory requirements.

It is well for the elders of the Church to hold to the simplicity of this gospel ordinance. Avoid associating with it any ceremonies that will in the least degree rob it of this virtue.

Already there are some who think a prayer 'dedicating the water,' is an essential part of the ceremony; others think that a preparatory service must be held; and still others who insist upon leading each applicant into the water, and then 'leading' him out again, evidently a useless waste of time and energy, particularly when many applicants are present.

All such details are non-essentials, neither adding to nor taking from the efficacy of the ordinance. There is danger lurking, however, in the possibility of these excrescent ceremonies becoming so firmly attached to the principle itself that in time they may not be separated from it. Proper instructions to the applicant should always precede baptism, and the importance of the obligations he is about to assume impressed upon him; and, of course, prayer is appropriate and fitting on all sacred occasions.

Jesus was baptized of John 'in

order to fulfil all righteousness'; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

To Nicodemus Jesus said, 'Except a man be born of water and of the Spirit, he cannot ever enter into the kingdom of God.' (John 3: 5.)

To the members of the Church, Paul and Peter wrote, 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ,' (Gal. 3: 26-27.) 'The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ.' (I Peter 3: 21.)

In these three instances we have set forth clearly the threefold purpose of the ordinance of baptism, viz.:

(1) A rite established by God himself and associated with the eternal principle of righteousness, compliance with the law, therefore, being established to man's salvation.

(2) An initiatory ordinance—the gateway leading to membership in the fold of Christ.

(3) A beautiful and sublime symbol typifying the burial of the 'former' man with all his weaknesses and impurities, and the coming forth into a newness of life.

The ordinance of baptism is law of God, obedience to which, in sincerity in purity, in simplicity, brings inevitably the promised blessing of the Comforter, a divine Guide, whom they can never know, who 'change the ordinance and transgress the law.' Though men may scoff at it, and doubt its efficacy, baptism remains ever, even in its simplicity, not only one of the most beautiful symbols known, but also one of the most effective laws operating for the salvation of man. In baptism, then, as in all other things, all men should follow him who said: 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' (John 8: 12.)



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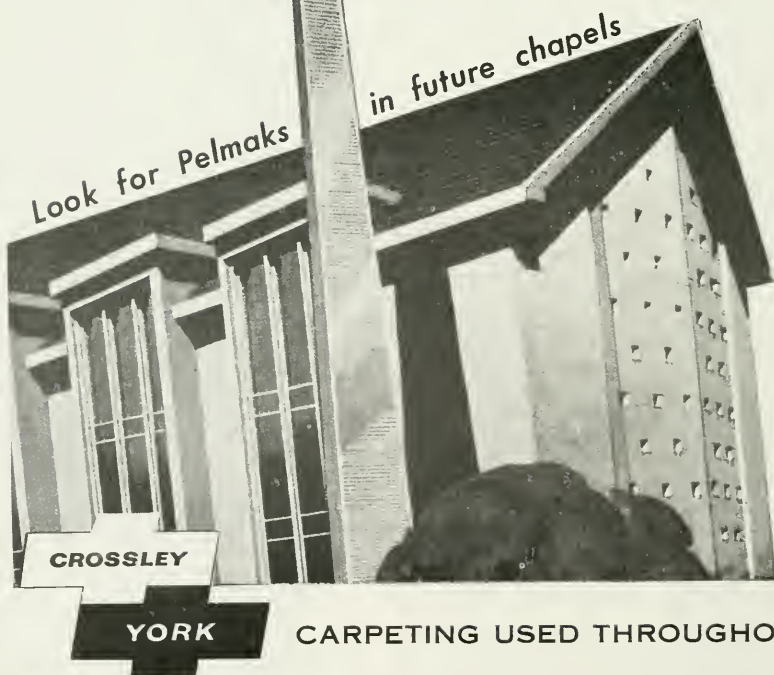
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BAPTISM: 2

## Mormons are a covenant -making people

by Elder BRUCE R. McCONKIE  
of the First  
Council of the Seventy

**W**e are a covenant-making and covenant-taking people. We have the gospel which is the new and the everlasting covenant: new in that the Lord has revealed it anew in our day; everlasting in that its principles are eternal, have existed with God from all eternity, and are the same unchangeable laws by which all men in all ages may be saved. The gospel is the covenant which God makes with all his children here on earth that he will return them to his presence and give them eternal life, if they will walk in the paths of truth and righteousness while here.

We are children of the covenant which God made with Abraham, our father. To Abraham, God promised salvation and exaltation if he would walk as the Lord taught him to walk. Further, the Lord covenanted with Abraham that he would restore to Abraham's seed the same laws and

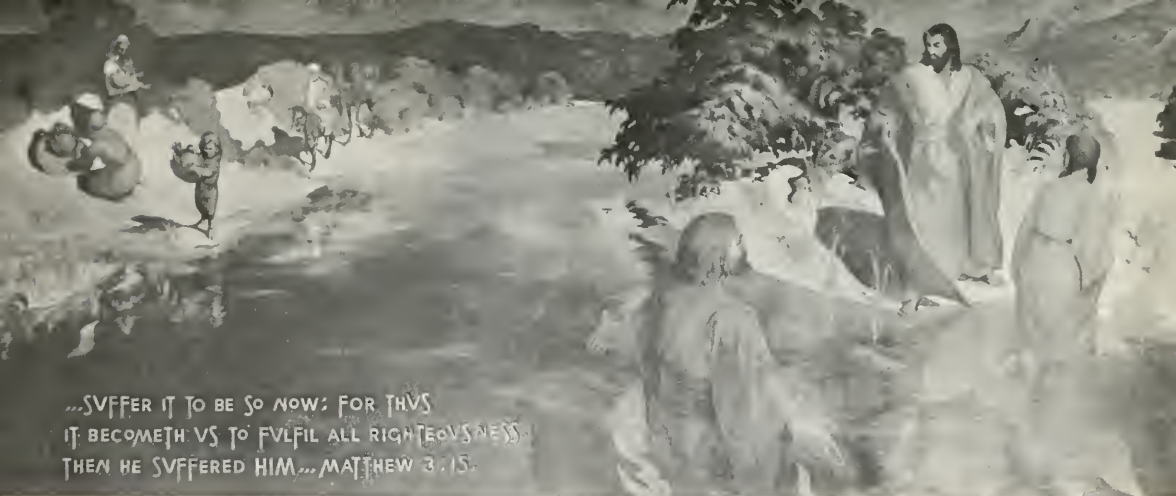
ordinances, in all their beauty and perfection, which that ancient patriarch had received. 'For as many as receive this gospel,' the Lord said to him, 'shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee as their father.' (*Abraham 2:10.*)

Now we have this same everlasting covenant. We have the restored gospel, and every person who belongs to the Church, who has passed through the waters of baptism, has had the inestimable privilege of making a personal covenant with the Lord that will save him provided he does the things he agrees to do when he enters into that covenant with God.

Alma recited this personal covenant of salvation at the waters of Mormon in language like this—all of it is, of course, summed up in the promise to keep the commandments of God—but Alma gives these par-

ticulars: He says that when we go into the waters of baptism we covenant that we will come into the fold of Christ and be numbered with his people. We covenant that we will take upon ourselves the name of Christ and be Saints in very deed. We covenant that we will bear one another's burdens, that they may be light. We covenant that we will mourn with those that mourn. We covenant that we will comfort those that stand in need of comfort. We covenant that we will stand as witnesses of Christ and of God at all times and in all things and in all places that we may be in, even until death. Then, by way of summary, Alma says we covenant that we will serve God and keep his commandments.

In return, that is, if we do all these things, the Lord on his part promises us that we will come forth in the



...SUFFER IT TO BE SO NOW; FOR THUS  
IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS.  
THEN HE SUFFERED HIM... MATTHEW 3:15.

The painting in the baptismal room in the London Temple, which shows Christ about to enter the River Jordan for baptism by John the Baptist.

first resurrection and be redeemed of him; that he will pour out his Spirit more abundantly upon us while we are here in this life; and that we will have eternal life in the world to come.

I don't suppose that the Lord is making any useless covenants with any individual; and so, any person who will keep this covenant, and do all the things required by it, can have in his heart the assurance that he will go to the presence of God and have eternal life in the mansions that are prepared.

So important is this covenant in the eyes of the Lord that he has provided for us a means and a way to renew it often. The ordinance whereby we renew this covenant is the ordinance of the sacrament. Every time we partake of the sacrament worthily with humble hearts and contrite spirits, we agree again that we will take upon ourselves the name of Christ, always remember him, and keep his commandments which he has given us. And the Lord agrees with us again that we will always have his Spirit to be with us; and further, that we will have eternal life in his kingdom in accordance with the revelation which says:

*Whoso eateth my flesh, and drink-*

*eth my blood, hath eternal life; and I will raise him up at the last day.*

To be saved is to go to the celestial kingdom of heaven. To be exalted is to gain the highest heaven or degree within that glory. Not only have we been permitted as Latter-day Saints to take the covenant of salvation, and to renew it from time to time, but we have also been privileged to enter into covenants which will give us exaltation in our Father's kingdom. After a man has taken the covenant of baptism and has pressed forward in righteousness and steadfastness before the Lord, and has desired to keep his commandments, and manifested by his works that he places the things of the kingdom of heaven first and will let the things of this world take care of themselves, there comes a time when he is called and chosen and ordained to the higher priesthood. Ordination to the higher priesthood includes a covenant of exaltation.

The Lord revealed this covenant to Joseph Smith in this language:

*For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.*

*They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.*

*And also all they who receive this priesthood receive me, saith the Lord;*

*For he that receiveth my servants receiveth me;*

*And he that receiveth me receiveth my Father;*

*And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.*

*And this is according to the oath and covenant which belongeth to the priesthood.*

*Therefore, all those who receive the priesthood, receive this oath and covenant of my Father which he cannot break, neither can it be moved.*

*But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.*

Now, according to the revelations which we have received, the fulness of the priesthood, meaning, I suppose the fulness of the blessings of the priesthood, is had only in the temples of God. There is an order of the priesthood which is named the





new and everlasting covenant of marriage. When people enter into that order of marriage, administered in the temples of the Lord, by the Lord's servants, having the Lord's authority, they make a covenant of exaltation, a covenant that will bring them up in the resurrection as husband and wife. The family unit will continue, and they will gain the highest reward and the greatest honour and glory that our Father can bestow on any of his children. They will be gods, even the sons of God, and all things will be theirs, for they will receive of the fulness of the Father.

These covenants which we take in the waters of baptism and when we partake of the sacrament, if we keep them, will guarantee us a place in the celestial world. These covenants which we take when we are ordained to the higher priesthood, and when we enter into that order of priesthood which is the new and everlasting covenant of marriage, if we keep them, will guarantee us a place of exaltation in eternity.

And as with the covenant of baptism, so with the covenant of marriage: I don't suppose the Lord is making a useless covenant with us or offering us something that we are not able to obtain. In each instance, if

we keep our part of the bargain and do the things we know we should, the Lord has promised to do his share and keep his part of the bargain and give us the promised reward.

Sometimes someone will say: 'Well, I have been baptized into the Church; I am a member of the Church; I'll just go along and live an ordinary sort of life; I won't commit any great crimes; I'll live a reasonably good Christian life; and eventually I will gain the kingdom of God.'

I don't understand it that way. I think that baptism is a gate. It is a gate which puts us on a path; and the name of the path is the straight and narrow path. The straight and narrow path leads upwards from the gate of baptism to the celestial kingdom of heaven. After a person has entered the gate of baptism, he has to press forward with a steadfastness in Christ, as Nephi expresses it, having a perfect brightness of hope, and a love of God and of all men; and if he endures to the end, then he gains the promised reward.

And so it is with marriage and exaltation. Sometimes people think they can enter into the ordinance of celestial marriage and then be indifferent or lukewarm or even commit iniquity and sin, and yet figure that eventually, in the eternities that are prepared, after they have paid the penalties for their sins, they will come up as husband and wife and enter into their exaltation. Such is not the case. The same principals apply to marriage and exaltation as apply to baptism and salvation. There is no such thing as gaining salvation or exaltation except by obedience to those laws upon which the receipt of these blessings is predicted. Salvation never has been and never will be the fruit of sin.

After we have been baptized, after we have been married in the temple, after we have taken all these covenants, we have to keep them. Every promise that we receive is conditioned upon our subsequent faithfulness. It is expressly so stated in the marriage covenant itself. We have to be

obedient, faithful, and diligent, valiant in the testimony of Christ, walking by every word that proceedeth forth from his mouth. By such a course we will sanctify our souls. When we become sanctified and pure, we are capable and eligible and worthy to stand in the presence of our Father. No unclean thing can dwell in his presence. The whole process of salvation, this whole probation that we are undergoing in mortality, is to permit us to cleanse and perfect and purify our souls. It is to permit us to take evil and iniquity and carnality and everything that leads away from God out of our souls, and replace those characteristics with righteousness and virtue and truth and obedience, which, if we do, degree by degree, will perfect us until eventually we are clean and spotless and pure and are able to stand the glory of the celestial world. If we can't stand the glory of the celestial kingdom, we won't be able to go where God and Christ are.

We get the greatest blessings that it is possible for men to get here in this life by living the gospel. The world may be in turmoil, torn and disheveled; there may be blood and carnage on every hand, but if we keep the commandments of God, we will get the Holy Ghost for our companion and guide. Those who have the Holy Ghost get the peace which passeth understanding. Now, that is the greatest gift that a person can get while he dwells in mortality.

And then by having kept those same commandments and having walked in that same path, having kept those same covenants, we get the sure promise that we will be inheritors of a celestial exaltation in the mansions that are prepared. The gospel gives us the greatest blessings it is possible to receive in time, and assures us of the greatest inheritance it is possible to gain in eternity. How grateful we ought to be for it! How anxious we should be to keep the commandments of God, and the covenants that we have made, so that we may have all the choice and rich things the Lord promises the Saints.

# Archaeological evidence of

by Dr. O. PRESTON ROBINSON

One of the glorious facts about the Gospel is that it is eternal, everlasting and unchanging. Our Father in Heaven, in His wisdom and justice, has set the same standards of conduct for all of his children regardless of when they were born, or will be born, upon the earth. The basic principles of the Gospel are the same yesterday, today and tomorrow.

This is true in respect both to doctrine and ordinances. For example, the ordinance of baptism is an ancient and holy rite.

Due to the fact that no mention is made of baptism in the Old Testament, some students of religion have erroneously concluded that baptism was initiated at the time of the birth of the Saviour. This, of course, is not true. John was baptizing in the wilderness before Jesus came to be baptised by him. Moreover, Hebrew historians record that baptism was practiced constantly throughout the ancient history of their church. Doctor Alfred Edersheim, in discussing the requirements for entrance into the Hebrew faith, states, "All writers are agreed that three things were required for the admission of such proselytes: circumcision, baptism, and sacrifice." He continues, also, "The fact that baptism was absolutely necessary to make a proselyte is so frequently stated in the Talmud as not to be disputed."<sup>1</sup>

The Church of Jesus Christ of Latter-day Saints teaches with complete clarity that baptism has been an ordinance necessary to man's salvation since the beginning of time. The Book of Mormon and the Pearl of Great Price are replete with passages which state that baptism was practiced before the time of the birth

of the Saviour. Moreover, the Mormon Church teaches that Adam, himself, was baptized. The account of this baptism in the Pearl of Great Price is as follows:

*"And it came to pass, when the Lord had spoken with Adam, our Father, that Adam cried unto the Lord, and he was caught away by the spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.*

*"And thus he was baptised, and the spirit of God descended upon him and thus he was born of the spirit, and became quickened in*

*the inner man. And he heard a voice out of Heaven, saying, thou art baptised with fire, and with the Holy Ghost. This is the record of the Father, and the Son from henceforth and forever."* (Moses 6: 64-66)

The little book of Moses in the Pearl of Great Price, which contains the description of Adam's baptism, consists of only eight chapters and less than 27 pages. It was revealed to the Prophet Joseph Smith in June, 1830. Now, after more than 100 years, comes interesting and convincing archeological evidence which confirms the Pearl of Great Price account of Adam's baptism and adds further

## BAPTISM: 4

### "Where two or three are gathered

THIS week I attended my first baptism. The van was not crowded, just comfortably filled as thirteen voices were raised in song and the strains of "We Thank Thee O God For A Prophet" mellowed the evening air. These were a happy people, an expectant people, a reverent but not a solemn group.

Purposely I had chosen to sit at the back of the van where I could visualise the entire group as we rode along. Objectively I wanted to be a part of the group, and yet realistically, I did not want them to deviate from their regular procedure because of my presence.

A feeling of love, of good-fellowship, of honest concern for one another permeated the atmosphere. We arrived at the meeting-house to find the baptismal font filled and warm, the room prepared for the

comfort of those of us who would witness the baptism. I watched the faces of the ones who had come to receive this ordinance. There was no fear, only love. No turmoil, only peace. No regret, only anticipation of the eternal life which lay ahead.

As the first person to be baptized was led into the water, as an elder having the authority of God raised his hand to the square and began to perform the baptism, the Spirit of the Lord filled the room. Surely angels were hovering over that small group. I remembered the words of the Christ, "... where two or three are gathered in My name, there will I be also."

It was finished. The final hymn had been sung. The benediction pronounced. There was no jostling, no hurrying, no feeling of something being ended. Instead a joyousness filled the air. A new brother and sister

# Adam's baptism

convincing proof to the fact that Joseph Smith was a Prophet of the living God.

In 1913, after years of intensive study and research, the eminent British scholar, Dr. R. H. Charles published a book through the Oxford Press, entitled "The Pseudepigrapha of the Old Testament." This remarkable opus is a compilation of translations of ancient records which came originally from such places as Ethiopia, Syria, Iraq, and Egypt, some of which had been stored in the library of the British Museum for centuries. When Dr. R. H. Charles translated these old records, he found that they pur-

ported to be writings of such important individuals as Enoch, the 12 patriarchs, and even by Adam and Eve. Unwilling to accept the fact that these old scriptures were originals, he and other scholars have concluded that they were written by others who attached to them the names of these ancient fathers and patriarchs. Therefore, they have been entitled, "Pseudepigrapha".

In the "Books of Adam and Eve", included in Dr. Charles' volume, there is a description of what appears to be the baptism of Adam. The exact quotation is as follows,

*"And Adam came to Jordan and he entered into the water and he plunged himself altogether into the flood even to the hairs of his head, while he made supplication to God and sent up prayers to Him."*<sup>2</sup>

This description is remarkably similar to the one contained in the Pearl of Great Price and is indicative of the fact that Adam was baptised. Moreover, in this same remarkable book, we find this statement,

*"And the just shall shine like the sun, in the sight of God. And in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned."*<sup>3</sup>

This statement should clarify any doubt about the fact that Adam's plunge into the Jordan was, actually, baptism.

Since the discovery of the Dead Sea Scrolls in 1947 and the scientific conclusion that these old records date from the time of and prior to the birth of the Saviour, an intense new interest has been aroused in Dr.

## in My name..."

had been gained. I watched as each person in turn shook the hands of those recently baptized and welcomed them into the Church.

Once more I sat at the back of the van. It was dark now—too dark to read the words from the hymn books as we had done previously. And yet, it was light—brilliantly light, for the light of the Gospel radiated from each one's face.

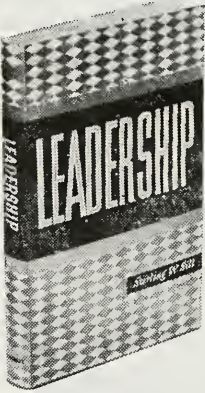
We rode home sometimes singing well-loved hymns and again sitting quietly at peace, content with the events of the day. My eyes filled with tears as I contemplated the group of saints and missionaries who sat in front of me.

How glorious and near to the angels is youth who will take two years of their lives to serve the Lord. Truly we are a blessed people.

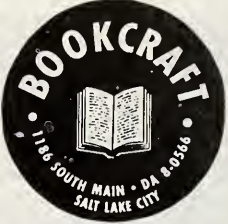
E.R.D.

CONTINUED ON PAGE 288

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## Hail and Farewell

**F**AREWELLS first — to President and Sister Selvoy J. Boyer, who returned home to Salt Lake City on July 28th following their release as President and Matron of the London Temple after serving in this country for almost six years.

"The man with the crooked finger who gives you the straight talk" will be greatly missed in Great Britain. Wherever he went he was greeted with a love that had grown up through six long years of hard work and sound, common-sense sermons. If President and Sister Boyer were on the programme, one could be sure of a packed attendance.

Typical of his "straight talk" is the message he sent to the "Millennial Star" just before he left for the Salt Lake Valley:

*"We bid all a fond farewell. Thanks for all your kind thoughts and faithful support.*

*"If we all keep the commandments of God we shall meet and know each other ... and God's commandments are not hard to observe and obey."*

Hail to President and Sister G. Eugene England, who step into the positions vacated by President and Sister Boyer.

Before his call on May 28th to serve as the President of the London Temple, President England had been serving as second councillor in the Salt Lake Temple presidency. He was also a member of the Priesthood Genealogical conference staff.

President England has had a wide experience of Church service, including that of President of the North Central States Mission, Stake Sunday School superintendent, High Councilman and a member of a bishopric. Sister England has served as a teacher in all the auxiliary organisations, and on a number of Stake boards.

Hail also to President Roland L. Jaussi, who has been called as President of the North British Mission, and his wife, Sister Jean Jaussi.

President Jaussi has been active in many Church positions, including president of the Montpelier Stake.

and bishop of the Montpelier First Ward and of the Fish Haven Ward. He was also the Montpelier Stake YMMIA Superintendent, and has been active in the Scout movement. Sister Jaussi comes to this country with experience in both Relief Society and YWMIA work.

And hail to President and Sister Wilford H. Payne, who are now firmly established in the Mission President's office in the North-East British Mission.

President Payne took the place of Elder Grant S. Thorn, who served 3½ years as president of the North and the North-East British Missions. Elder Thorn has now returned to his home in Springville, Utah.

On his return to Salt Lake City he reported on his mission, and told the First Presidency that when he left the mission field "we had about 265 local missionaries including stake presidents, bishoprics and other leaders working with 177 full-time missionaries."

New chapels now being built, he said, make it possible for the British investigators to see the complete Church programme and accept Gospel principles. "We can't build chapels fast enough," he said, "to accommodate the growth of the Church."

President and Sister Payne—  
North-East British Mission.



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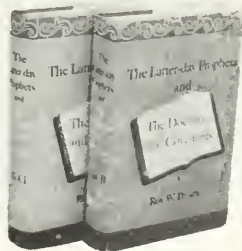
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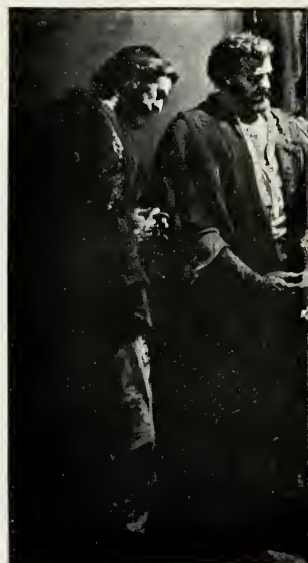
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# **The World's Fair**





Two of the beautiful works of art that have created such great interest among the thousands of visitors to the Mormon Pavilion at the World's Fair in New York.

Left: "The Christus," one of the most beautiful works of art in the whole World's Fair. This 14-foot white marble statue of Jesus Christ is in the entrance of the Mormon Pavilion. It was sculptured for the Church by Aido Rebecchi of Florence, Italy, and is a replica of "The Christus" which was created in 1821 by Bertel Thorvaldsen, the Danish sculptor.

Above: "Ye have not chosen me, but I have chosen you and ordained you" is the scripture illustrated in this 15-foot mural of Christ ordaining his Twelve Apostles. It was painted by Harry Anderson, a well known religious artist. "The painting is breathtaking," said one visitor. "It is as if we are actually looking into the dimly lit room where Jesus set apart his apostles."

On page 277 is shown the centre-piece of the whole Church exhibition area . . . the 127-foot replica of the eastern spires of the Salt Lake Temple, topped with a gold leafed fibre glass statue of the Angel Moroni.





## Mormon Pavilion attracts a million visitors

**M**ore than a million visitors have passed through the Mormon Pavilion at the New York World's Fair since it was opened three months ago. Of this million, hundreds have asked for missionaries to call at their homes and explain more of the teachings of our Church, and already the first baptisms have been performed as a result of contacts made at the fair pavilion.

This is just a small indication of the tremendous impact the Church's exhibition is making on the American public. The Mormon Pavilion is one of the most popular centres at the

World's Fair, and on the fair's busiest days—usually Saturdays and Sundays—the visitors to the Pavilion reach a total of 3,000 an hour.

The focal point of the Pavilion is a replica of the eastern facade of the Salt Lake Temple. The centre spire of the replica is 127 feet high and is crowned by a gilded statue of the Angel Moroni.

Set back from these Temple towers are two exhibition halls linked by a 110-foot gallery. In front of the towers are sunken gardens and pools, designed to create a serene place for rest and meditation by the visitors.

Visitors to the Pavilion move in quiet reverence past statues, dioramas and beautiful paintings, which tell the story of Mormonism as a Christian religion concerned with 'man's search for happiness.'

This, in fact is the central theme of the Mormon Pavilion—'man's search for happiness.'

And this theme is dominated by the 12-foot high marble statue of the Christ, which is the first feature visitors see as they enter the pavilion.

As they pass through the main exhibition halls, visitors can study the history of Christianity and the Mor-





mon Church, from the life-size statue of Adam and Eve, past the 15-foot mural by Alex Ross of early prophets and the magnificent painting (12 feet long) by Harry Anderson of Christ ordaining the original Twelve Apostles.

Down either side of the gallery which connects the exhibition halls, are two 110-foot long murals—one depicting major scenes from the life of Christ; the other showing scenes in the history of the Church of Jesus Christ of Latter-day Saints.

Dioramas—scenic paintings with half-size models standing in front of them—show the boy Joseph in the Sacred Grove, and scenes from the

life of Christ in Jerusalem and in Ancient America.

Highlighting the messages that visitors receive from the 70 missionary guides as they pass through the Pavilion is a 14-minute film telling the purpose of life from man's pre-existence, through mortality and on into eternal life.

The World's Fair remains open this year until October 18, when it will be closed for the winter, only to be opened again on April 21 in 1965 for another summer season.

No other Pavilion in the whole of the fair is creating more interest than the Church's. It has already shown its tremendous worth as a

proselyting tool. Those who still have questions and would like to have further knowledge of the Church and its doctrines can fill out referral cards as they leave the Pavilion, giving their names and addresses. This is very successful, and on one Saturday alone, nearly 600 such referral cards were handed to the missionaries.

Comments from the visitors range from 'so wonderful' and 'powerful religion' to 'beyond adjectives' and 'makes you think'.

But above all these comments comes one which underlines the beauty and purpose of the Mormon Pavilion. . . . 'it makes you proud to be a Mormon.'



Among the features in the Mormon Pavilion that attract a great deal of interest are the dioramas. These three-dimensional scenes — made up of painted back-grounds, sculptured foregrounds with half-size figures creating the 3-D effect — have been used to illustrate aspects of Mormon doctrine.

Above left: "Christ in Ancient America" is the title of this diorama, which shows the Christ preaching to the Nephites.

Left: The Sacred Grove, with the boy Joseph kneeling in prayer. So lifelike is this artificial, plastic "grove" that birds and field mice have taken up residence in it.

Above: Artist Sidney King working on one of the two 110 ft. long murals which line the gallery in the Mormon Pavilion. This one illustrates the ministry of Christ. He is working on the last scene which depicts the Angel Moroni proclaiming the Gospel to all the world.

## MELCHIZEDEK PRIESTHOOD

by Elder ELDRED G. SMITH, Patriarch to the Church

# The calling of Patriarch

I have been very grateful for the heritage that I have, for the blessings and the experiences that have been given to me through my childhood and my youth, in fulfilling the various offices in the priesthood from deacon, teacher, priest, elder, seventy, high priest and bishop, and the privilege of filling a mission and the other offices that I have held, which have been for my training and preparation. And now, as Patriarch to the Church, I am indeed grateful for the privilege of fulfilling this position and pray the Lord shall ever help me so to do.

We as a people are greatly blessed in many ways, too many to be enumerated, and among these blessings we have the privilege of having patriarchs pronounce blessings upon us. People ask often, what I do in the Church, or, what does a patriarch do. The Lord says that evangelists are patriarchs. The name 'patriarch' divided into two syllables explains itself. 'Patri' means 'father,' and 'arch' means 'chief,' so 'patriarch' is a 'chief father.'

We have two types of fathers in the Church—those who are natural fathers, or the head of their households, and we have those who are fathers as an ordained position in the priesthood. So an ordained father, or an ordained patriarch, is a priesthood office which gives him the right to perform such things as patriarchal blessings in blessing the members of the Church.

Every holder of the priesthood

who is head of a family, has the right to bless members of his own family. However, it is not priesthood order for him to declare the blessings of the lineage of Israel. This is the specific responsibility of an ordained patriarch. For that reason, among others, we go to ordained patriarchs to receive those blessings.

We have in the Church approximately four hundred such patriarchs, ordained to give patriarchal blessings. These men are noble and humble, worthy men, especially ordained priesthood officers whom the Lord has placed in his Church to serve you in giving patriarchal blessings.

It is most desirable that they do not come to you to give you a blessing and announce that they have a blessing for you. It is more desirable that you go to them. They make themselves available. There is at least one patriarch in each stake of Zion, so that all the membership of the Church has the opportunity of receiving such blessings. Those who live in the mission field, where there are no ordained patriarchs, have the privilege of coming to the stakes and receiving blessings from stake patriarchs, or they may come to my office. And that is the primary work that I do—give blessings to those from the mission field who come to me.

Many people have asked why we do not have patriarchs in the mission field. I suppose the only good reason is the same reason we do not have bishops. Bishops and patriarchs are officers of a stake organization

and as there are enough members in an area to organize a stake, then they are entitled to a stake organization. As that organization grows sufficiently, there is usually a patriarch ordained in that stake.

Then the question comes, what is a patriarchal blessing? It is different from any other blessing one might receive. The first requirement and that which makes it primarily different from other blessings, is that the ordained patriarch has the right to declare the blessings of Israel, or the line of Israel through which the blessings shall come. The blessings of Israel are leadership blessings, and leadership blessings are the blessings of the priesthood. This is the main difference between patriarchal blessings and blessings given by others.

I have had many faith-promoting experiences in declaring lineage. The majority of the people who come to me for blessings are people whom I do not know. I know nothing about their genealogy or their family background. However, a patriarchal blessing, in declaring lineage, does not always need to declare genealogy—it is not a short cut to genealogy. It is the blessings that are declared. Genealogy and genetics may have the effect in assisting their patriarchs but we are mixtures. Many of us are mixtures of several tribes of Israel, and so it is the right of the patriarch to declare that line through which the blessings shall come.

Elder John A. Widtsoe stated the





following:

*'These blessings are possibilities predicted upon faithful devotion to the cause of truth. They must be earned, otherwise they are but empty words. Indeed they rise to their highest value when used as ideals, specific possibilities towards which we may strive throughout life. To look upon a patriarch as a fortuneteller is an offence to the priesthood. The patriarch only indicates the gifts the Lord would give us, if we labour for them. He helps us by pointing out the divine goal which we may enjoy if we pay the price.'*

I am glad Brother Widtsoe mentioned the fact that patriarchs are not fortunetellers because this is the farthest thing from the truth—patri-

archal blessings are not fortunetelling.

If you can discover the keynote in your blessing, it will be an index to point the way of life for you, or the path that you should go to serve God. These blessings are an eternal anchor for our soul with the Lord. They are just as eternal and binding upon us, through our faithfulness, as were the blessings given by Adam, Abraham, Jacob, or any other patriarch of past times. Because of their eternal nature the Lord has required that they be recorded so that we have a record of them in the archives of the Church, and each individual is given a copy of his blessing so that he might have it available for himself. We encourage and recommend that members of the Church receive

Artist Alex Ross standing in front of paintings which he did for the Mormon Pavilion at the World's Fair. The six individual portraits of ancient prophets are to illustrate the Church's belief that God speaks to man through his prophets.

only one patriarchal blessing, which blessing is recorded as an eternal record.

Now, if we are going to receive only one blessing, then it is important that we get that blessing at a proper time in our life. The question often comes to me, at what age should my children receive their patriarchal blessings? I discourage anyone under twelve years of age. If I were a stake patriarch and giving blessings to people in my community, I think I would raise the age. I think the best age is between fifteen and twenty-five. However, every baptized member of the Church is entitled to receive a patriarchal blessing. He should be old enough to understand the meaning and purpose and value of a patriarchal blessing to the extent that he has a personal desire to receive such a blessing, and not because a group is getting blessings, or because friends and neighbours are getting blessings, or because an adult or parent has the desire that the child should receive a blessing.

Do not wait until you are troubled and then go to the Lord through his holy servants. The Lord does not intend to solve our problems for us. He gives us special problems for our good, to teach us to make decisions, because through making those decisions and through those trials we have the privilege of growing, and the Lord does not intend to take that privilege from us.

I am grateful for the many blessings of the Lord that have been given to me and pray that the membership of this Church will avail themselves of the opportunities which are theirs to receive patriarchal blessings. I am thankful for the testimony of the divinity of the gospel which has been given to me, that I know that God lives, that he truly our Father in heaven. I am grateful for the knowledge I have that Jesus is the Christ, the son of the Living God, and that Joseph Smith is truly a prophet of God, and through him, this gospel of Jesus Christ has been restored on the earth in these the last days, in the fullness of times, never to be taken from the earth again.

## AARONIC PRIESTHOOD

by DAVID G. THOMAS, head of the PBO in Frankfurt

# "BACK TO SCHOOL"

*From the kitchen came the tempting aroma of a well prepared dinner. It had been a long hard day at the office and I was tired and irritable. I had come home later than usual and was exceptionally hungry. The anxiously awaited call of my wife, 'Dinner is ready, dear' came at last—and was immediately followed by the unwelcome jangle of the door bell.*

*Hesitatingly I went to the door and opened it. There stood two men. They smiled broadly and one of them spoke, 'We are your home teachers and we have a very important message for you this evening. Have we come at a bad time or may we come in?' As I thought of my dinner on the table getting cold I was about to send them on their way. It may have been curiosity as to the important message or it could have been the voice of inspiration but something prompted me to say, 'No, it is all right, come in.'*

*'Brother Smith,' said the older of the two men, 'we have heard of your wonderful success in the business world. Many of your friends and associates have said complimentary things about you.' Then they proceeded to tell me of the wonderful things they had heard.*

*What they said was not new to me. My business was doing exceptionally well. Their words, however, were music to my ears. Like most people I was more hungry for recognition than for food. I had completely for-*

*gotten the dinner on the table. They had captured my attention and interest. With well chosen words they had not only touched my emotions but had completely won my confidence.*

*Tactfully they called attention to the fact that my life was not as balanced as it should be. I had emphasised the physical and intellectual part of my life but had neglected my spiritual and to a certain extent my social development. My success as a husband, father and member of society could perhaps be doubled by bringing my life into balance.*

*My wife joined the group and we were told of a school for Aaronic Priesthood men and their wives. It was to be held for an hour and fifteen minutes each Thursday evening over a twelve week period. We were invited and gently persuaded to enroll.*

*I had been long inactive in the Church and frankly told them so. I smoked and liked to drink socially. I knew I could never give up smoking and drinking. They informed me that I would be with others who had the same problems and who would not be embarrassed in any degree.*

*I secretly wanted to know more about the Church and deep down in my heart I knew I was missing something important by not being active. On several occasions I had tried to give up my smoking and drinking and had looked for an excuse to go to Church. I had been help-*

## with the inactive brethren

*lessly alone, however, and had lost every skirmish. I had been influenced by what I thought my business friends would think and say if I refused to smoke or drink with them. I had compensated for my habits by convincing myself they were needed as a relaxation therapy for a busy business man. I had boasted openly and often that I was not a Church man and false pride would not let me make an about face. My inactivity in the Church had become a compulsion.*

*They seemed to have an unobtrusive answer for every objection I raised and when the enrollment card was placed before me I signed it without hesitation.*

*The three months my wife and I spent in the school were wonderful indeed. We were taught the fundamental principles of the gospel by carefully selected instructors who knew our needs. We were introduced into a new type of social association that was choice. We developed a new ring of friends and came under the influence of a positive environment that countered the negative influences that had hindered our spiritual growth. We gained the strength from our adopted group to overthrow our undesirable habits. We soon became active in the Church.*

*I think often of the heated-up dinner I ate on the night of the visit of my home teachers. I would not trade that visit and the twelve wonderful weeks of the school for Aaron-*

*ic Priesthood for a thousand home cooked dinners.*

As is illustrated in the above example there are many and varied reasons why schools for Aaronic Priesthood over 21 and wives are effective in reactivating and fellowshipping men and women in the Church. Such schools have been the means for bringing into activity thousands of men and women whom it seems could not be reached in any other way. They also have been effective in fellowshipping new converts and preparing them for advancement to the Melchizedek Priesthood. The school programme is not a substitute for, but a supplement to the vital personal and family contacts of assigned home teachers and group advisers.

The large majority of Aaronic Priesthood men over 21 for one reason or another have become inactive in the Church. Their inactivity varies in intensity from mere indifference to hostile belligerence. Their knowledge of the gospel ranges from nil to profundity. Their reasons for having become and for remaining inactive are many and diverse.

The school is for both men and their wives. They thus lend strength to each other. They go together when they would not go alone. They take each other.

Limiting each school to a twelve-week period is psychologically important. It puts the school within the range of acceptance. It allows a per-

son to see the end from the beginning and he thus is willing to register. The period is long enough to reach desired objectives yet short enough to not be overwhelming.

The school programme is aimed at the emotions as well as the intellect. It deals with feelings as well as facts. It offers opportunity for personal interviews and the solution of individual problems. This is a vital part of the school programme.

The school creates group participation and thus provides group strength for each member for his individual conquests of fears and habits. It is true that a person can as a member of a group do comparatively easy what seems almost impossible apart from the group. Kipling in one of his immortal poems emphasizes this truth in these words, 'The strength of the pack is the wolf and the strength of the wolf is the pack.' 'Fight fire with fire,' says an old English proverb. Destructive forest fires are frequently subdued by the use of carefully controlled counter fires. So, too, the destructive fires of negative social pressures that create in men adverse habits, false pride, fears, inhibitions and resentments can be overcome by creating counter pressures of a positive nature that build faith, instill courage, give incentive to study and prayer and make service in the Church a thing to be sought after and welcomed rather than something of which to be ashamed and shunned.



## RELIEF SOCIETY

by MILDRED EYRING of the General Board of Relief Society

# Well directed labour is the true

*'Well directed labour is the true power that supplies our wants... Ye Latter-day Saints, learn to sustain yourselves... If you cannot obtain all you wish for today, learn to do without...; bring your minds into subjection that you must and will live within your means... Never let anything go to waste. Be prudent save everything... Instead of searching for what the Lord is going to do for us, let us inquire what we can do for ourselves. When we have streets of gold we will have placed it there ourselves... If we are to be saved in an ark, as Noah and his family were, it will be because we built it... A fool can earn money, but it takes a wise man to save and dispose of it to advantage.'*

This doctrine of work, self reliance and good management as taught by President Young has been an integral part of the spirit of Relief Society from its beginning. Members of the society have always taken pride in being financially independent and prudent. The current Handbook of Instructions states:

*'In view of its tradition that the society sustain itself financially, the Presiding Bishopric has ruled that Relief Society is exempt from participation in the ward budget as a means of being*

*financed.'* Hand Book, p. 106.

On the day Relief Society was organized a charity fund was begun with small donations made by some of the people present. Thereafter all the women of the Church were encouraged to make contributions as their circumstances permitted. Usually their contributions were articles of food, clothing, or household articles which women could produce.

*'At the October 14 meeting (1843) it was proposed "that a sewing society be appointed, that garments and bed coverings might be made and given to such as are suffering cold and nakedness." These were the initial movements of the Society in the interest of sewing for those in need, and resulted later in sewing or work meetings... The following extracts from the early minutes give an idea of this activity: "The Relief Society as an organization offered to weave and sew clothing for the temple hands, to knit socks for them and to repair clothing. One member proposed that the Society get a supply of wool on hand to be spun and knitted into socks to supply the workmen. One woman gave every tenth pound of flax as a donation; another donated four pounds of candles, another one hundred shingles. Some of the groceries donated for the families of the men who were work-*

*ing on the temple were butter, sugar, flour, chickens, etc."*

Hand Book of Relief Society 1931, p. 30.

During the early years in the Rocky Mountains when most of the Church members lived in rural areas, farm animals, poultry, sheep, cattle and swine were raised and sold by the women. Wheat was gleaned from harvested fields, and the eggs laid on Sunday were contributed to Relief Society. The spinning, weaving and sewing begun in Nauvoo continued here.

In most wards of the Church today such activities are not possible and the women have turned to other sources to secure funds. Bake sales, apron sales, candy sales, rummage sales are held. Dinners, concerts and special programmes for which a charge is made are sources of income also. But the most popular and profitable enterprise is the annual Relief Society bazaar which has become traditional in most wards of the Church.

The Bazaar is a natural outgrowth of the monthly work meeting activities through which the women are trained in sewing and other arts and skills of homemaking. The bazaar becomes an incentive to make these meetings really productive; it makes it possible for every member to do her bit in helping her organization; it provides sufficient funds to meet the needs of the society in a single

power....

function and thus supports the policy of Relief Society to avoid frequent money-making activities: and it provides a unifying social occasion for all the members of the ward and their neighbours.

Concerning all these activities the Relief Society Handbook states:

*'In all fund raising activities, it is the policy of Relief Society to maintain standards in keeping with the ideals of the Society, to give full value for charges made, to eliminate activities in which elements of chance are involved, and, in so far as possible, to have activities reflect the interests and regular work of the Society.'*  
Handbook of Relief Society, p. 107

One other source of income should be mentioned. When a general board and stake boards became necessary to plan and carry out a uniform programme throughout the Church, the payment of annual membership dues was established as a source of income to help meet the operating expenses of these boards. At the present time the membership dues are divided among the ward, stake boards and the general board. In addition to helping with the financial needs of the society, the payment of these dues gives each member a sense of responsibility to, and pride in, her organization.

As President Young indicated, more wisdom is needed in saving

and spending money to advantage than in earning it. Regarding the use of Relief Society funds the Handbook says:

*'All Relief Society funds are sacred funds to be used to meet expenses incurred in the conduct and furtherance of the work of the Society, and they should not be diverted for other purposes . . . Relief Society executive officers are responsible for seeing that they are used for proper and legitimate purposes and proper accounting is made of them.'*

Handbook of Relief Society, p. 111.

Some of the proper uses of these funds are for the purchase of necessary supplies and equipment, for simple luncheons, for nursery supervisors and supplies, for special furnishings and for occasional socials.

Relief Society leaders have demonstrated their ability to manage their earnings wisely. Records are kept meticulously, necessary expenditures are anticipated and annual budgets are worked out. Fund raising activities are then planned to meet the financial needs of the Society. It is neither necessary nor desirable to accumulate large surpluses.

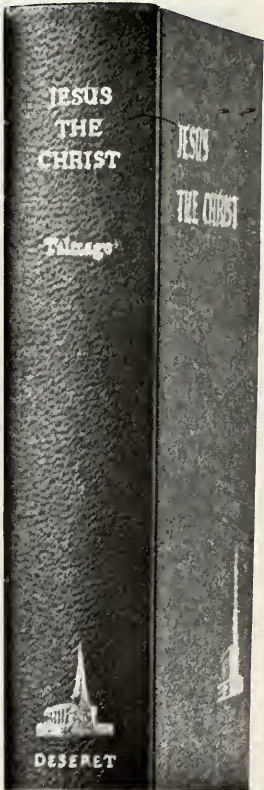
Relief Society is a service organization. Its members render services gladly to those in need, and they are grateful that in all their work they can be financially self-sustaining.

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# Archaeological evidence of Adam's baptism

CONTINUED FROM PAGE 273

Charles' translation of the ancient scriptures which came into his hands. Out of the caves on the shores of the Dead Sea now are coming fragments of ancient records which are obviously duplicates of those which were translated by Dr. R. H. Charles. Portions of scrolls from the Prophet Enoch and fragments of parchments from several of the 12 patriarchs have been recovered from the caves. These discoveries indicate that these old records were in possession of the Dead Sea Covenanters who lived at the Qumran Community adjacent to the area where the Dead Sea Scrolls were discovered. Apparently, these ancient peoples possessed these old records and considered them as scriptures. In any event, they stored them away with as much care and protection as they gave to their other records which later became a part of the cannon of the Old Testament. In fact, out of these caves, have come fragments of every book of the Old Testament except Esther.

The fact that the documents translated by Dr. Charles, which he and his associate scholars date as far back as the 4th century and probably earlier, gives convincing evidence that, anciently, baptism was considered as a fundamental ordinance of the Gospel. Moreover, the fact that a book, purported to have been written by Adam and Eve, even though this authorship cannot be proved, contains such a reference, is striking evidence of the authenticity of the restored Gospel and of the certainty that Joseph Smith was a true Prophet of the living God.

<sup>1</sup> Edersheim, Alfred, "The Life and Times of Jesus the Messiah," W. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1956; Vol. 2, p. 745.

<sup>2</sup> The Pseudepigrapha of the Old Testament, (Vol. 2) Oxford, Clarendon Press, 1963, (First Edition, 1913) page 135.

<sup>3</sup> Opsit-page 141.

## SUNDAY SCHOOL

by President O. PRESTON ROBINSON, British Mission

# Effective teaching changes people

IN His great Sermon on the Mount, the Lord said, "Wherefore by their fruits ye shall know them."

Certainly, as Sunday School teachers we shall be known by our fruits—not only the fruits of our own lives, *the example we set*, but also by the fruits we produce in those we teach.

Unless the student's life has been changed, the teacher has not taught.

To us, as Sunday School teachers, what does this mean? It means, through carefully planned, well-prepared and effectively taught lessons we must help others (those we teach) to produce good fruits in their lives.

More specifically, this means that in our Sunday School classes we can no longer be satisfied merely with, "an interesting discussion" or, "an interestingly taught lesson." We have not really taught unless our lessons are fortified with specific helps which assist and encourage students to put the principles taught into action in their lives.

A successful Sunday School teacher does more than teach students the principle of the Gospel. In and out of the classroom, the dedicated teacher helps his students find actual means of application of these principles in their daily lives.

Moreover, so that the home and the family may more fully fulfill their major responsibility in teaching the Gospel, the dedicated Sunday School teacher plans and applies methods of helping parents and other members of the family to establish a home environment in which the Gospel principles, taught in the Sunday School classroom, can take root and grow.

This responsibility to change the lives of students, is not a new idea or obligation. It is as old as the Gospel itself. Jesus, the master teacher found ways and means through divine

example, in His parables and in the challenges, He gave those he taught to live the Gospel—to change their lives and to apply His teachings.

Despite this fact, for many Sunday School teachers this type of teaching is both new and challenging. This is true because many teachers have assumed that their teaching responsibilities ended with the drawing of conclusions after a classroom presentation or discussion.

This old concept, however, does not fulfill the requirements set down in the scriptures when the Lord said, "Not everyone that saith unto me, *Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.*" (Matt. 7:21)

It was the Saviour who said,

*"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house on a rock."*

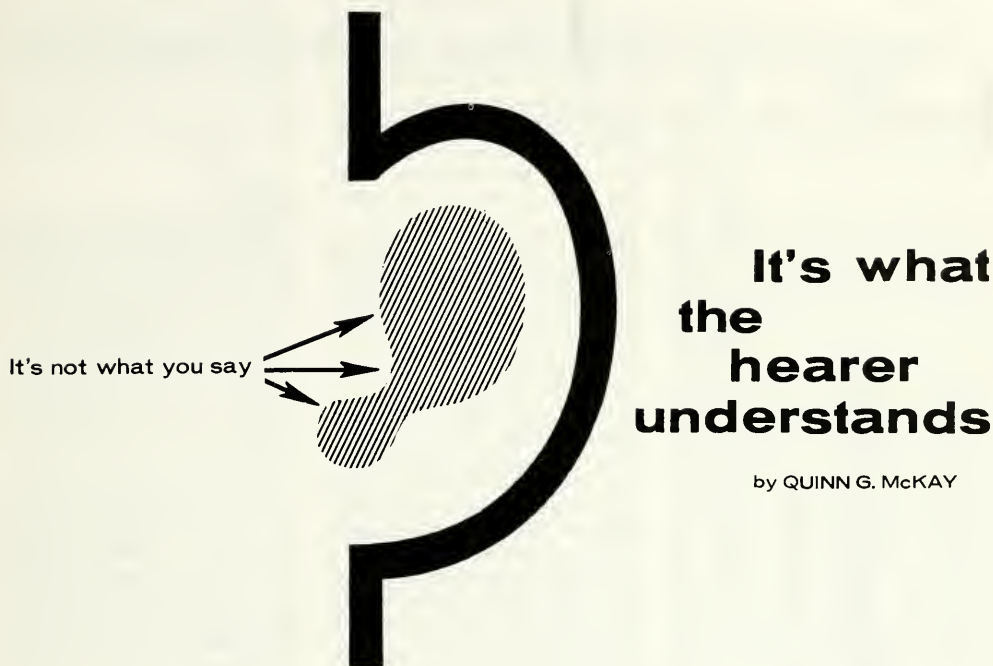
(Matt. 7:24)

Surely, he that doeth the will of our Father, which is in Heaven can only satisfy our "our Father's will" by putting into practice the things which the Father teaches.

Knowing the Gospel is not enough. Gospel scholarship is desirable, but it can be useful only when it is put into use. As President David O. McKay said, "Gaining knowledge is one thing and applying it quite another." (Gospel Ideals, page 440.)

As a Sunday School officer or teacher, you have a divine calling. You have the opportunity and the challenge to influence the lives of your students for good. If you teach effectively and take an intimate interest in your students, you can help to bring the Gospel into action in their lives and thus bring to them joy and progress and to yourself, much satisfaction and happiness.





As the man was walking along he looked down and saw a hole in his suit. In a few minutes he was dead.' Fill in the details of this incident. You may visualize a man being shot while hunting, or being hit by a car, or suffering a heart attack. All are wrong. Let us suppose now that you were a deep sea diver and someone voiced these same two sentences. Would the message seem the same? Very likely not. As a matter of fact, this quotation comes from a novel about deep-sea divers. A man was walking on the bottom of the ocean, his suit sprung a leak, and in a few minutes he drowned.

The 'hole in the suit' incident is a good demonstration of the subtle and complex nature of conveying messages between individuals. In *Communication it is not what we*

*say that is important, but what the hearer understands.* All too frequently, we send contradictory or garbled messages. (For instance, we tell a student we are happy to have him in class and then proceed to ignore him for the remainder of the evening.) In part, this difficulty arises because we are unaware that so many messages are being sent. We could all be more effective leaders if we were more aware of the messages we send and more sensitive to the messages others send in our direction.

Communication is very much like an iceberg; that is,  $\frac{1}{3}$  is obvious (conscious) and  $\frac{2}{3}$  is there but unnoticed (hidden or unconscious). Many of our blunders in communicating can be identified with our insensitivity to the fact that we have

actually sent more messages and different messages than we thought we did. Or someone has sent a message to us which we did not receive or it was garbled with static because we were inattentive and insensitive.

Once, I strode briskly through the house to find a letter for a friend who was waiting in a car outside. My six-year-old inquired, 'What are you mad about?' 'Why, I'm not mad,' I said with a smile. 'Well, why were you walking mad then?' she asked.

Misunderstanding? Decidedly. However, there was a cause. I had actually sent a message I did not intend and, furthermore, I was unaware that I had done it.

Let us take a brief look at some of the methods of communication that are most frequently found 'be-

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## Millennial STAR

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neath the water line' or are generally unconscious.

### *Actions:*

A Laurel leader has just concluded a very well organized, effectively presented lesson on the great importance of being married in the temple. So impressive was the presentation that rapt attention was evidenced by the girls for forty-five minutes. What message did these young girls take home that night from a teacher who less than a year before was married to a fellow in the home of the bride's parents?

Being aware that our actions are in reality announcements and pronouncements should assist all in sending fewer garbled or contradictory messages.

### *Tone of Voice:*

Inflection of tone or voice can modify or even reverse the message carried by any given phrase. After class a boy who tends to be on the quiet side approaches his teacher, who is hurriedly gathering his materials together, and asks, 'Could I please talk to you for a few minutes?' 'Not now,' replies the leader in a quick, clipped statement. Then adds 'I'm fifteen minutes late for another meeting already.' What message did the boy receive?

Remember also that identical words carry *opposite* meanings by merely changing the tone of the voice.

In many instances we deliberately use this method of sending messages. Just as frequently, however, the tone of voice is different than we intended and we are unaware that the listener received a message opposite to what the sender had thought was received. Becoming more aware of how our voices sound to others will help.

### *Facial Expressions:*

A teacher who is sensitive to the tools of communication seldom has to enquire, 'Do you understand?' The facial expression of students is just as much an indication of the degree of understanding as an oral statement.

A glance from a boy to a girl, a wink of the eyelid, a glare, a frown, all convey messages and usually this communication is quicker, more suc-

cinct, and more readily understood than either the spoken or written word,

### *Gestures:*

Gestures, an effective form of sign language, can either assist or confuse the communication process. A clenched fist demonstrated by a public speaker can underscore and give emphasis to a point. Hands placed on hips of a parent can carry a message of indignation to misbehaving youngsters.

### *Appearances:*

When all but three Vanguards have been invited to take part in an activity, *regardless of the reason*, the three left out may well get the message that 'They think I'm no good' or 'They don't like me.'

Your mere attendance as MIA leaders at certain events sends a message to your associates. Your failure to attend, regardless of excuse, conveys a different message.

### *Silence:*

Remember, whenever you are expected to say something and fail to do so, you are conveying a message. To say later, 'I didn't say anything' is no defence in human relations because, as a matter of fact, you did 'say' something. It may not be what you intended, but you sent a message nonetheless.

Likewise, being sensitive to silences of young people will give a leader some very interesting and useful information if one can read the code correctly.

A mother rebuked her six-year-old several times for spending her allowance on candy. Later the mother noticed the youngster coming from the direction of the store. With indignation in her eyes and her hands on her hips, she scolded her daughter for her disobedience and asked: 'Why did you disobey me and spend your money on candy again?'

'I just went to the store to get you a Mother's Day gift,' she replied through her tears.

To instruct and lead youth effectively requires a mastery of 'Morse code for youth.' *Remember, in communication it is not what we say that is important, but what the hearer understands.*

## THE PRIMARY PAGE

conducted by Sister EILEEN R. DUNYON of the Primary Association General Board

# 'Oh, how lovely was the morning' -song of the year

Each year in Primary one song is selected to be taught to all of the children. This is a hymn that is well known and loved throughout the Church. This year the hymn of the year is 'Oh, How Lovely Was the Morning.' It is recommended that you teach it to your Primary children during the month of September and then sing it frequently in Primary and for the Primary Family Hour. The following suggestions will be helpful in teaching the song.

Can someone tell me who is the prophet in the Church today? (President McKay).

Does anyone know who was our first prophet? (Joseph Smith).

Yes, it was Joseph Smith. Here is a picture of him. (Show picture.

Place picture on an easel where all can see it.) The song we are going to learn today is about our first prophet. The name of the song is 'Oh How Lovely Was the Morning.'

When Joseph was a boy of fourteen, not much older than some of you boys and girls, he went into the woods near his home to pray. He wanted to ask his Heavenly Father which church to join because he did not know which one was the right church. While he was praying, suddenly a bright light fell upon him, and Heavenly Father and His Son, Jesus Christ, stood before him. They were standing in the air above the ground, and were surrounded by a light so bright that Joseph could scarcely look at Them. In answer to

his question about which church was right, he was told to join none of them, that the true church of Christ had been taken from the earth because of the wickedness of the people.

Boys and girls, you can imagine the great awe and joy that Joseph must have felt to have seen and talked with these Heavenly Beings. Here is a Picture of the first vision.

When Joseph went into the woods to pray, it was a beautiful morning. The sun was shining, the bees were humming, and the birds were singing. The first verse of our song tells us about this. Listen while I sing it. (Sing first verse of song.) Now listen again while I sing the first line and tell me what it is describing. (Sing

*Cheerfully ♩=84*

1. Oh, how love - ly was the morn - ing! Ra - diant beamed the sun a - bove. Bees were hum - ming, sweet birds sing - ing, Mu - sic ring - ing through the glo - ve,  
 2. Hum - bly kneel - ing, sweet ap - peal - ing—'Twas the boy's first ut - tered prayer—When the powers of sin as - sail - ing Filled his soul, with deep de - spair;  
 3. Sud - den - ly a light de - scend - ed, Bright - er far than noon - day sun, And a shin - ing glo - rious pil - lar O'er him fell, a - round him shone,  
 4. "Jo - seph, this is my be - lov - ed; Hear him!" Oh, how sweet the word! Jo - seph's hum - ble prayer was an - swered, And he list - ened to the Lord.

When with - in the shad - y wood - land Jos - eph sought the God of love; When with - in the shad - y wood - land, Jos - eph sought the God of love,  
 But un - daunt - ed still, he trust - ed In his heav - en - ly Fa - ther's care; But un - daunt - ed, still he trust - ed In his heav - en - ly Fa - ther's care,  
 While ap - peared two heav - en - ly be - ings, God the Fa - ther and the Son; While ap - peared two heav - en - ly be - ings, God the Fa - ther and the Son,  
 Oh, what rap - ture filled his bos - om, For he saw the liv - ing God; Oh, what rap - ture filled his bos - om, For he saw the liv - ing God.



first line again, and then draw from the children that it was a beautiful sunshiny morning.)

Now what does the second line tell us? (Sing second line, and then draw from the children that there was music in the grove and that the bees were humming and the birds singing.)

Then tell the children that the words of the third and fourth lines are exactly alike. They tell about Joseph praying in the woods to the God of Love. The God of Love is our Heavenly Father. (Explain if you think the children may not understand that the radiant beamed means brightly beamed, and a shady woodland is a grove of trees.)

Sing the first verse through once again, reminding the children that the first line tells about the beautiful morning, the second line tells about the bees humming and the birds singing, and that the words of the third and fourth lines are just alike. They tell about Joseph praying to our Heavenly Father.

Don't be afraid to sing simply and naturally to the children even though you have no musical instrument for accompaniment. Learn the song well before you come to Primary. Sing the verse aloud many times until you know it well before attempting to teach it.

Now sing the verse again, this time omitting certain important words and letting the children sing them. Tell the children that you will sing the first line of the song except for one word. They are to sing the word which you 'forget'. Sing the line, omitting the word 'morning'. Sing the second line and omit the word 'sun'. Omit 'birds' from the third line, omit 'grove' from the fourth. Continue this process throughout the song, each time omitting more words until the children are singing the song by themselves. It is best to omit important nouns rather than modifying words. These key words are the easiest for the children to remember.

You will want to use the pictures and sing this song at least once a month during the Primary year 1964-65.

1. Check your Primary lesson book and supplies. Do you have what you need to teach your class when courses of study are changed the first week in September?

Skylet Group—children 3, 4, and 5 years of age—three lesson books are used in rotation: Moonbeam, Sunbeam, Star.

Pilot Group—children 6, 7 and 8 years of age—three lesson books are used in rotation: CTR Pilots, Compass Pilot, Radar Pilot.

Lihoma Group—Girls 9, 10 and 11 years of age—three lesson books are used in rotation: Gaynote, Firelight, Merrihand.

Trailbuilder Group—Boys 9, 10 and 11 years of age—three lesson books are used in rotation: Blazing Along the Trail, Trekking Along the Trail, Guiding Along the Trail.

2. Ask your branch president if the children in your Primary may present a Primary programme the first Sunday in September, or on another Sunday evening if fast meeting is held on this evening.
3. Choose a date for the Daddy-daughter party and the Lihoma Holiday so that dates can be cleared before the branch president's calendar is made up.
4. If you have any new Lihoma girls this year, now is the time to mark their bandos for jewel placement for all three of the Lihoma years. The pattern for marking the placement of Jewels is found in the Gaynote, Firelight and Merrihand teaching Aids.
5. Plan a way to contact every child who should be attending your class and invite every inactive child to come to Primary.
6. Discuss ways for each child to get enough money to buy his memo pad and activity kit. Plan a Jumble Sale or sell sweets at a branch party.
7. Learn the Hymn of the Year.

## BIBLE STORIES FOR CHILDREN

# Famine...and

by Sister EMMA MARR PETERSEN

Joseph was thirty years old when he was appointed governor over Egypt. Inspired of the Lord he knew how to face the problem before him. Thankful for the predicted seven years of plenty, he set about preparing to store the surplus food which he knew would be grown. In all parts of Egypt he built large storehouses and as the harvest came in he stored corn and other kinds of food in great quantities. He gathered so much corn that it could not be measured, but it was all put into the storehouses for the day of need.

When the seven days of plenty were over, the famine began, just as Joseph had said. Many other countries had a famine at the same time. Starvation faced the people in these other lands, for no man had warned them beforehand, as Joseph had warned Pharaoh, so they were not prepared for what happened to them. They had not stored up food in the seven years of plenty as the Egyptians had. Year by year the conditions grew worse in the surrounding lands, but in Egypt there was plenty.

Not only had Joseph stored food in the large storehouses he had built but he also had instructed the people to keep as much food on hand in their own homes as possible, so that they would not have to call upon the storehouses in the beginning of the famine. This the people did, but as their own supplies dwindled, and they began to be in need, they went to Pharaoh and asked for help. The king told them to 'go unto Joseph, for what he saith to do, do.'

Then Joseph opened the storehouses and fed the people, and all Egypt was happy. Hearing that there was plenty of food in

# Joseph meets his brothers again

Egypt people living in other countries sent to Egypt for bread. Among these others was Jacob, the father of Joseph, who still lived in Palestine. When Jacob heard that there was corn in Egypt, he called his sons to him and said, 'Why do you look one upon another? I have heard that there is corn in Egypt. Get down thither and buy for us from thence that we may live and not die.'

Organizing a caravan, ten of Joseph's brothers went down to Egypt to buy corn. Jacob kept his youngest son Benjamin, at home, fearing that some evil might befall him. When the others arrived in the valleys of the Nile and tried to buy corn, they were sent to Joseph. He recognized them at once, but they did not know him. How were they to tell that their brother, whom they had sold as a slave so many years ago, was now the governor of Egypt.

Joseph was most happy to see his brothers again even though they had sold him into bondage. He loved his father dearly, too, and knew that his brothers could give him news of both his father and his home. Yet he did not at this time desire to let them know who he was. So, pretending that he did not know them, he asked: 'Whence came ye?' They replied, 'From the land of Canaan to buy food.'

Remembering the dreams he had had about these brothers when he was but a boy, and remembering how they had hated him for his dreams, Joseph decided to startle them, so he said, 'Ye are spies; to see the nakedness of the land ye are come.'

Frightened by the accusation, they said, 'Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men. Thy

servants are no spies.'

Joseph again accused them of being spies who had come to see how weak Egypt was as a result of the great famine. But the brothers again denied it. 'Nay, lord,' they said, 'thy servants are twelve brethren, the sons of one man in the land of Canaan, and behold the youngest is this day with our father, and one is not.' The one they spoke of with the expression 'one is not,' who was now the governor of Egypt, began to soften in his heart. 'I will try you and see,' he said to them.

Then Joseph told them he had a plan by which he could know if they spoke the truth. He said that he must see their younger brother. One of the ten should return to the land of Canaan and bring Benjamin down to Egypt; the other nine brothers Joseph would keep in prison until Benjamin came. If Benjamin failed to return with the one brother who was to go for him, Joseph said, he would know they were all spies.

The ten brothers were afraid. They remembered how their father had been hurt by the loss of Joseph. What would happen to their father if any evil befell his youngest son, Benjamin? Knowing their father would not wish to have Benjamin come to Egypt, the brothers did not know how to answer Joseph. Seeing their hesitation, Joseph put them in prison for three days to think it over.

At the end of three days, Joseph called them again, expecting an answer. They still held back. In his heart, Joseph was glad that his brothers desired to prevent further sorrow for their father. Yet Joseph was trying them, and he did desire to see his youngest brother and learn

more about his father and his home. So he offered them another plan.

'If ye be true men,' he said, 'let one of you be bound in prison; the rest of you go and carry your corn back to your houses. But return and bring your youngest brother unto me; so shall your words be verified and ye shall not die.'

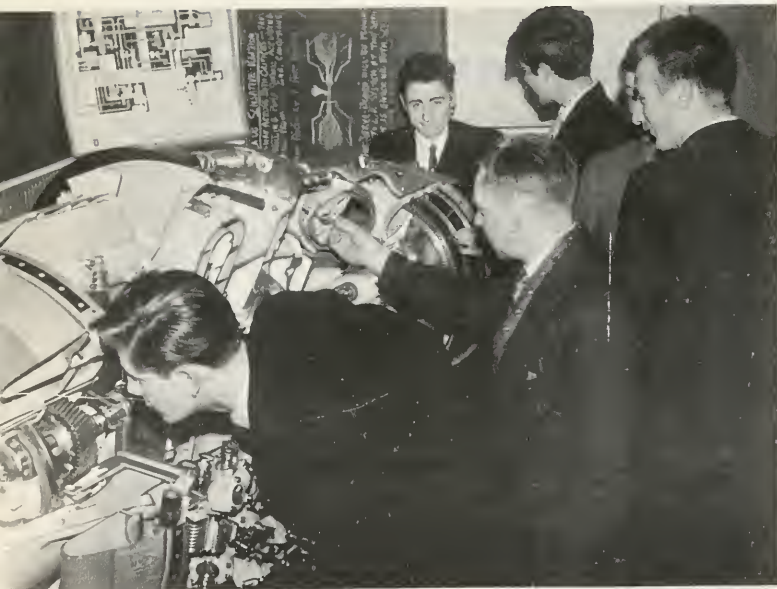
The ten frightened brothers agreed to this. Simeon was chosen to remain in prison in Egypt. The others would return to Canaan and carry the corn so that their families would not starve. They all crowded together in close conversation for a few moments before their departure. The threatened danger to Benjamin reminded them of what they had done to Joseph when he had come to them in their sheep camp. All these years they had been ashamed of that evil deed and the sorrow they had brought upon their father because of it. One of them spoke up and said, 'We are very guilty concerning Joseph. We saw the anguish of his soul as we sold him to the Ishmaelites, and he besought us not to sell him, but we would not hear. It is for this reason we are now being punished.'

Reuben spoke up then, and said, 'Did I not tell you not to sin against the child, and ye would not hear? Therefore his blood is required at our hands.'

As the brothers talked together, they spoke in their own language, and did not know that Joseph, the governor of Egypt, could understand them. But Joseph did hear and understand, and it made him weep. He commanded his servants to give his brothers the corn, return their money to them, and send them home. But Simeon he kept in prison.



# News from Stakes and Missions



**YOUTH ON THE MOVE:** Above: Glasgow Stake Aaronic Priesthood holders examining a jet engine at the Rolls-Royce plant in Glasgow. Approximately 50 boys visited the plant and were shown a film.

Right: Judith Kearns, Crawley Branch, British Mission, who was awarded her Gold Medallion after receiving seven individual awards. Judith has now emigrated to America.

Below Left: The Bishopric of South London Ward, London Stake, and Aaronic boys resting after a hectic game of baseball on the top of Boxhill, Surrey.

Below Right: Boys and Girls of the Irish Mission M.Men-Gleanor Group pictured during their trek along the Antrim coast.





## in Pictures



CREATIVE ART. Above, President Belle S. Spafford, of the Relief Society, being presented with an emerald green quilt from the Irish Mission Relief Societies. The quilt, which was made by the sisters, bears an outline map of Ireland and the Isle of Man. Left to right, Sister Spafford; Sister Edna M. Faux, of the Primary General Board; Sister Mary C. Brookes, the Mission Relief Society President; and Sister Sandra M. Covey, wife of the Irish Mission President. Right, a mural painted by Elder Clifford Schubach, London Stake, on the wall of the Stake High Council room in the Hyde Park Chapel.





Brother George Barnes and Sister Margaret Wilson outside the Eastwood Ward Chapel after their wedding recently. The service was conducted by Bishop S. G. Hill, and Brother J. H. Wilson gave his daughter away.

## News in Brief

Nearly 600 Stake, Local and Full-time missionaries of the North-East British Mission assembled for a Missionary Conference in the York Chapel recently. The main speaker was President A. Ray Curtis, of the South-West British Mission, who spoke of the hundreds of thousands of people in the British Isles who were only waiting to hear the gospel message. Many of the missionaries bore their testimonies.

Derby Ward MIA took fifteen young people to the Temple recently for an endowment and baptism session. In the afternoon the party went up to London and visited one of the museums before going to Olympia for the "Ideal Home Exhibition." They arrived back in Derby at about three in the morning.

One hundred fathers and sons in the Central British Mission took part in an

Aaronic Priesthood week-end, which began on the Friday with a feast followed by games and a talent show. The Saturday was sports day, beginning immediately after breakfast in the swimming pool and ending in the afternoon with the district volley ball competition. On Sunday everyone attended an inspirational Sacrament and Testimony meeting.

Scarborough Branch members turned out in force to witness the wedding of Brother Eric Street and Sister Margaret Cattle. The service was conducted by the Branch President, Brother A. B. Wardle; the best man was Mr. Jeffrey Busnett. The bride was given away by her father, Mr. G. Cattle, of 9 Nelson Street, Scarborough.

A whole roast sucking pig was the "piece de resistance" of the menu prepared by the Coventry Ward priesthood for a recent Relief Society dinner. The choice was almost disastrous when it was found that the Ward ovens were too small to take the piglet. Fortunately, a local baker came to the rescue, and the dinner went ahead as scheduled. The entertainment of the evening included a tape-recorded message from Sister Marie Heaney, who went from the Coventry Ward to serve a full-time mission in Alaska.

In the Leicester Ward a Relief Society social took on a less luxurious accent, with Mulligan Stew round a camp fire. But each of the participants came dressed as Mormon Pioneers, and the evening was spent dancing and singing in pioneer fashion.

Scarborough Branch took third place in a recent Scarborough Council of Youth sports day.

South London Ward walked away with the London Stake Dance Festival cup for the third year in succession, gaining 42 points to the 14 awarded to the second place winners. South London dancers won first, second and third places in the Ballroom section.



Left, Members of the Bracknell Caledonian Club giving an exhibition of Scottish reels and folk dances during the Reading District MIA's recent Gold and Green Ball in the new Reading Chapel.

Below left, Members of the Hastings Branch "Daffodils," who performed at the East Sussex Music Festival in Brighton recently. The musical selections consisted of choral numbers and quartets, both secular and sacred. Highlight of the Daffodils' contribution was "Do, Re, Mi," from the musical show, "The Sound of Music," with the solo part sung by Sister Margaret Martin.



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## A CLOSING THOUGHT

by PRESIDENT MARK E. PETERSEN

# ...by immersion

A NEW BOOK, sponsored by the Church of England, makes an excellent contribution to our knowledge pertaining to the purpose and mode of baptism.

The book is entitled "This Church of England" and is written by David L. Edwards, assistant curate of St. Martin-in-the-Fields, and is endorsed by the Bishop of London who wrote its preface. It is circulated by the Church Information Office, Church House, Westminster.

It contains remarkable information about the origin of infant baptism and the mode of baptism also as it was practiced in Biblical days.

Referring to infant baptism, we have this on page 68: "In the New Testament the baptism of infants is NOT laid down. . . . But before long the Church made this practice normal because Christian parents wanted their children to belong as they did to the

'household of faith'."

Other historians agree with this writer as to the origin of infant baptism. It was not practiced by the original Christian Church. It was an innovation of later years, introduced by uninspired men, without authority to do so.

This new book makes an excellent contribution also to our understanding of the mode of baptism and says, beginning on page 70: "The service of baptism has a deep significance. It is based on the custom among the Jews of baptising, USUALLY BY IMMERSION IN A RIVER, proselytes who were converted from another religion to Judaism."

It then speaks of the symbolism in baptism and says: "To see what baptism symbolises we have to think of the candidate GOING RIGHT BENEATH THE WATER OF THE RIVER. . . . The candidate GOES

DOWN—leaving his old life, being thoroughly washed, in a sense dying. THEN HE COMES UP—a new man, clean, alive with the life of God. It is the same pattern, the same drama as in the great symbol of the death and resurrection of Jesus."

This splendid statement from the Church of England shows the real manner in which baptism is to be performed. It points clearly to the symbolism in baptism, which is lost in any other mode than immersion, as Paul taught the Romans.

Could there be a likeness of Christ's burial without an immersion? Could there be a coming forth as from a watery tomb, without an immersion first?

Would the Lord allow that symbolism to be changed because of the caprice of human beings? No more than He would have changed the simple ordinance of the Sacrament of the Lord's Supper in which the broken bread is passed in remembrance of His torn flesh, and the cup is taken in memory of the blood shed on Calvary.

God does not change His ordinances any more than He changes His doctrines. He is not fickle like man. He is the same yesterday, today and for ever, and so are His ways, His doctrines and His ordinances.

If He wanted sprinkling as the mode of baptism He would have instituted it in the first place. But sprinkling has no place in His plan. Does it symbolise anything at all in the Gospel of Christ?

And the baptism of infants—did He authorise it? Admittedly no. Why was it introduced? Because of the caprice of men. And because men changed it, and not God, is infant baptism then made acceptable to the Lord?

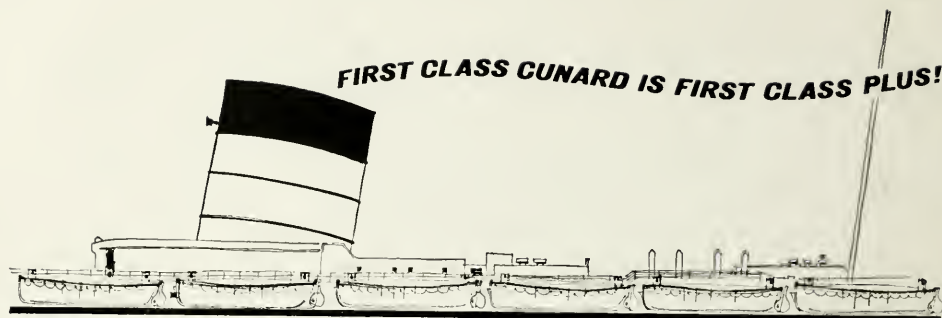
Did He not say, "Neither are your ways my ways" as he rebuked ancient Israel for similarly going astray?

Little children already are "of the kingdom of heaven," said Jesus. Baptism does not make them so.

Baptism is not for the "original sin" of Adam. It is for our own personal sins from which we may be freed by proper repentance and proper baptism.

Paul spoke truly when he said there is but "one Lord, one Faith and one Baptism."





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## Not so fantastic!

SOME people pronounce as fantastic the claim of Joseph Smith that the Book of Mormon was translated from gold plates which contained ancient records. They say that no such thing has ever been heard of, and that ancient records are known to have been placed only on papyrus, or clay tablets, or parchment.

It is true that ancient records were kept on papyrus, clay and parchment, but that does not prove they were not kept also on metal plates.

The fact is that in recent years archaeologists have found ancient records engraved on metal plates in many parts of the world. Plates have been found by them in 62 different locations, circling the globe, extending from Persia to India to Japan to America to Europe and to the Middle East.

The most recent discovery of ancient records engraved upon metal plates was among the Dead Sea scrolls, for one of them was engraved on copper.

Probably the discovery of greatest interest to Latter-day Saints was made in Persia where archaeologists unearthed records of the ancient King Darius, dated about 580 B.C. This "find" was located in a box made of stones cemented together, as one would construct a box from wood, fastened with nails. Inside it were plates of gold and silver, engraved in three languages, telling about the life of Darius.

It is a fact, now proven by archaeology, that gold and other metallic plates were used anciently for record-keeping and that they are now being found and translated by scholars.

The plates of the Book of Mormon were no less real than those found by archaeologists. Twelve men saw them, and testified of them, while eight of their number signed a statement saying that they handled them in their hands, "for we have seen and hefted and know of a surety that said Smith has got the plates." They also said "we saw the engravings thereon."

They were competent, truthful men. They had the plates in their hands. The plates were real, genuine, and contained ancient records, now published to the world as the Book of Mormon.

### A THOUGHT FOR YOUR TALK

Jesus Christ wanted this earth to become a heaven, and that is what the gospel is intended to do, to teach people so that it will become a heaven.

—PRESIDENT GEORGE ALBERT SMITH

# Millennial STAR

SEPTEMBER 1964

VOLUME 126 NUMBER 9

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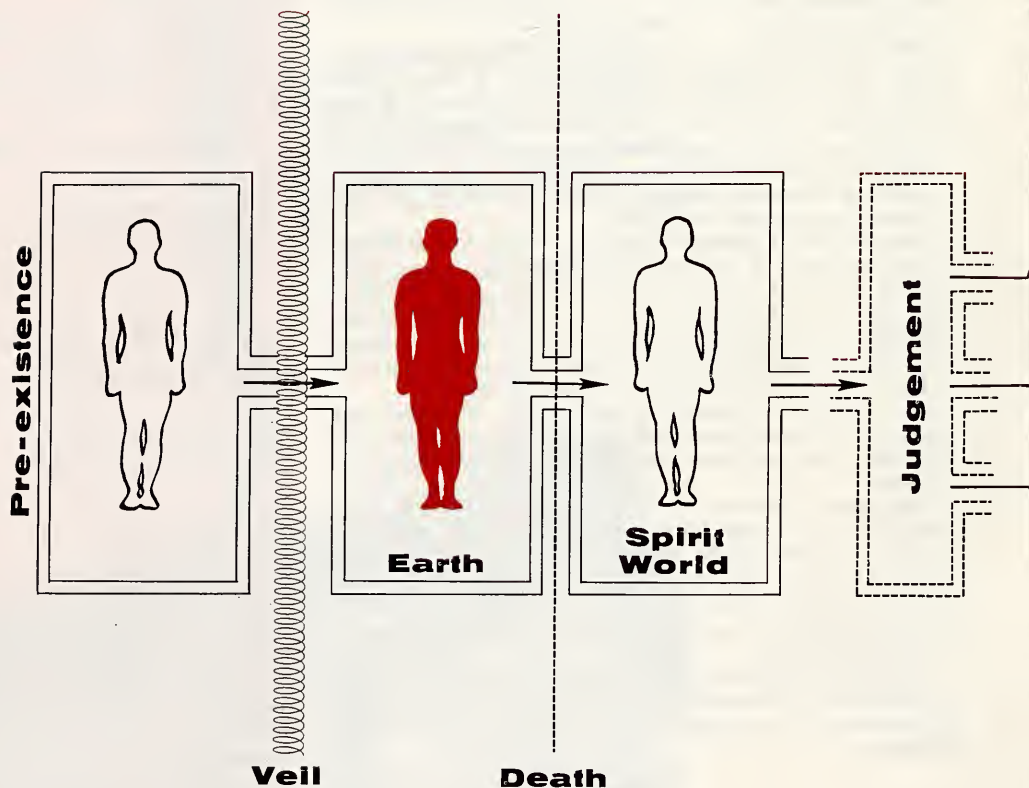
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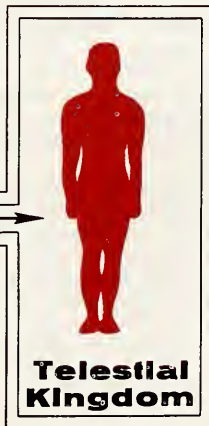
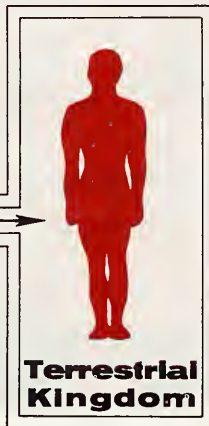
*The Prophet Joseph Smith taking the Gold Plates from their hiding place on the Hill Cumorah. Painted for the "Star" by Jerry Harston.*

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## The Plan of Salvation....





It explains the past,  
is a guide to the present,  
unveils the future

by PRESIDENT DAVID O. MCKAY

IN the gospel plan, human life is divided into three periods or existencies: the pre-existent state, the mortal state, and the after-mortal state. The gospel of Jesus Christ is the true philosophy of these three states of being. It explains the past, is a guide to the present, unveils the future.

My faith gives to me an assurance that God is indeed my Father, and that therefore I must have inherited his immortality. This explanation of my beginning is the anchor of my soul amidst the unsettled, never-resting theories advanced in attempted explanations of the origin of man. So far as man's ante-mortal state is concerned, I rejoice in the revealed word that man "was . . . in the beginning with God." (D. & C. 93:29.)

This is glimpsed by the poet when he wrote:

*The soul that rises with us,  
Our life's star,  
Hath had elsewhere its setting,  
and cometh from afar:  
Not in entire forgetfulness,  
and not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.<sup>1</sup>*

My faith means an unfailling guide through the present existence, a final solution of life's perplexing problems. It teaches me that only through individual effort and divine guidance may

true success and happiness be obtained. Only through cleanliness and purity of thought, of word, and of action may we enjoy to perfection the inspiration of the Lord.

There is no aristocracy of birth in the kingdom of God, no truly eternal reward to an individual through the excellency of another's achievement. Everyone must work out his own salvation. Life is a garden in which every person gathers the flowers and fruits from the seed he plants. If he plants weeds, weeds he will harvest. If he plants flowers and useful grains, beautiful flowers and rich harvest will reward him. An abundant harvest is the result only of painstaking, intelligent cultivation.

The gospel includes all the conditions necessary for the physical, intellectual, moral, and spiritual development of human life. Obedience to the gospel means not merely compliance with the laws of health and happiness. It means keeping the body undefiled and the spirit in tune with the Infinite.

The dearest possession a man has is his family. In the divine assurance that family ties may transcend the boundaries of death, and may continue throughout endless ages of eternity, I find supreme consolation and inspiration. When the union of loved ones bears the seal of the Holy Priesthood, it is as eternal as love, as everlasting as spirit. Such a union is



based on the doctrine of immortality and the eternal progress of man.

The Church of Jesus Christ of Latter-day Saints was established by the authority and through the personal administration of the Saviour, who revealed again to the Prophet Joseph Smith the true relationship of man to his Maker. Man is in spirit literally the offspring of Deity, and as such, through obedience to the laws of life, he may become in all essential characteristics and power like unto the Father.

The gospel, therefore, is to me the true philosophy of life. It comprehends our birth, which is but a

### God the Architect

*Who thou art I know not,  
But this much I know :  
Thou hast set the Pleiades  
In a silver row ;  
Thou hast sent the trackless winds  
Loose upon their way ;  
Thou hast reared a coloured wall  
Twixt the night and day ;  
Thou hast made the flowers to bloom  
And the stars to shine,  
Hid rare gems of richest ore  
In the tunnelled mine.  
But chief of all Thy wondrous works,  
Supreme of all Thy plan :  
Thou hast put an upward reach  
Into the heart of man.*

Harry Kemp

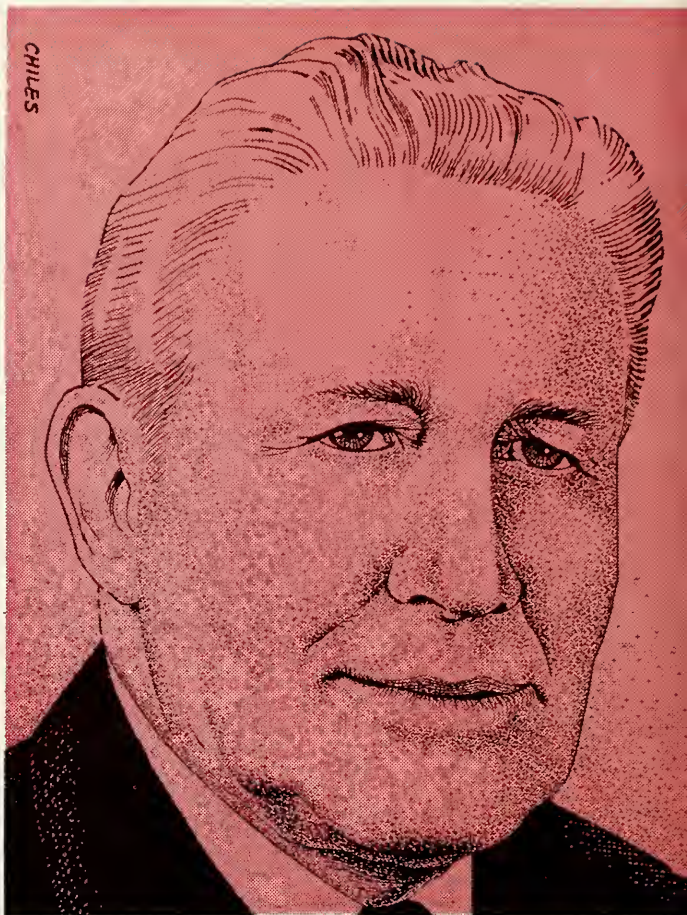
"sleep and a forgetting"; our present existence, which is a school in which we learn by experience the great lessons of life; our future, which, if we graduate with honour, is an everlasting existence where, as progressive, personal beings we may live in God's eternal realm forever.

*The stars shall fade away, the sun  
himself  
Grow dim with age, and Nature  
sink in years ;  
But thou shalt flourish in immortal  
youth,  
Unhurt amidst the war of elements,  
The wreck of matter, and the crash  
of worlds.<sup>2</sup>*

<sup>1</sup> Wordsworth, William, *Intimations of Immortality*, line 59.

<sup>2</sup> Addison, Joseph, *Cato*, Act V, Scene 1.

CHILES



AN ARTIST'S SKETCH OF  
PRESIDENT HUGH B. BROWN

This pen and ink drawing was done for the "Star" by Bishop Chiles of the London Stake.



# The message of Mormonism

by President HUGH B. BROWN, 1st Counsellor to President McKay

**I**N this fantastically changing world, where old methods, old models and old ideas are being replaced by new and revolutionary substitutes, it is well that church leaders everywhere re-examine and reappraise their creeds and courageously seek for the causes of the waning interest in religion.

We are passing through a period of radical intellectual reconstruction and spiritual unrest. We must think about religion in order to formulate an intellectual understanding of it. And intellectual understanding is just as needful in religion as anywhere else. We must not permit the surface of the waters of religious life to become fixed and crystallized by the freezing of religious thought.

For a moment may we consider the divine and historic basis of the Church of Jesus Christ, its present status, and its prophetic destiny.

On biblical authority we affirm that a divine plan for man's salvation was formulated by God the Father before the foundations of the earth were laid when all the sons of God shouted for joy at the prospect of mortality. (See *Job 38:7*.)

At a time far antedating Eden, the spirits of all men had a primeval existence and were intelligences with spirit bodies of which God was universal Father. In the Bible we read, "Then shall the dust return to the earth as it was: and the spirit shall return unto the God who gave it." (*Eccles. 12:7*)

The Lord told Jeremiah that he knew him before his body was formed and sanctified him and ordained him a prophet unto the nations. (*Jer. 1:4*) And the Apostle Paul testified:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (*Heb. 12:9*.)

During this antemortal existence in a council in the heavens with God the Father on the throne, there was one who challenged God, desiring to usurp his power and force all men to do his bidding. He coveted Godhood and said to the Father, "Give me thy glory." He would have had a dictatorship in heaven ruled by tyrants with all spirit children bondmen.

Chief among that vast assembly was Jehovah, the same who would become the Christ Child, the Redeemer. He was the Firstborn among the spirits, and by birthright was both heir and leader. He opposed the plot to rob men of their freedom and espoused the counter proposition with free agency as the watchword.

All who favoured the Messiah would be given mortal bodies with the seeds of death implanted in them. They would have the right to choose their course in life and accept responsibility for their conduct. Their bodies would return to the dust from which they came. Through the voluntary

atonement of Christ, a member of the Godhead, resurrection from the dead was guaranteed to all. Another blessing of mortality would be the God-like power of procreation.

Against this plan the proud, defiant Lucifer led a great rebellion, and one-third of all the spirits followed him. John tells us in the book of Revelation: "... there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (*Rev. 12:7-9*.)

The Prophet Isaiah knew of this when he wrote:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High." (*Isa. 14:12-14*.)

Adam, because of disobedience, was evicted from the Garden of

Eden; the door was closed behind him and his posterity, and the tree of life was guarded by a flaming sword as we read in Genesis. (*Gen. 3:24*.) Mortal birth erases recollection of that spiritual pre-existence and the memory of premortal life is as a feeble echo, and yet, as we sometimes sing, "a secret something whispers you're a stranger here, and we feel that we have wandered from a more exalted sphere."

The fate of all seemed hopeless when and sin and death joined hands to shut them out forever, and Satan leered in triumph at what seemed to be Christ's failure. Men had no power to conquer death, and without divine assistance would sleep forever in their graves.

The atonement was foreshadowed when Adam offered sacrifice, and each prophet who succeeded him was told about Christ's mission. The scene of battle shifted, but the war between good and evil still continues among the sons of men.

Christ had power to conquer death by himself becoming mortal. He would reach across the valley and build a straight and narrow highway by which men could pass from death to life. He built a bridge, one end of which was anchored in mortality and the other fixed in heaven. "... no man cometh unto the Father, but by me," he said (*John 14:6*); and again, "I am the way and the life."

So Christ was born in Bethlehem and entered the world of mortal men which Beelzebub had thought belonged to him alone. The battle lines were drawn again with the Messiah and the loyal sons of God on one side and Lucifer and his cohorts on the other.

At the moment of Christ's birth, Satan had plotted his destruction and tried by force to thwart his divine mission. But the rule of force, so far as his Son was concerned, had been vetoed by the Father. The devil has always had willing tools on earth, and at this time Herod was his agent. He was cruel and wily like his master; he sought to kill the Christ Child, and in his slaughter of the infants, he set a new low mark for even Satan.

But this Babe of mortal mother was also the Son of God the Father and could not be defeated by mortal men or devils. Satan, failing in his vile attempt, cunningly decided to bide his time until the Child had grown to manhood, and then he hoped to win by artifice where force had failed him.

But here again Satan blundered in thinking Christ was only mortal. He thought his own power would more than equal that of his young opponent.

After forty days of fasting, Jesus met this wily tempter who suggested that he satisfy his hunger by making

## MAN

"What a piece of work is man:

"How noble in reason! How infinite in faculties!

"In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a God!"

William Shakespeare

bread of stones and thus manifest his power. He tried to sow seeds of pride and arrogance, two vices of his own. But Christ disclaimed dependence upon bread alone. He lived "by every word proceeding from the mouth of God."

Having failed to make appetite and pride a strong temptation, Lucifer thought promise of power would be appealing—love of power, the very rock on which he himself had founded. But Christ disdained this offer, too, and refused to flaunt his matchless power. The third and last attempt to lure him was to offer worldly wealth in exchange for his allegiance. And Satan heard the final words:

"... Get thee behind me, Satan: ... " (*See Luke 4:4-8.*)

Satan found his next ally among those who followed Jesus. Judas thought, like many since, that worldly wealth is gain, no matter how procured. He sold his Master for a price and transferred his allegiance for which he received full pay in Satan's

coin of misery and death.

The fight went on, and Christ was crucified, but he was not defeated, for he held power over death. He yielded to physical death of his own volition that, dying, he might conquer death and thereby open the door which Adam had closed in Eden. But in death Christ was victorious, for he achieved the purpose of his earth life, viz., to break the bonds of death, to come forth from the grave and insure man's resurrection.

His little band of loyal followers continued faithful unto death, and death it was for most of them, including the apostles. Apostasy became universal, and Satan reveled throughout the Dark Ages when it seemed that his sovereignty was established.

But special messengers were sent to earth to effect a reformation and prepare the way for the final scene and the promised restoration.

The message of Mormonism is that the plan of salvation of which we've spoken is the gospel of Jesus Christ. It was taught in every dispensation from Adam to Malachi and reached its climax in the Meridian of Time when Christ was resurrected from the dead. From the beginning he had been the central figure of salvation's plan. The Jews had looked forward through the centuries to the coming of Messiah, to a deliverer of the line of David sent of God, but despite the prophecies and the signs that were given them, they failed to recognize, and therefore they rejected him when he came.

The same prophets who so accurately foretold the earthly advent of Messiah were also given visions and revelations regarding his second coming. Their warning messages are recorded in the Holy Bible, and they are the signs by which the people of the latter days might be forewarned and guided.

For instance, in Psalms we read that fire should devour before him, while Joel saw as signs of his coming that the moon should be darkened and the stars withdraw their shining. To Zachariah it was revealed that his feet should stand upon the Mount of Olives, which should cleave in the



# Books to Treasure

midst thereof toward the East and the West, and Malachi predicted that he would suddenly come to his temple and that he should be like a refiner's fire and like fuller's soap. Job referred to our day when he said:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

(Job 19:25.)

While these and many other prophecies were made prior to the birth of Christ in Bethlehem, certainly most of the events to which they refer did not occur before his birth, nor were they fulfilled during his lifetime.

Many men have tried to appraise Christ since his transcendent ministry began. Their estimates of him have ranged from blasphemous denunciation to self-sacrificing worship. Some ask whether such a man ever really lived or was he just a myth; was he an opportunist, sentimentalist, or social revolutionist; or possibly a man of genius, a wise man, a doer of wonderful works, or a great teacher? But if we consult the men who were closest to him, the men who followed him onto the Mount of Transfiguration, we shall learn that he was "... the Christ, the Son of the living God." (Matt. 16:16.) We ask each and all to make his own appraisal of Jesus of Nazareth and determine whether or not he is the Christ, the Son of God. For ourselves we humbly bear witness to this transcendent fact. In the gospel of John he is referred to as the Word, who was with God in the beginning, who was God, by whom all things were made. He was the life and the light of men who was made flesh and dwelt among us. (See John 1:1-3, 14.)

The Apostle Paul declared:

"God ...

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" (Heb. 1:1-2.)

And in the eighth verse of the same chapter he said:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (Ibid. 1:8.)

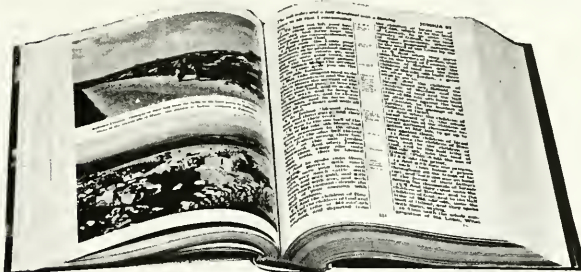
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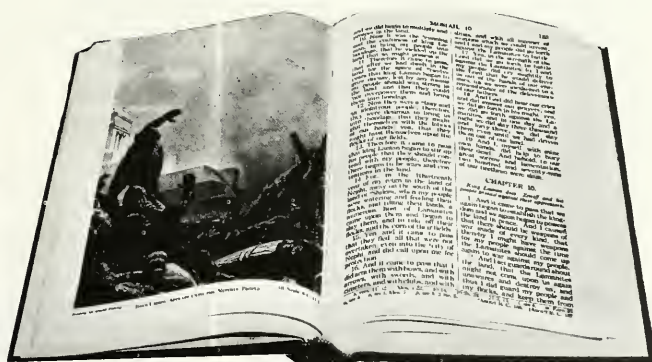
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It is doubtful if his divinity, his power, and his leadership were ever challenged with such audacity and ferocity as they are being challenged now. Never in history have the common people of the world felt the need of divine leadership as they feel it in this bewildered world. There never was a time which needed him more, as false ideologies and scientific miracles are leading the world to the brink of annihilation.

There are men and nations today who are attempting to displace God, to ban religion, and to make this a godless world. The present war between Christ and anti-christ is in fulfilment of prophecy and is itself a harbinger or forerunner of the millennium.

We plead with all Christians everywhere to attest their faith in him by keeping his commandments. His work of redemption is not complete nor will it be until his gospel is written in the lives and hearts of men. The fact that he was resurrected from the dead—the best attested fact in history—assures us that he still lives. He has promised that he will come again. All who read the prophecies of scripture and note the signs of our own times must be convinced that we are living in the last days, that the great events foretold by the prophets have been and are being enacted on the stage of contemporary history. Let us recognize in current events the portents, or prognosis of the great finale.

John, while on the Isle of Patmos,

saw in vision things to come; heard ten thousand angels singing praises to the Son of God. And they joined with every creature in earth and heaven—all with one accord were saying:

"... Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (*Rev. 5:13.*)

And he saw another angel flying in the midst of heaven, saw him bring to earth the gospel for every nation, kindred, tongue, and people. He saw the lake without a bottom, and the dragon bound with chains, saw one thousand years of concord, peace, and rest. And he saw the holy city, new Jerusalem, coming down from God out of heaven, with his earthly kingdom to be joined.

Then he saw the small and great ones stand before the throne of God to be judged out of the records, each according to his merits. Death and hell released their captives, and the sea gave up its dead, while the angels sang hosannah to the Prince of Peace, their Lord.

We bear humble testimony that Jesus of Nazareth is the Saviour and Redeemer of the world and that he will return and reign personally upon the earth. At that time the people on the earth will join with the hosts of heaven and sing: "The kingdom of this world is become the kingdom of our Lord, and of his Christ: And He shall reign for ever and ever, King of Kings, and Lord of Lords." (Handel, George Frederick, *The Messiah*.)



### SABBATH DAY

There was no happiness worthy of that name which resulted from violating the Sabbath day, in the time of Moses, and I want to say to you there is no happiness for us now, when we violate the Sabbath day.

—PRESIDENT GEORGE ALBERT SMITH

## Loving without question

OUR Father poses profound problems, but He also provides us with the simple answers if we can but recognise them.

The old man stood out like a worn penny in a handful of silver. Dirty, weatherbeaten, bearded, he shuffled along his eyes downcast in a search for cigarette-ends. In spite of the hot sunny day he wore a long, faded overcoat, on his feet discarded army boots; the ends of his long hair were tucked under a stained cap. He was a decayed and disgusting wreck and the holiday-makers made way for him like water round the prow of a ship. Behind him came the dog.

She was an old mongrel bitch of no recorded ancestry. She had the tender face and gentle mouth irresistible to children. Her sagging undercarriage told of a succession of puppies that had yapped their way into the hearts and homes of others. Her moist brown eyes were fixed with a loving devotion on the old man. When he stopped she stopped; when he retrieved a trodden cigarette-end they moved on.

I felt that all the affluence and elegance of Ascot were powerless to steal this love. No soft bed or rich food could alinate this devotion. She asked for nothing more than to love this man.

I wondered if the instinct of this mongrel sensed some relic of the noble person this old man might once have been; some fading echo of an upright figure before sin and circumstance had dragged his gaze from the horizon to the gutter.

If we, too, can love without question, God wants us to love our inactive members—those who have been baptised into our Mormon faith only to turn their backs on Christ. Their responsibility is heavy and their tithing must weigh on them like thirty pieces of silver. God will not call them again, but in His name, we must.

But why did God choose these people in the first place? Remember, they did not choose God, God chose them. He may have seen in them still a nobility they wore in their first estate, a fearless forward look before this world led them to stumble.

Perhaps the answer is in 1 Cor. 1:25—"The foolishness of God is wiser than men; and the weakness of God is stronger than men."

BRO. GUS TENNYSON, Brighton Branch, Fourth Quorum of Elders, British Mission





## Plan of Salvation: 3

# A God-given hope....of life after death

by Elder MILTON R. HUNTER, First Council of the Seventy

DEEP in the heart of practically every person who has lived in this world, God has implanted a hope—yes, more than that—even a strong desire, that he will live on after death.

This immortality of man is a universal concept. The study of ancient religions reveals the fact that any religion that was popular with its devotees and became a religion of prominence attained that popularity and prominence as a result of assuring its members that following their sojourn on this earth they would experience a happy, glorious, and blessed immortality. The same fact holds true today.

When Adam and Eve were upon the earth, through His Only Begotten Son, God revealed to them the Gospel of Jesus Christ; and as one of the most important doctrines in that Gospel He gave them the assurance that if they and their posterity would live in accordance with all the teachings, doctrine, and ordinances revealed to them that some day they would be able to come back into His presence. There they would not only experience immortality but they would also enjoy the great blessing of eternal life.

Throughout the various ages when God has revealed Gospel principles to His holy prophets, He has always given them that one great idea that

men will live on throughout the eternities.

A little over a hundred years ago when the Gospel plan of salvation was being restored to the Prophet Joseph Smith in our dispensation, the various Christian denominations held the concept that men would live on after death, and yet their understanding of the unseen world was very hazy and vague. They had little, if any, information regarding our pre-mortal life, and their post-mortal life concepts were very erroneous in many respects.

It became necessary, therefore, for our Father in heaven to reveal again to each an abundance of knowledge relative to the immortality of man and point out the pathway to follow in order to gain eternal life.

As a result of God's concern over Smith translated the *Book of Mormon*. It contains much doctrine pertaining especially to post-mortal life.

He also received the wonderful revelations recorded in the Doctrine and Covenants. Section seventy-six is the greatest revelation regarding post-mortal life to be found recorded in any book in the world. Joseph received the Pearl of Great Price in which we find much information on the council of the gods and our pre-mortal existence.

We not only have the teachings of

the prophets and revelation regarding the immortality of man, but we have a lot of absolute evidence. The greatest of all evidence that you and I are immortal, that we will live on after we leave this life, is the fact that Jesus Christ, following His crucifixion, rose from the grave. He appeared to many people in and around Jerusalem, thereby establishing the fact that He was immortal and extending the promise to humanity that as He had risen from the grave so would all men.

We read in the book of Matthew that at the time of the Saviour's resurrection the graves of saints who had lived godly lives while in mortality were opened, and they appeared to many people in and around Jerusalem.

Following His resurrection, Jesus Christ also appeared to the Nephites who lived in America. On one of those occasions He told them to bring their records to Him.

As He read that record, He asked them if Samuel the Lamanite had not prophesied that when Christ was resurrected the graves of the ancient saints would be opened and that they would appear to these Nephite people.





### "Mans Search for Happiness"

One of the dioramas in the Mormon Pavilion at the New York World's Fair. It depicts mans progress from birth, through school, work, marriage, to death.

He was informed that such had been the prophecies and that these prophecies have been fulfilled. Thereupon He instructed the Nephite historian to write that great prophecy and its fulfilment in their records in order that you and I in the latter days might know for a surety that we would live on after death; that we are immortal beings as well as mortal.

Over one hundred years ago Jesus Christ appeared to Joseph Smith on several occasions. Christ was a resurrected, glorified, celestialised God when He made those appearances. Interspersed among those visitations, other beings who had lived upon this earth in ancient days appeared to the Prophet Joseph.

Such persons as the Angel Moroni, Peter, James, and John, John the Bap-

tist, Moses, Elias, Elijah, Michael, Raphael, and others visited Joseph Smith. Each appearance, of course, added testimony upon testimony regarding the immortality of man and the eternal life that the righteous ones who live upon the earth will eventually have a rather comprehensive understanding of our pre-mortal life. We are taught that you and I are brothers and sisters; in fact, all the men, women and children who have ever come into this world are brothers and sisters, and they were all sons and daughters of God the Eternal Father in that celestial spirit realm before we came into mortality.

Probably of all the human beings who have lived upon this earth, at least a vast majority of them have asked this question of themselves: "Where do we go when we die?"

I would say to all Latter-day Saints on this occasion that the place to which you and I go when we die will be determined, to a great extent, upon how we live while we are here—I mean our ultimate destination, the goal that we are striving for.

We have the true plan of salvation,

the Gospel of Jesus Christ, with all the ordinances of the Gospel, all the teachings, including the Holy Priesthood after the Order of the Son of God. All of these things which are necessary to bring us back into the presence of God and exalt us in celestial glory are ours.

We know, therefore, what will be our destination as members of the Church of Jesus Christ of Latter-day Saints if we will live by every word that comes from the mouth of God.

On the other hand, with all the power, priesthood, ordinances, doctrines, opportunities, and blessings that are ours, we also know that if we sin sufficiently, we have the power to condemn ourselves to the greatest of depths, even to cast our souls down to hell. The prophets have proclaimed that where much is given much is required at our hands.

To the Latter-day Saints death is not such a serious thing. It doesn't make a lot of difference how long we live in this world. The thing which is of vital importance, however, to you and me is how we live. Are we prepared to meet the Eternal Father and

His Only Begotten Son? If death should come upon us any minute, are we prepared to go into the other world and eventually come into the celestial kingdom of God? That should be your goal and that should be my goal. We should live such a clean and pure life each day, rendering obedience to all the principles and ordinances of the Gospel to such an extent that we would be ready to die whenever death comes upon us.

Every person who dies will go into a world known as the spirit world. Those who have lived righteous lives here in mortality will find there a paradise, a heaven, a place of peace, of joy, of opportunities, of progression. On the other hand, those who have lived wicked lives will find themselves in the spirit world somewhat as if they were in prison. In fact, the prophets speak of that world as a prison.

We read in Second Peter that at the time the Saviour's body lay in the tomb, His spirit went to the spirit world and opened the doors of the Gospel to those who were drowned in the flood at Noah's time. Those people had been detained from hearing the Gospel, being in prison during that long period of time of more than two thousand years.

Some people that I have talked to have the concept that when they die, suddenly, their sins will all be washed away, and they will become white and glorious, pure and clean, in somewhat of an automatic or miraculous way. Such is not the case. According to the ancient prophets, especially the *Book of Mormon*, sustained by modern revelation, when we die, if we are filthy, we are filthy still. The fact that we die doesn't change us one iota.

You and I are dual personages, possessing a spirit body which dwells in a physical body. Death is the separation of that spiritual body from the physical body.

All of our good deeds, our bad deeds; the knowledge we have attained; our habits, our evil and good inclinations, are resident in the spirit. The spirit personage contains the personality, or, in other words, the spirit is the real individual.

Having an understanding of this doctrine, therefore, we know that when we die we take with us to the

other world exactly what we have made of ourselves while living in mortality.

There is only one way that I know whereby you and I can purify ourselves, and that one way is through repentance. The things that we should repent of here in mortality will probably be easier to repent of now instead of putting them off until we go to the other world and have to overcome those handicaps at that time; and so I would say, "today is the day to prepare to meet God." Permit me to quote the words of an ancient Nephite prophet on that subject:

*For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours.*

*... if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labour performed.* (Book of Mormon, Alma 34: 32-33.)

Every person after he or she leaves this life will stay in the spirit world a certain length of time in order to continue to prepare himself to come into the presence of God.

In that spirit world there is a lot of activity. The Gospel of Jesus Christ is being taught to those who have not received the plans of salvation here in mortality, and especially to those who previously have not had opportunity.

When those people in the spirit world have received the Gospel, the temple work that mortals do for them consummates the work for their acceptance of Jesus Christ and the plan of salvation there in the spirit world.

The spirit world, then, is another probationary state in order that the sons and daughters of God who will, might prepare themselves to meet Him.

Following our sojourn in the spirit world comes the resurrection. There will be a universal resurrection of every man, woman and child. Just as we all die, so must we all rise from the grave. Amulek declared:

*... I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the*

*whole becoming spiritual and immortal, that they can no more see corruption.* (Ibid. 11:45.)

Jesus Christ came into the world and died for the sins of the world. He broke the bands of death and was resurrected, being the first-fruits of the resurrection. He set into operation the law of resurrection and thereby gave as a free gifts to every man, woman and child resurrection, or, in other words, immortality. Thus we will all, the wicked as well as the righteous, enjoy immortality.

Following the resurrection comes the great judgment. Every person who has lived and shall live in this world—every man, woman and child—shall stand before the judgment seat of God.

Alma, that great Nephite prophet, was preaching this doctrine one day to his people. He explained to them that every man, woman and child, "both bond and free . . . both the wicked and the righteous," would be resurrected and required to stand before the judgment seat of God. There they would be held accountable for the lives they lived while in mortality, for every act they committed, yea for every word they spoke, and for every thought that they thought. You and I are responsible beings, accountable for the things that we think.

Following the judgment, according to modern revelation, a vast majority of the inhabitants of this earth will be assigned to one or another of three kingdoms, worlds, or degrees of glory. These are termed the telestial, the terrestrial, and the celestial. The law by which we are quickened at the time of resurrection will determine the world to which we shall be assigned.

To the Latter-day Saints our interests lie in the celestial glory. The gateway into celestial glory is faith, repentance, baptism, and confirmation; and then, of course, as the Saints enter the kingdom of God by compliance with the foregoing requirements, they make their calling and election sure by rendering obedience to all the ordinances and doctrines of the Gospel of Jesus Christ from day to day throughout the entire course of this mortal life. These are they who shall dwell in the presence of God.



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# The Prophets & Priesthood

## JOSEPH SMITH

The priesthood was first given to Adam; he obtained the First Presidency and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed . . .

There are two priesthoods spoken of in the Scriptures, viz.: the Melchizedek and the Aaronic or Levitical. Although there are two priesthoods, yet the Melchizedek Priesthood comprehends the Aaronic or Levitical Priesthood and is the grand head and holds the highest authority which pertains to the priesthood and the keys of the kingdom of God in all ages of the world to the latest posterity on the earth; it is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven.

## BRIGHAM YOUNG

The priesthood of the Son of God is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they . . . go into a higher state of existence.

## JOHN TAYLOR

What is the priesthood? It is the rule and government of God, whether on earth or in the heaven; and it is the only legitimate power the only authority that is acknowledged by Him to rule and regulate the affairs of His kingdom. When every wrong thing shall be put right and all usurpers shall be put down, when He whose right it is to reign shall take the dominion, then nothing but the priesthood will bear rule; it alone will sway the sceptre of authority in heaven and on earth, for this is the legitimacy of God.

## WILFORD WOODRUFF

Joseph Smith did not call upon any man to ordain or to baptize him, but he waited until the Lord sent forth His servants to administer unto him. He was commanded of the Lord to go forth and be baptized, but not until he had received the priesthood. Where did he get it? Why, the Lord sent unto him John the Baptist, who, when upon the earth, held the Aaronic Priesthood. He laid his hands upon the head of Joseph Smith and ordained him to the Aaronic Priesthood. Joseph was then qualified to baptize for the remission of sins . . . but he had not the authority to lay on hands for the reception of the Holy Ghost, and he never attempted to administer in this ordinance until Peter, James and John laid their hands upon (his) head and sealed upon him every power, principle, ordinance and key belonging to the apostleship.



## LORENZO SNOW

We expect in the resurrection to exercise the powers of our priesthood—we can exercise them only in proportion as we secure its righteousness and perfections; these qualifications can be had only as they are sought and obtained, so that in the morning of the resurrection we will possess those acquisitions only which we secured in this world. Godliness cannot be *conferred* but it must be *acquired*.

## JOSEPH F. SMITH

If it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchizedek Priesthood except an elder, that elder, by the inspiration of the Spirit of God and by the direction of the Almighty could proceed, and should proceed, to organize the Church of Jesus Christ in all its perfection, because he holds the Melchizedek Priesthood.

## HEBER J. GRANT

I say to you that it is not an insignificant thing to hold the priesthood of God—to have the right to influence the powers of the heavens for good; and it is not a slight thing for us to neglect to honour the priesthood of God in those who preside over us.

## GEORGE ALBERT SMITH

The priesthood that you hold is not the priesthood of Joseph Smith or Brigham Young, or any other men who have been called to the leadership of the Church at home or abroad. The priesthood that you hold is the power of God, conferred upon you from on high. Holy beings had to be sent to earth a little over a hundred years ago in order to restore that glorious blessing that had been lost to the earth for hundreds of years. Surely we ought to be grateful for our blessings.

## DAVID O. McKAY

This question of divine authority is one of the important factors which distinguish the Church of Jesus Christ from the Protestant creeds of Christendom. In plain, unmistakable terms the Church declares that “a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof.” In this declaration the Church but reiterates the words of one who bore Christ’s authority in the meridian of time, and who, in writing upon this very question, said, “And no man taketh this honour unto himself, but he that is called of God, as was Aaron” (*Heb. 5:4*). Herein lies one secret of the strength of this great latter-day work. Its origin consists not in the whims, the desires, or the aspirations of men, but in the order and the will of Christ himself, the author of our eternal salvation.

## To Love and to Cherish

By Emma Marr Petersen



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# Work for the Missionary Com

THERE were tears in her eyes, tears of gratitude. Her voice was choked with emotion as she expressed her appreciation to a seventeen-year-old boy and told of her new found happiness. She and her family had recently been baptized and were now basking in the light of the gospel.

"Robert, six months ago we didn't know much about the Church of Jesus Christ of Latter-day Saints. The things we thought we knew were not very complimentary. Now thanks to you and those two wonderful missionaries we are members of the Church with abiding testimonies of its divinity. We have found happiness that we didn't realize existed in the world.

"When you and Herbert became friends at school he mentioned you and what a fine boy you were. We were impressed with you when you came to our home and were pleased that Herbert had found such a wonderful pal.

"We were a little dubious when you invited him to go to your M.I.A. and Sunday meetings and we found that you were a Mormon. You see we were pretty staunch members of our own church. We decided, however, that the Mormon Church couldn't be very bad if it produced boys like you.

"You had so endeared yourself to us that when the missionaries came to us and asked if we would like to know more about the Mormon Church we were not only willing but very anxious. We are so happy that you guided the missionaries to us. You are a great missionary, Robert."

This is but one of many similar experiences that are happening throughout the Church. Not only are the young men who hold the Aaronic Priesthood preparing themselves to

become effective formal missionaries looking forward to a call to the foreign missions of the Church but they are part of a well-planned referral programme that is preparing people to receive the message of Mormonism. It is a programme of objectively developing new friendships and associations, conditioning the new found friends and their families to receive the gospel message and then systematically bringing them in contact with the missionaries who will teach them the gospel.

The Lord has clearly stated the responsibility of Aaronic Priesthood bearers in the great missionary programme of the Church:

*"Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles in ancient days built up my church unto me."*

(Doc. & Cov. 84: 107-108)

*"But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, teach, and invite all to come unto Christ."*

(Doc. & Cov. 28: 58-59)

In the stakes of Zion every ward and branch should organize an Aaronic Priesthood Missionary Committee. It should be directed by the bishopric or branch presidency with the bishop or branch president as chairman. The committee will include the following youth leaders: a representative of the priests' quorum or group, appointed by the bishop or branch president; who may be invited to be the secretary of the committee;

the president of the teachers' quorum or group; the president of each deacons' quorum or group and three carefully selected girls corresponding in age with each of the three Aaronic Priesthood offices. All youth groups in the ward or branch will thus be represented by these young people who make up the Aaronic Priesthood Missionary Committee.

All young people of the ward are expected to participate in the programme. For priests and teachers participation in it is an alternate or supplementary goal to home teaching toward qualification for the Certificate of Achievement. While for deacons participation is not a requirement it is an opportunity for filling priesthood assignments.

The six or more young people of the committee will be expected to carry the spirit of missionary work into all youth classes and groups within the ward or branch. They will enthuse and motivate individually and collectively the young people to activity in the programme. They will encourage all youth to submit names of their non-member friends, who in their opinion should be approached about the Church.

The non-member referrals will then be evaluated by the committee along with recommendations and suggestions of who might be the logical one to make the contact. The committee will discuss and suggest various possible approaches that might be made. The bishop or branch president will then make a specific assignment (by means of a personal, private interview) with the most logical young person selected, to pursue the contact.

The assigned young missionary will then tactfully win the friendship and confidence of the one to whom he is



# Committee

assigned. He will invite him to Church functions and meetings and report regularly to the bishop on the progress that is being made. It will be his goal to prepare the way for stake or full time missionaries to teach the gospel to the entire family.

Activity planning by all organizations in the ward should provide for non-members of the Church who may be brought to the various Church functions through the youth missionary programme. All members of the ward or branch should be conditioned to help in the fellowshiping and missionary work. They should collectively and individually create a spirit of friendliness that will make strangers feel welcome and wanted. The M.I.A. and other auxiliary organizations will provide recreational and social activities to which the young members, working under the direction of the Aaronic Priesthood Missionary Committee, will invite their non-member friends.

The Aaronic Priesthood Missionary Committee, with the bishop in charge will meet frequently enough to give adequate direction to the missionary activities of the young people. It will work in close co-operation, too, with the Ward Council through whom the names of parents and adult friends may be channelled to the stake or full-time missionaries that they may be taught the gospel and motivated to membership in the Church.

In every ward or branch where the Aaronic Priesthood Missionary programme is made to function, there will be people whose voices are choked with emotion and whose eyes are filled with tears of gratitude as they express their appreciation to young men like Robert for the part they have played

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# P.S.: Postscript for Perfect

WHEN the Saviour visited the Nephites after his resurrection he commanded them to keep records. He said:

*"Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do ... Write the things which ye have seen and heard ... Write the works of this people ... For behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them shall their works be known unto men."*

(III Nephi 27: 21-25)

On one occasion the Saviour reprimanded Nephi for failing to record the prophecy of Samuel, the Lamanite, and its fulfillment concerning the resurrection ... "and Nephi remembered that this thing had not been written ... Jesus commanded that it should be written; therefore, it was written according as he commanded."

(III Nephi 23: 12-13)

On the day that the Church was organized a commandment was given that a record should be kept in the Church. Oliver Cowdery acted as recorder and historian during the first year. Then on March 8, 1831, John Whitmer was appointed by revelation "to keep the Church record and history continually."

(D. & C. 47: 3)

The Prophet Joseph Smith recog-

nized the need for keeping accurate, detailed records in every unit of the Church. In a letter to the Church in 1842 he wrote:

*"... There can be a recorder appointed in each ward ... who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings ... giving the date and names, and so forth; and the history of the whole transaction; naming also some three individuals that are present ... who can at any time, when called upon, certify to the same, that in the mouths of 2 or 3 witnesses every word may be established."*

(D. & C. 128: 3)

On the day the Relief Society was organized, the Prophet appointed Elder Willard Richards to act as secretary until Eliza R. Snow was selected by the women to fill that position, thus making sure that a complete record of that important meeting was made. Sister Snow's remarkable ability to take detailed, accurate, interesting minutes has proven to be a great blessing to the organization. Her minutes of those early meetings are the foundation upon which the Society has been built. She not only wrote them well, but she realized their value, and safeguarded and preserved them.

In every dispensation, God has commanded his prophets to keep records. Had they disobeyed the com-



# Secretaries

by MILDRED EYRING of the General Board of Relief Society

mandments there would have been no scriptures to guide the people of later dispensations. All the scriptures known today are records which faithful people have made, often doing so, as Nephi did, because "Wherefore, the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not."

(1 Nephi 9: 5)

Record keeping has never been a light task. It could not have been easy for Moses to "write upon the tablets the words of the covenant, the ten commandments" (Exodus 34: 28), nor for the writers of the New Testament to make their long records. Many of the writers of the Book of Mormon expressed their feelings of weakness and inadequacy. Moroni wrote:

*"We could write but little because of the awkwardness of our hands ... When we write we behold our weakness and stumble because of the placing of our words; and I fear lest the Gentiles shall mock our words. And when I had said this the Lord spake unto me saying: Fools mock, but they shall mourn ... I give unto men weakness that they may be humble ... for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them ... And I, Moroni, having heard these words, was comforted." (Ether 12: 24-29)*

Anxious, inexperienced secretaries of any organization can also find

comfort and encouragement in those words of the Lord to Moroni.

Relief Society gives its secretary-treasurers continuing assistance to insure their success in this important calling. The Relief Society Handbook describes the general responsibilities of the position as follows:

*"The secretary-treasurer is the recorder and historian of the society as well as the book-keeper and the custodian of funds. Because of the specialized nature of this work it is important that the position be filled, insofar as possible, by a woman who is specially fitted for it by training and experience. The secretary-treasurer should consult frequently with the presidency regarding her work. Her work is of such a nature that she needs their advice and counsel and the protection which this gives. The secretary-treasurer should not enter into any transactions, make expenditures, nor engage in any business dealings without the full knowledge and authorization of the president." (Relief Society Handbook, page 46.)*

The Handbook then defines the specific responsibilities of this office.

In the ward record book, very clear detailed directions are given at the beginning of each section of the book. By following these directions any careful secretary can make a "perfect" record.

As a secretary studies the Hand-

book and the Record Book she senses the great importance of her work to the whole organization. She knows that the records are essential tools for the president in carrying on all the work of the Society. She understands the importance of keeping well-organized files of all the bulletins, letters of instruction and other materials that are received from the stake and general boards. She recognizes that the financial stability of the Society depends in part on her accurate accounting. She knows that the minutes and history she writes are the written records of the works of all her Relief Society sisters—their achievements and contributions in this organization. She knows that her records are a part of the history of the Church and will be preserved in the archives of the Church.

In the letter of the Prophet Joseph Smith previously quoted, he also said concerning the words of John in Revelation 20:12:

*"... but the dead were judged out of those things which were written in the books, according to their works; consequently the books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth."*

(D. & C. 128:7)

Knowing all these things, every good secretary tries to make her records perfect.

# HOME

## where Sunday lessons become weekday exercises

by President O. PRESTON ROBINSON

OUR Lord, speaking to parents of the Church through the Prophet Joseph Smith places a distinct responsibility upon the home as the place where the Gospel must be taught and its principles applied.

*The Lord says, "And again, in as much as parents have children in Zion or in any of her stakes (or districts) which are organized, and teach them not to understand the doctrine of repentance, faith in Christ, the Son of the Living God, and of baptism and of the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents."*

(D. & C. 68:25-26.)

This is a sober responsibility.

As one considers the problems of delinquency and our rising crime rates, many parents are destined to face serious charges when they meet their Heavenly Judge and when He calls them to account for this divine stewardship. On the other hand, among life's greatest joys and, undoubtedly a significant portion of joy throughout the eternities, is the glorious portion reserved for parents who guide their children in righteousness.

*The Lord said to Abraham, "for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord . . ." (Genesis 18:19)*

If we are wise parents, we will command, in love and righteousness, our

children to live the principles of the Gospel.

### The Sunday School and the Home

Although the home and the parents have the prime responsibility for teaching the Gospel to their children, the Sunday School is the home's good right arm. If a close relationship exists between the home and the Sunday School, a solid foundation is laid for the application of Gospel principles.

Patience, understanding, tolerance, a wholesome and healthful attitude and achieving of worthwhile goals in life are basic elements of the Gospel. These, also, are the essentials of a wholesome, happy family life. All of these virtues can be taught, encouraged and inspired in the classroom and can be nourished in the home.

What better laboratory for practice is afforded the Sunday School Teacher than an orderly, loving home where parents are convinced of their teaching responsibility to their children. Fortunate indeed, too, are parents whose children have Sunday School Teachers who go beyond the discussion of Gospel principles and point the way, with solid encouragement to the application of these principles in daily living.

### Working Co-operatively

The Sunday School and the home can co-operate in many ways to help

each other in encouraging and motivating the application of Gospel principles. Here are some opportunities for this co-operation:

*Parents should take a vital interest in Sunday School teaching*

Wise parents acquaint themselves with the courses of study being presented to their children in the Sunday School, they take an interest in the teacher and in the way the class is being taught.

Constructive interests of this type help to make Sunday School teaching more effective. Moreover, parents who inquire of their children about lessons taught open many avenues for suggested and motivated applications. This interest also compliments and encourages the teacher.

*The teacher should help to motivate this parental interest*

In their busy lives, some parents fail to evidence an interest in their children's Sunday School experiences, the wise teacher will find opportunities to contact parents, not only to show an interest in their children, but also to acquaint them with lessons taught, projects being organized and possible Gospel applications in which the parents should participate.

*Encourage parental visits to the class*

Particularly in the younger groups, home co-operation can be stimulated if parents, occasionally,



....and the theme is

## Prepare

by FLORENCE B. PINNOCK of the YWMA General Board

are invited to attend the class. Such visits may have two-fold advantages. They provide parents with a first-hand acquaintance with the teacher, her subject and methods also, the teacher gets acquainted with the parents which may open doors for future co-operative efforts in Gospel applications.

### Getting Course Information to the Parents

There are several ways that alert Sunday School teachers may get helpful information to parents.

These are:

*Through the students themselves*

This can be done verbally, or in the younger classes, through slips of paper carried home by the students.

*Through the teachers*

Teachers may contact the parents in person, by telephone or through the post.

*In the ward or branch bulletin*

Under certain circumstances the superintendent, or the teacher through the superintendent, may arrange with the bishop or branch president to have the subjects listed

CONTINUED ON PAGE 320

**H**APPY, happy New Year! The MIA begins this month. Twelve months of growth, fun, and the making of new friends to look forward to. What an opportunity this is for young and some not so young Latter-day Saints and for all others interested in good wholesome fun and learning.

The year begins with a dynamic new theme. Fifty-two weeks this coming year should be influenced by the wisdom of the prophet Amalek. We find his words in the Book of Mormon, Alma, Chapter 34, verse 32.

*"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours."*

Every MIA member should memorize these words, study their meaning, set goals, and then live in such a way to be worthy to meet God.

To memorize this theme, break it down in the following way:

WHERE? Alma, Chapter 34, verse 32.

1. WHEN? "For behold, this life is the time
2. WHAT FOR? for men to prepare to meet God
3. WHEN? yea, behold the day of this life is the day
4. WHAT FOR? for men to perform their labours."

East of the great Nephite city of

Zarahemla, there was a land called Antionum. The ruler of this land was called Zoram and the people who lived there were called Zoramites. These people were dissenters from the Nephite nation. They did not believe as the Nephites did and differed with them greatly in their opinions.

Zoram had led his people in bowing down before idols; they did not believe that Christ would come as a Saviour of the people, and there was great wickedness among the Zoramites.

The Prophet Alma knew of the Zoramites and how they had gone astray from the ways of the Lord, and he sorrowed because of the evil in the land of Antionum. It was feared that the Zoramites might join the Lamanite forces and bring war against the Nephites. Alma hoped the word of the Lord might have more effect upon these people than the sword, so he chose five men: Ammon, Aaron, Omner, Amulek and Zezrom, and two of his sons, Shiblon and Corianton, to go as a missionary group to the apostate Zoramites.

These Nephite missionaries knew that the Zoramites knew of God, yet refused to accept the beliefs of the Nephites. They were living in great error and would not observe and keep the commandments. When Alma and his companions arrived in Antionum, they were surprised to see that the people had built synagogues in which to worship and that they gathered together





## "PREPARE"

one day a week and called the day the "Day of the Lord." Their way of worshipping, too, was very strange. In the centre of the synagogue they had built a high platform which was just large enough to hold one person. The Zoramites would stand upon the high and holy platform and stretch their hands toward heaven and each would express the same prayer. The prayer they offered was meaningless and empty. Each would express thanks to God because they were chosen people and grateful that they did not believe in things they knew nothing about. Each repeated the prayer then forgot about God until they came again.

Alma observed these people and grieved because of their wickedness. Their hearts were set upon gold and fine goods. They wore costly apparel, ringlets, bracelets, and precious things. Alma prayed to the Lord that he and his friends might be successful in bringing these people the true knowledge of Christ.

Alma and his companions preached to the Zoramites—in their homes, in the synagogues, and even in the streets. We can imagine that they held street meetings and cottage meetings much the same as our missionaries do today. Not all of the people hearkened to their words, but they were able to teach a few who had very little material wealth. These people had been denied the right to worship in the synagogues because they didn't have the right clothes and were poor in the ways of the world. Even though they had helped build the great synagogues, some of the Zoramites felt that they were inferior and they were turned away. They had become very humble and were now prepared to listen to the word of the Lord that Alma and his friends preached. Alma taught them that they could worship without the synagogue or the holy

platform and that once a week was not enough. He taught them faith and to believe that Christ would come as the Saviour of the world. These poor, but humble Zoramites listened to the things the missionaries said and believed their teachings.

One day a great multitude gathered on a hill to hear Alma and his friends preach. Alma taught them about faith. When he finished, he sat upon the ground and Amulek, his companion, began talking to the people. He testified to them that Christ would come among the children of men and would atone for the sins of the world. He taught them the importance of prayer and the need to repent so the great plan of redemption could be effective in their lives. Then he said,

*"For behold, this life is the time  
for men to prepare to meet God;  
yea, behold the day of this life is  
the day*

*for men to perform their labours."*

As we hear these stirring words of Amulek, we can almost imagine what was in his thoughts as he spoke. He told the people that this life is the time to prepare to meet God and then as though fearing that these people might put off their preparation until it was too late, he restated the warning, placing a time limit or requirement on their preparation to meet God. He then said, "the day of this life is the day;" he told them specifically that "this day" is the day for them to perform their labours.

Alma, Amulek and the other missionaries knew that Christ would soon come. This was about 74 years before the birth of Christ, and Amulek knew that the time was short and that these people who had drifted so far from the teachings had to repent and prepare for his coming. He must have felt that they could not postpone their preparation, but must do it then—that very day.

The Zoramites were living in the last days before Christ's birth upon the earth, and the warning given to them by Amulek had great meaning.

These same words have great meaning today to us who are living in the last days. How foolish we are not to make the preparation necessary to

meet God. We must make it now—today—in the days of this life.

Let us for a moment try to understand more fully exactly what these words of Amulek mean:

1. "... this life is the time ..." We know through the plan of salvation that we lived before we came to this earth and that we will live again after mortal existence has ended. We know that even though this life is temporary, it is a vital period in our eternal existence. Eternity is not some far-away, far-off time in the future—eternity is NOW! We are already living our eternal life.
2. "... for men to prepare to meet God ..." The period of this life has been given to us for a very special purpose. Our knowledge of God's plan for his children teaches us that with proper living eventually we can become like him—we can dwell with him and do his work forever. We must learn to love and understand God, and it is within our power to do this. Our Father in heaven knows that his children are not perfect. He has told us that to live in his presence, a man must grow to perfection. This is done by slow degrees. It is essential that man has time, experience, and opportunity to prepare for his ultimate destiny.
3. "... the day of this life is the day for men to perform their labours."

Preparation for meeting God requires work on our part. Mortal life must indeed be a day of labour. None can afford to delay doing what is required to accomplish the purpose of life. We have been commanded to become perfect even as our Father in heaven is perfect!

If we are to apply this new theme in our lives, we must make each month and each week and each day a time of preparation. Our preparation to improve ourselves and to be better tomorrow than we are today can only be accomplished by setting forth goals and objectives that we want to achieve and by then determining when they are to be done.

## THE PRIMARY PAGE

conducted by Sister EILEEN R. DUNYON

of the Primary Association General Board

# Make your own teaching aids

A PRIMARY teacher is never too busy to do a good job of teaching the gospel to each child. Your opportunity is now! This week! As you give the lesson, or teach the song, or do any of the Primary work that is waiting to be done, have at hand the tools which are necessary to make the teaching effective.

Many of the Primary lesson books suggest that teachers use posting charts, easels, bean bags, flannel boards, etc. as aids in teaching their lessons. In many of our small Primaries these aids are not available and so the lesson becomes dull and uninteresting because the students are not stimulated to participate. Any Primary teacher can have any of these suggested aids by spending an evening preparing them from simple, easily obtained, unexpensive materials. Following are the directions for their preparation.

### Posting Chart:

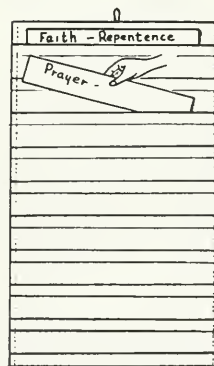
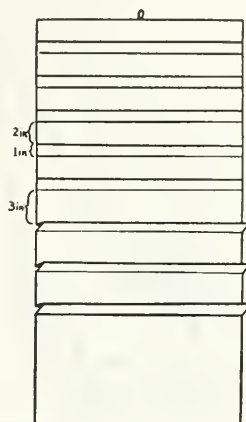
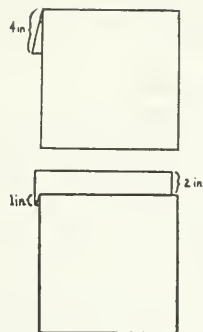
Here are the directions for making two posting charts. A posting chart can be used with any age group and in any situation where you wish to place words or phrases before the children to be read. It could even take the place of a blackboard in your class, providing the wording was not too long.

Posting Chart 1.—Use a piece of heavy wrapping paper about 24 inches wide and 50 inches long. (Save a piece of wall paper or an ordinary

piece of wrapping paper will do very well.) Fold the paper to form pleats 1 inch wide, running horizontally across the width of the paper. (See illustration.) Each pleat will require 2 inches of paper to make the fold. Space the pleats 2 inches apart. (See illustration.) This size paper should make ten pleats. When the pleats have all been made, stitch along the edges to hold them firmly in place. If you prefer, the edges may be bound with adhesive, masking, or scotch tape. This chart can be rolled and carried easily. Punch holes at the top and insert a string or ribbon for hanging the chart.

Posting Chart 2.—Purchase or save two sheets of lightweight cardboard the exact size that you want your posting chart to be. (Show-card in sheets in size 24 in. x 18 in. can be purchased at any school or office supply store.) Cut one piece into 1 inch strips which are the same width as the sheet of cardboard. Lay these across the cardboard, spaced as you desire, and fasten to the cardboard with strips of scotch, gummed, or masking tape. Bind the sides of the chart with tape also.

To use the posting chart, write on strips of paper one and one-half inches wide and the length of the pocket of the chart, words and phrases to be used in the lesson. The printing must be placed on the upper part of the strip as the lower part will fit into the pocket (fold). Use a marking pen,



POSTING CHART

coloured pencil, or marker of any kind that can be read easily to make the word strips.

### Word Strips:

Often Primary lesson books recommend the use of word strips. These are small pieces of paper, old envelopes, paper bags which have been saved, cut open and cut into strips, or any paper which you might have. Use a marking pen, coloured pencil, or any pen which will make a heavy, easily-read mark and write on these strips the words which the lesson suggests. Place the word strips around the room, or on the floor, where they can

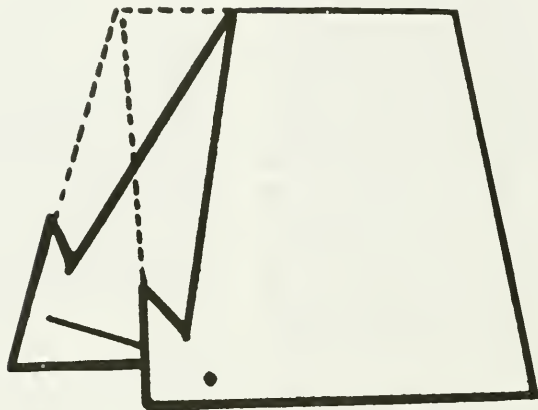
cardboard to form a notch at a point about 2 inches from the bottom. (See illustration.) The picture is to rest in the notch. When the holder is opened a few inches at the bottom, it stands like a tent. Fasten a six-inch cord, about one inch from the bottom. Tie a knot in each end of the cord, so it will not slip through the sides. This will hold the sides in place.

### Flannel Board:

The simplest type of flannel board is made from a square yard of outing flannel taped to a blackboard or wall. The flannel may be taped to a piece of cardboard, to the back of the post-

Sew securely along the side and one end. Turn right side out. Fill the bag with beans, other seeds, or small rocks. Seam the open end.

After you have made your teaching aids and practiced using them you will want to use at least one of them each Primary day. Vary the procedure and use a different activity with the children each time that you meet. There is no limit to the many activities which teachers can use to bring the class into involvement. What a responsibility teaching is! What a wasted opportunity if you should fail! What a satisfying privilege to help some of the children of God find their way back to His presence! None of the time which you use to prepare will be wasted if you have accomplished the true purpose of Primary—to teach children so well that they will always walk uprightly before the Lord.



PICTURE EASEL

be read by the class. These strips may be fastened to the wall with tape. Wrap a small piece of tape around the finger with the gummed side out. Press one side of this ring of tape on the back of the strip, press the other side against the wall. The ring flattens as the strip is pressed against the wall.

### Picture Easel:

A picture easel may be any size. One made from medium stiff cardboard about 20 ins. by 10 ins. serves for most purposes. Fold the cardboard in half, so that you have two sides 10 inches by 10 inches. Cut the

ing chart, or simply cover a piece of lightweight cardboard with flannel and stand it in the easel. Various materials may be placed on the back of any picture to make it adhere to the flannel board. Some of them are sand paper, other small pieces of flannel, or even fuzzy paper saved from Christmas or birthday cards could be used.

### Bean Bag:

To make a bean bag use a heavy piece of cloth 8 inches by 6 inches. Fold through the centre so that the bag measures 4 inches by 6 inches.

## HOME

Where Sunday lessons  
become the weekday  
exercises

CONTINUED FROM PAGE 317

weekly in the ward or branch bulletin or news letter.

*Through personal effort.*

An alert teacher may have the opportunity after Sunday School or before or after Sacrament meeting to discuss with parents and point out to them the lessons being taught. Also, in these personal contacts, the teacher may tactfully suggest to parents how they might encourage their children to put into application the teachings being taught in the classroom.


These are only a few specific methods which will help to build a better spirit of co-operation between the Sunday School and the home. The alert teacher and superintendent may find other practical ways.

*This material was originally prepared by the author for the 1963 Conference Convention Instructor.*





## A Child Learns what He Lives



If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with fear, he learns to be apprehensive.

If a child lives with pity, he learns to feel sorry for himself.

If a child lives with ridicule, he learns to be shy.

If a child lives with jealousy, he learns to be envious.

If a child lives with shame, he learns to feel guilty.

If a child lives with encouragement, he learns to be confident.

If a child lives with tolerance, he learns to be patient.

If a child lives with praise, he learns to be appreciative.

If a child lives with acceptance, he learns to love.

If a child lives with approval, he learns to like himself.

If a child lives with recognition, he learns that it is good to have a goal.

If a child lives with sharing, he learns about generosity.

If a child lives with honesty and fairness, he learns what truth and justice are.

If a child lives with security, he learns to have faith in himself and in those about him.

If a child lives with friendliness, he learns that the world is a nice place in which to live.

If you live with serenity, your child will live with peace of mind.

# BIBLE STORIES FOR CHILDREN

## Bring me your brother

by Sister EMMA MARR PETERSEN

JACOB was grief-stricken when his nine sons returned with the word of the governor. Glad as he was to receive the food the sons had brought him, he was deeply touched in his soul by the demand that Benjamin must go down to Egypt, and that Simeon had been kept in prison to make sure Benjamin would come. He loved all his sons, and was sad that Simeon had not come home with the others.

Overcome with sorrow, the aged man said, "Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me."

Reuben, who was himself deeply distressed, tried hard to comfort his father. He knew they would have to go to Egypt for more corn. The only way they could obtain more food was to take Benjamin with them to Egypt to show him to the governor. Jacob still protested. Then said Reuben, "Slay my two sons if I bring Benjamin not back to thee; deliver him into my hand and I will bring him to thee again."

Jacob was firm. "My son shall not go down with you, for his brother is dead, and he is left alone. If mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

The famine continued and grew worse. Jacob's family was soon in need of more food. They could not raise their own, and they could not allow themselves to starve. There was only one thing left to do. The aged patriarch again called his sons to him and asked them to go back down to Egypt and buy more corn. They remembered the words of the governor, and said, "If thou wilt send our brother with us we will go down and buy thee food, but if thou wilt not send him we will not go down, for the man said to us, 'Ye shall not see my face except your brother be with you.'"

Poor Jacob. He did not know what to do. He could not go without food for his family, and he could not bear to have his youngest son go to Egypt, feeling that he would be lost, or that other evil would befall him. Turning to his other sons, he said "Why did you tell him you had another brother?" They replied that the governor had asked about the family, if their father still lived, and if they had a younger brother. "Could we know that he would say, bring your brother down?" they asked their father.

Judah, like Reuben, had become more manly over the years and

learned to respect his father more. He, too, saw how serious the condition was. He understood his father's fears for Benjamin, and yet he knew that unless more food was brought from Egypt, they must all die—not Benjamin alone, nor Simeon, but all of them. He made a strong appeal to his father and promised to be personally responsible for the safe return of Benjamin.

At last their father consented. He could not allow his family to starve. He must risk the safety of Benjamin, for the good of his whole family. Having at last agreed to the plan, Jacob determined to do all in his power to make sure Benjamin would return. He brought gifts for the governor, and gave his sons double the money needed to buy the corn—enough to pay for the new supply and also to repay the amount which had been returned to them on their first journey.

With heavy heart, Jacob brought Benjamin to the older sons, and said to them, "Take also your brother and go again to the man. And God give you mercy before the man that he may send away your brother Simeon and also Benjamin." Then, showing the deep grief which he felt within himself, he added, "If I am bereaved of my children, I am bereaved."

# The shape God wears

*But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee ... JOB 12, 7.*

So questioning, I was bold to dare  
The sinewy tiger in his lair.  
"Come forth, striped sir, make known to me.  
What God it was who fashioned thee."

Out leapt he like a muscled blaze,  
Patterned in black and gold he was.  
"Jehovah is his name," he cried,  
"Tiger of Tigers, beryl-eyed,

"Flat flanked and sleek, His paws are curled  
About the margins of the world.  
He stalketh in His jungles grim —  
I, even I, am like to Him!"

I sought that moving mountain side,  
The elephant, with ears fanned wide,  
Treading the forests. "Sir, tell me  
What manner of a God made thee?"

He swirled his trunk about the oak  
And wrenched it up before he spoke,  
Then answered in a trumpet blast,  
"Old Super-Pachyderm, that vast

"Lord of the Elephants, the great  
Trampler upon the worm's estate.  
Crag-shouldered, terrible is He  
Who of His substance fashioned me!"

I scaled the precipice, to seek  
The eagle on his drafty peak.  
"Tell me, O Gazer at the sun,  
The nature of that Mighty One,

Your Lord." He turned his crested head  
And screamed athwart the wind and said,  
"Ancient of Eagles, wild and free,  
Rider of tempests, He made me!

"His wing is stretched above the thunder,  
His claws can rip the hills asunder.  
His beak of two hooked knives is made —  
Look on His likeness. Be afraid!"

Then turned I to the whorled snail  
Whose house is exquisite and frail,  
Most deftly wrought. "Sir, I would know  
What God it was Who shaped thee so."

Then cried he proudly to my face,  
"Eternal Snail, God of my race.  
The lightning is His silvery track,  
He wears the world upon His back.

"He is most beautiful and wise,  
He dwelleth in the moisty skies,  
In the gray wall at heaven's rim,  
And He has made me after Him!"

Then laughed I in superior mirth,  
"Attend, ye creatures of the earth,  
Misled, mistaken, all undone  
And self-deceivers, every one.

"Hear ye, deluded beasts, while I  
Explain the shape God wears, and why.  
Self-evident the truth's displayed:  
He is my Father, sirs," I said,  
"And in my image He is made!"

SARA HENDERSON HAY

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## News from Stakes and Missions



Coventry Ward members at Birmingham Airport to welcome home their missionary, Sister Marie Heaney (fourth from left, back row), who has returned to this country after completing an eighteen-month mission in Alaska.

### LEICESTER STAKE

**B**IRMINGHAM AIRPORT was invaded by a happy group of Coventry saints recently, when the members of the Ward went to greet Sister Marie Heaney on her return from a full-time mission in the Alaskan-Canadian Mission.

Sister Heaney was the first full-time proselyting missionary to be called from the Coventry Ward, and she spent eighteen months in the Alaskan-Canadian Mission. She plans to return to America, where she has made many friends.

\* \*

**K**ILVROUGH MANOR was the venue for the Leicester Stake MIA Training Course, which was also attended by sisters from Holland.

The weeks' activities got off to a fine start with an informal Folk Dancing session on the Saturday evening, a testimony meeting on the Sunday morning and a visit to the Merthyr Tydfil Chapel for Sacrament meeting in the evening.

The mornings during the week were taken up with minor games sessions, archery, volleyball, badminton, handball and swimming at the Swansea University Baths under the expert tuition of the University's athletics coach, Mr. Warden, and swimming coach, Mr. Palmer.

During the afternoons the young ladies were coached in netball by Sister West and keep-fit by Mrs. Olwyn Jones; the young men devoted their time to anatomy and weight training under the direction of Brother Tom Hezeltine and basketball by Mr. Bernard Warden.

The days were usually rounded off with Folk Dancing, taken by Mrs. Cash from Derby, followed by a short period of poetry reading and folk singing.

Some of the special events of the week included a sunrise service held on the cliff top at which many wonderful testimonies were expressed, a cliff-top hike led by Mr. Warden, and early-morning swims.

This year's training course was the first at which swimming had been included in the programme, and a tremendous amount of effort was put into these sessions. A number of medals were won.

Ten boys and five girls won the personal survival bronze medal. This entailed jumping into the bath from the top board wearing pyjamas over the swimsuit, treading water for three minutes in a vertical position, undressing in the water, swimming 440 yards, surfacing diving for at least five yards under water and climbing out at the deep end without assistance or using the steps.

With these first successes to spur them on, eleven boys and two girls went on to win their silver medals, and then seven boys gained their gold.

For the gold, the boys jumped off the top board wearing pyjamas, sweater, trousers and socks swam 100 yards in less than 4 minutes, trod water for one minute with their hands behind their backs, undressed in the water, made a float out of their pyjama trousers by tying knots in the end of the legs and flapping them in the air to fill them with air and form a float, then floating on them for 5 minutes without the use of arms or legs. They then had to swim 1,000 yards, surface diving during the swim through a hoop set three feet below the surface. In this way they had to pass through the hoop ten times head first and then ten times by sinking feet first down into the water and then passing through the hoop head first. All these exercises had to be completed in the 30 minutes, and then they each had to climb out of the bath at the deep end without assistance and without using the steps. And all these tests were continuous and without contact with the bath wall or floor at any time.

Two boys and one girl gained Preliminary R.L.S.S. Safety Awards, and two boys gained the advanced award.

On the last Friday of the course a closing social was organised with food

and entertainment prepared by the Manor staff and the members at the camp.

\* \* \*

**L** EICESTER Ward said goodbye to Brother and Sister Lewis Hiatt at a farewell social recently. Brother Hiatt has been the building supervisor working on the Leicester Stake House. His place on the project is taken by Brother Hedman.

\* \* \*

**N** OTTINGHAM WARD RELIEF SOCIETY visited the Wedgewood Potteries recently and had an interesting and informative tour of the works, seeing how each of the beautiful works of art in this famous china are fashioned.

\* \* \*

**B** ROTHER DAVID GEORGE BOURNE has been called as 2nd Counsellor in the Nottingham Ward Bishopric. He replaces Brother D. Bland. Brother Bourne helped to build the Nottingham Ward House as a Church Building Missionary and on his release decided to stay in Nottingham.

## LEEDS STAKE

**C** HESTERFIELD Branch in the Leeds Stake had the rewarding experience recently of playing host to a Mission Survey Team. This team of workers, designed to work with the inactive members, moved into the branch like a new broom. Using the brethren and sisters in the branch as co-workers, they visited all the inactives, and it was a thrill on the first Sunday and the start of the campaign to see so many old faces back in the congregation again.

So good were the results of this branch survey, that all the re-activated members were formed into a social committee and given the task of organising a "Pioneer Party." And for a few short hours, the members of the Chesterfield Branch settled on the plains of America, with a "cook-house," fireside and stories, games, songs and a bugle call to prayers.

It is worth noting that attendance at the Sacrament meetings has risen from an average of 30 to 50.

**A "Pioneer Party" in progress  
in the Chesterfield Branch  
meeting hall.**



## IRISH MISSION

A LOT of sacrifice provided a full week of spiritual growth and enjoyment for the 55 Irish Saints who took part in a most successful Irish Mission Temple excursion. The saints saved, cutting the expenses to a minimum and spending only on the necessities of life—even the children contributed their pocket money by going without sweets, and one brother even sold his motor-cycle, his means of transport to work.

Finally, Friday, July 11 found 55 Irish Saints boarding the steamer for Heysham. No berths were available because of the holiday rush, causing the rather rough passage to be "quite an experience." After their arrival in London, they were able to attend the thanksgiving services being held in the Crawley Chapel and heard the talks by President Hugh B. Brown of the First Presidency, and other Church authorities.

Each morning of the week they rose early (six o'clock) to catch the transport to and from the Temple.



ON July 24, 25 and 26, the Irish Mission held an MIA Youth Convention. On the Friday, a Pioneer Costume Dance, featuring Ireland's leading caller, Eileen Galway, and her square dance band, proved very popular. The costumes greatly added to the atmosphere and enjoyment and the evening was rounded off "campfire" style, with a sing song led by the Mormonaires quartet.

All day Saturday the branches competed in numerous athletic activities for the Pioneer Sports Cup. It was retained by last year's winners, Mountpottinger. In the Primary events, Stranmillis juniors were easy winners and deserves praise for their keen training.

The day was climaxed by seven branches presenting their roadshows. These were also on a Pioneer theme.

Mountpottinger gained a "superior" rating with their "Moon Pioneers" presentation. The costumes and vol-



Top picture: The group of 55 Irish Saints who made the long journey to the London Temple recently for a full week of Temple work.

Lower picture: Young people in the Irish Mission participating in the Mission's Youth Convention.

canic scenery were most effective and the queer speech and original song and dance of the moon people stopped the show. The moral was that true love is worth more than diamonds.

Rosetta also chose to "pioneer" the moon and inhabited it with "green people" (due to a diet of green cheese) who had no desire to "know more about MIA" until converted by two missionaries holding a Moon street meeting. Bangor branch was also

given a certificate for excellence with their beautiful presentation entitled "Bound for the Promised Land."

Cavehill was another branch to receive an excellent rating with a completely different angle on pioneers. They depicted the growth of the film industry from the silent era to the present day epics with an outstanding performance by Ken Gorman as a German General. The Rathcoole Branch presented "Pioneers in Music" from the time of the Stone Age cave-



# Subscriptions

men up to the present day Cavemen!

While the judges conferred, little Sister McNutt from Londonderry delighted the audience with two very pretty ballet dances.

On Sunday the theme of a Mission-wide Sacrament meeting, at which 700 were present, was "Pioneering the Gospel in Ireland," at which President and Sister Haight of the Scottish Mission were the guest speakers. President Covey presented them with an Irish Mission shield as a souvenir of their visit.

## NORTH BRITISH

IN a social organised by the Burnley Branch, one skit presented by the missionary elders was entitled "A Saturday Afternoon Drive," in which they impersonated a car and its passengers. Elder R. L. McKim gave a good impression of a reluctant engine, while Elders Frost, Hall, Kilpatrick and Cragun were ill-assorted tyres. Elder B. Hill was the long-suffering driver and Sister Lefgren was his passenger.

## DEATHS

IT is with regret that we announce the deaths of two stalwart members of the church. They are Sister Eileen Pashby, of the West Hull Branch, and Brother Jack Taverner, of the South London Ward.

Sister Pashby had been a strong member of her branch, working as a local missionary and as chorister. Many members and friends attended her funeral.

\* \*

Brother Jack Taverner will be remembered by many hundreds of members throughout the country from the old all-British Mission days, when he played an active part in the Mission MIA organisation. Throughout the whole of his church life, Brother Jack's abiding interest had been in the youth of the church, and

**D**URING the months of June, July and August 862 new names were added to the list of subscribers to the "Millennial Star."

*Of this number more than 600 were subscriptions taken out by British members of the Church.*

*This enormous surge forward in British subscribers is due mainly to the wonderful work done by the full-time proselyting missionaries in the Irish, North-East and South-West British Missions. These three areas accounted for 572 new British subscribers out of a total of 641 for the whole of Great Britain.*

*The remainder of the 862 new names were made up of 138 new missionaries and 83 new or renewed subscriptions from America.*

*During the past year the "Star" circulation in Great Britain has almost doubled, but even so it is still not reaching every active member of the Church in this country. Wouldn't it be wonderful if each member who now takes the "Star" could introduce it to a new member.*

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his death leaves a gap that will be hard to fill in the London Stake where he worked as the Stake MIA Superintendent. It was his great sorrow that he was unable to attend the tremendously successful London Stake MIA Camp, which he had organised on the shores of Lake Llangorse in Brecon, South Wales. Unfortunately,

he was taken ill only a fortnight before the camp began.

Brother Jack was greatly loved throughout the South London Ward and the London Stake. He leaves a widow and three daughters.

The funeral service was held in the Hyde Park Chapel on Saturday, September 5.

\* \*

## PRESIDENT J. H. SIMPSON

**N**OW that time, "the great healer," has allowed, so many in the Leicester Stake, to see life without the vitality of this man, to spur us on and to greater ideals, would be fitting, to place on record, this appreciation.

Born on February 5, 1923, Brother Simpson spent all his life except for the first few weeks, under the influence of the Gospel, his parents joining the Church very shortly after he was born.

His experience in the Church was wide and before becoming Branch President of the Loughborough Branch, he served as M.I.A. officer, Sunday School Superintendent and counsellor in the Branch Presidency. In 1961 he was ordained a High Priest and called as second counsellor in the Leicestershire Stake Presidency.

His assignments from the Stake President covered MIA, the Church Building Programme within the Stake, where his energy and drive kept the Stake to the fore amongst the Stake and Missions of these islands.

Those who worked with him could not help but be aware of his love for his fellow-men, which was second only to his love for the Gospel and of his singleness in purpose where the propagation of the Gospel and the teachings of the Church were concerned. His knowledge, his encouragement and help which were available to everyone made him well loved by all and whilst we know that he is carrying on his work in another sphere, we deeply regret his loss.

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**A Closing Thought**  
**from Doctrine & Covenants**  
**Section 76: 50-98**

50. And again we bear record— for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—

51. They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

52. That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power ;

53. And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

54. They are they who are the church of the Firstborn.

55. They are they into whose hands the Father has given all things—

56. They are they who are priests and kings, who have received of his fulness, and of his glory ;

57. And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

58. Wherefore, as it is written, they are gods, even the sons of God—

59. Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

60. And they shall overcome all things.

61. Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under



his feet.

62. These shall dwell in the presence of God and his Christ forever and ever.

63. These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people.

64. These are they who shall have part in the first resurrection.

65. These are they who shall come forth in the resurrection of the just.

66. These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

67. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.

68. These are they whose names are written in heaven, where God and Christ are the judge of all.

69. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

70. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

71. And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.

72. Behold, these are they who died without law;

73. And also they who are the

spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;

74. Who received not the testimony of Jesus in the flesh, but afterwards received it.

75. These are they who are honorable men of the earth, who were blinded by the craftiness of men.

76. These are they who receive of his glory, but not of his fulness.

77. These are they who receive of the presence of the Son, but not of the fulness of the Father.

78. Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

79. These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.

80. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

81. And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament.

82. These are they who received not the gospel of Christ, neither the testimony of Jesus.

83. These are they who deny not the Holy Spirit.

84. These are they who are thrust down to hell.

85. These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.

86. These are they who receive not of his fulness in the eternal world, but

of the Holy Spirit through the ministration of the terrestrial;

87. And the terrestrial through the ministration of the celestial.

88. And also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation.

89. And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding;

90. And no man knows it except him to whom God has revealed it.

91. And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.

92. And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne forever and ever;

93. Before whose throne all things bow in humble reverence, and give him glory forever and ever.

94. They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace;

95. And he makes them equal in power, and in might, and in dominion.

96. And the glory of the celestial is one, even as the glory of the sun is one.

97. And the glory of the terrestrial is one, even as the glory of the moon is one.

98. And the glory of the telestial is one, even as the glory of the stars is one.





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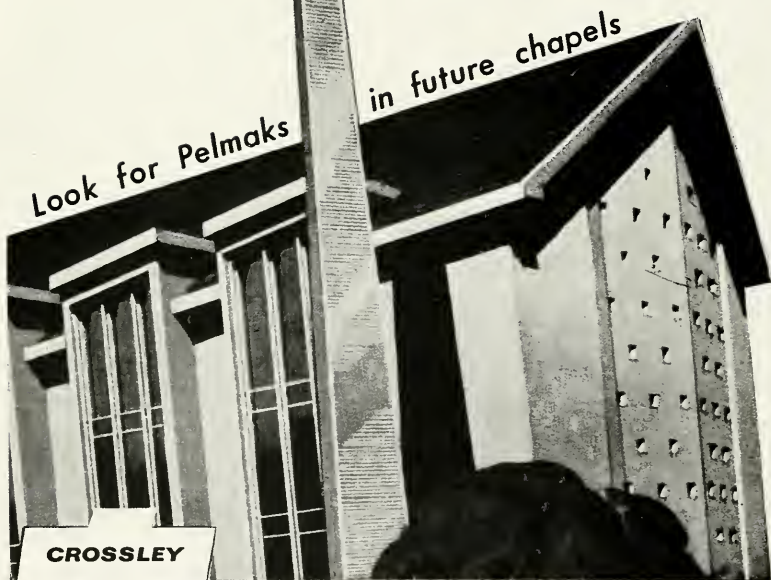
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## A Virile, progressive Religion

**M**ORMONISM is a LIVING religion. It brings new life and new goals to all who embrace it.

This is no less true of the youth of the Church than of older members. For youth, Mormonism is a virile, progressive, forward-looking religion which provides joy in clean living, wholesome associates, high ideals, and above all, a meaningful life.

Life must have a meaning if we are to truly enjoy it. It must mean more than mere existence, or more than excitement and entertainment. It must mean accomplishment, also, for there is no real satisfaction in life without accomplishment.

Mormonism tells the youth who he is, why he is on earth, and where he may expect to go after he leaves this life. It tells him WHY he is alive.

This is the most uplifting fact that any youth has ever heard. Instead of being told he is the off-spring of an ape or some "missing link," he learns in Mormonism that he is a child of God, actually of the race of Deity.

Mormonism tells him also that he may eventually and literally become like God, for that is our great goal, our greatest ambition.

Therefore Mormonism gives to the youth a plan of life which tells him how to grow intellectually and spiritually, and gives to him a physical programme that means health in the years to come—health to accomplish his goals.

Mormonism teaches him how to live pleasantly with others; and that he must work honestly for a living; how to select and woo the right kind of mate, and how to develop a worthwhile and happy family life. It guides him into good citizenship, good habits, and good thoughts.

It encourages him to read good books thereby becoming acquainted with the best minds of the world, and of the prophets who communed with God.

Mormonism gives youth direction, new horizons, new hopes, new aspirations and helps to bring them all into fruition in his life.

### A THOUGHT FOR YOUR TALK

To my beloved young friends: . . . May I plead with you to be patient, to search the scriptures, to keep your lives balanced, and to reserve judgment, to keep faith, to keep clean, to go forth and rise to the high destiny that is yours.

—RICHARD L. EVANS

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### Front Cover:

London Stake MIA members sailing on Lake Llangorse in South Wales during their week-long summer "Adventure Holiday" camp.

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FROM THE PEN OF THE PROPHET

## Youth

by President DAVID O. McKay

THE holding of the priesthood is a blessing, a blessing which too few of us in our Church fully realize, and in order that that realization might become more prized, our bishops should teach the young man who is recommended to receive the Aaronic Priesthood what the ordination to the Aaronic Priesthood means.

It is not sufficient just to present his name for approval in the meeting of the ward. He should be interviewed and taught previously from the beginning by the bishop.

I shall ever cherish in memory our appreciation for Bishop Edward E. Olson of Ogden Fourth Ward who came into our house and interviewed our son Llewelyn, and asked him about his willingness to receive the Priesthood of Aaron, and gave him instructions accordingly.

A bishop should teach the young



MIA Leaders from the British and South-West British Missions and the London Stake participating in a week-long leadership training course.

## and the Priesthood

man who is recommended to receive the Aaronic Priesthood what the ordination to the priesthood means, not just present his name, I repeat, in council in the ward—but teach him that when he is given the priesthood he is expected to be above, not in pride and haughtiness, but in moral standards above his fellows.

Specifically, his playmates may swear, but he cannot do so with impunity. Some may even take the name of God in vain. A man of the priesthood cannot do that when he receives the obligation to render service to others, as a representative of Jesus Christ. He who takes the name of God in vain dishonours his priesthood.

Others may neglect their duties. Others may make fun of their teachers in day school. Others may break windows, but the bearer of the

priesthood cannot do those things. It is the bishop's duty to teach them good citizenship and their duties in the priesthood.

Then the bishop will also follow similar teachings when the deacon is worthy to be ordained a teacher, and the teacher to be ordained a priest. With such teaching and training young men eighteen years of age, and young women of corresponding age, may in reality carve the moral atmosphere of the community in which they live. They truly have been set apart, not because of any pride, not because of any desire to rule unrighteously, but because of moral superiority. They are good citizens, and any bishop who profanes the name of God in the presence of others dishonours his priesthood. It is his duty to teach the young man from the time he is a deacon, through being a teacher and

priest, the responsibility of true citizenship in the kingdom of God.

We are justified in being proud of our young men and young women. Some fail us, yes. Some of the children of our Father in heaven failed him. They had a right to choose. They had their free agency, and some of them chose to follow the fallen one, and they are following him today. We also have our free agency, a God-given gift, and some choose unwisely to follow pleasure and indulgence rather than the persistence and effort to rise above that which is low and mean into the realm of spirituality.

What I am saying is that to hold the priesthood is an individual blessing, but it requires, it demands, righteous living. God give us power so to honour it, I pray in the name of Jesus Christ.





Preparing to cast off. Sailing was one of the activities participated in by London Stake MIA members at their week-long summer "Adventure Holiday" camp on the shore of Lake Llangorse in South Wales.

Canoeing was also a popular pastime at the camp, especially among the boys on holiday. Pictured here are John Cary and Christopher Carter, both from the South London Ward.



THE ONLY THING WRONG

## There are

says Elder BOYD K. PACKER

I WISH to write to young people everywhere. I confess to being partial to those of you who are in your teens. The very qualities that cause some of us who are a bit older to worry about you—youthful exuberance, resistance to restraint and domination—when matured a little will be your great strength.

When we hear the question, and we often do, "What is wrong with our teenagers?" I want to thunder out, "The only thing wrong with teenagers is that there aren't enough of them." I wish, earnestly wish, that this could be a private letter for I am prompted to write to you about a very personal and sacred matter. But I have such faith in you to be willing to write openly to you about this subject.

I take my text from the Book of Mormon. Jacob, a great Book of Mormon prophet, was teaching his people in the temple, and we find this descriptive verse: "Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord." (*Jacob 1:17*.) I repeat, "having first obtained mine errand from the Lord." It is about this errand, your errand, that I would speak.

Not too long ago I rode for several

WITH THE YOUTH OF TODAY

## not enough of them!

hundred miles with a group which included a boy named Henry. Though Henry was just in his early teens I was impressed with his inquisitive nature, with his searching, intelligent questions, and I thought, "Here is a young man with whom I can talk man to man about things spiritual." Henry has already obtained part of his errand. He is planning years ahead for service in the mission field. In The Church of Jesus Christ of Latter-day Saints there is not only room for young men and women, but you are needed here. The majority of nearly 12,000 full time missionaries serving throughout the world—in Yokohama and Hong Kong, in Melbourne and Auckland, in Santiago and Hermosillo, in Hamburg and Vienna — the great majority are young men just past nineteen years of age. In this Church you are not only given full opportunity and full responsibility, but also full ecclesiastical authority. it is when I contemplate this that I repeat, here teenagers are not just tolerated, here they are needed. And it is when I contemplate this that I want to repeat again, the only thing wrong with you teenagers is that there aren't enough of you.

I include in this errand all of you,

not just those of you who have already distinguished yourselves — the captain of the football team, the valedictorian, the college or high school beauty queen. You are included, but I am writing at least as much to you who consider yourselves nobody or at best just anybody. Some of you have been involved in serious trouble and difficulty that is only partly of your own making. Some of you I am sure, feel your parents don't love you. In this I am sure you are mistaken. Some of you feel that because of these mistakes that what I say shall not apply to you. You may even feel that no one has a regard for you, that even the Lord doesn't love you. In this you are most certainly in error.

If you obtain your errand in life from the Lord, there is a special spiritual preparation necessary. It is something you must do alone, each of you, individually, by yourselves. It is intimate and personal and sacred. It relates to the most delicate and sensitive of your feelings, and it is only in the spirit of reverence that I approach this subject with you.

To achieve this spiritual preparation you must set out on a quest. The quest has all of the aspects of high adventure.

It will require the gallantry of knight-hood, all of the virtues of the story-book princess. It will take the resourcefulness of the pioneer, the courage of the astronaut, and the humility of a true saint. It will require some teenage-like maturity. I say this because right now as teenagers you are trying to assert yourselves, trying to say to the world, mostly to yourselves, "I am *somebody*." But, this preparation will require some different attributes, some that perhaps have not matured in you as yet. It is almost out of keeping with your teenage personalities for you to be submissive and humble, isn't it.

Recently I was tucking one of our little boys in bed. He was just five. There had been a difference of opinion as to whether it was bedtime or not. He had been guided gently to bed with something less than democracy. He looked up at me from under the covers and gritted his little teeth and said, "You are not in charge of me." Wise beyond his years he spoke just like one of you teenagers. And it is against this natural expression of youth that you will find your greatest contest.

The errand, the quest, is the search for a testimony—an individual conviction, a certain knowledge that



Elder Boyd K. Packer

In this Church

there is love for you

In this Church you are needed, my

Jesus is the Christ, that God lives. Although much of religious expression is in group activity, this matter of testimony is not. It is individual—on your own, by yourself. It is because I have such confidence in you that I approach this sacred subject. I have confidence in all of the Henry's and the Bob's and Diane's and Beverly's and Allen's, and so I speak pointedly to you.

The Prophet Joseph Smith was about your age, in his fifteenth year, when he wanted to know for himself, for sure, what his errand in life should be. And, after reading James, chapter 1, verse 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he came to the conclusion, "... I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I would venture."

(Joseph Smith 2:13.)

Do you know how to pray, teenager? Have you ever tried it — by yourself, alone? Have you ever knelt down and poured out your soul to your Father in heaven, asking for help, asking him to guide you as you seek for you errand in life?

Joseph Smith sought seclusion, by himself, alone, as a teenager individual

to attempt to pray. He asked the Lord two questions; first, which of all the churches is true, and next, which he should join. These two questions are appropriate for every teenager to ask, those of you who are in the Church and those of you who are seeking after truth. Now, if you have the inclination or the desire to find out for yourselves, you are entering in by the way. Again from the Book of Mormon I quote the Prophet Nephi, who had been speaking to his people about this matter of testimony, and near the conclusion of his sermon he said:

*"Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.*

*"For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do."* (2 Nephi 32:4-5.)

There is a difference, you know, between saying prayers and praying. Don't expect it all to come at once. It is worth earning. Your efforts may seem in vain, but pray unceasingly, unyielding. The Prophet Moroni said:

*"... dispute not because ye see see not, for ye receive no witness until after the trial of your faith."* (Ether 12:6.)

Once you have a testimony of your own, some things won't seem to

change a great deal. You will still have to work for what you get. You won't be immune to illness or death. You will still have problems to solve, but you will have great strength, and you will be prompted by the Spirit of the Lord in the solution of these problems. As you accept membership in the Church, you have the gift of the Holy Ghost conferred upon you. Some of you who are young members of the Church and some of us who are older have made very little use of this gift. It is a quiet gift. It is a still small voice. May I illustrate?

Many years ago my parents lived on a modest little farm. They were ordinary people of humble circumstances. They had prayerfully asked the Lord to bless them with all of the necessities of life and some of the comforts and conveniences. One Monday morning Father came in from the field. He had broken the plow. "I must go into Brigham City," he said, "and get some welding done. Would you like to go?" Mother was washing, but she hastily set things aside and prepared the youngsters for a trip to town. The big copper boiler was lifted from the range, the buckets of hot water were set off the stove into the bedroom. Mother took the youngsters to the front gate where Father soon appeared with the white-topped buggy. As she put her foot onto the step, she paused and said, "Dad, somehow I think I shouldn't go with you today." You can imagine



## teenage friends

the conversation. "But why not? Hurry, time is wasting. You know you have shopping to do." Mother finally said, "I just feel like I shouldn't go." Thank goodness Father didn't tease her out of it. "If you feel that way, Mother," he said, "perhaps you should stay home."

She lifted the youngsters out of the buggy, and you can well guess what they started to do. Dad shook the reins, the buggy pulled down across the bridge, up the opposite bank and out of sight, and she has told me many times that she stood there and said to herself, "Now wasn't that silly of me." She busied herself with her washing again and in a moment or two she smelled smoke. Everything they owned, much of what they had prayed for, was in that modest little home. She didn't find the fire until the ceiling of the bedroom burst into flame, a ceiling made of muslin, sized with glue and wallpapered. A rusted stove pipe had permitted a spark to fall and settle in the dust atop the ceiling. A bucket brigade from the back pump, and the fire was soon out, and the incident closes without significance, unless you ask the question, "Why didn't she go to town that day?"

There is a sentence that has been tremendously important to me in the Book of Mormon. Nephi in speaking to Laman and Lemuel said:

"... Ye have seen an angel, and he spake unto you; yea, ye have

heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; ..."

(1 Nephi 17:45.)

Again, I say, teenagers, that you are needed in this Church. There is a great mission, a great errand for you to perform. Young Henry will hardly be prepared in time for his mission call. Some of us, in our youthfulness, may unwisely want to say to our Father in heaven that which my little son said to me. We may be tempted to grit our teeth and say to him, "You're not in charge of me." This spirit is present in the poem "Invictus" which concludes:

"It matters not how straight the gate—

How charged with punishment the scroll.

I am the master of my fate,

I am the captain of my soul."

William Ernest Henley

It takes a spirit different from that if you, teenagers, will find your testimony. The late Orson F. Whitney of the Council of the Twelve Apostles wrote a poem entitled, "The Soul's Captain." In answer to the declaration "I am the captain of my soul!" Brother Whitney said:

"Art thou in truth?

Then what of him who bought thee with his blood?

Who plunged into devouring seas

And snatched thee from the flood,

Who bore for all our fallen race

What none but him could bear—  
The God who died that man might live

And endless glory share.

"Of what avail thy vaunted strength  
Apart from his vast might?

Pray that his light may pierce the gloom

That thou mayest see aright.

"Men are as bubbles on the wave,  
As leaves upon the tree,

Thou, captain of thy soul Forsooth,  
Who gave that place to thee?

"Free will is thine—free agency,  
To wield for right or wrong;

But thou must answer unto him  
To whom all souls belong.

"Bend to the dust that 'head unbowed,'

Small part of life's great whole,  
And see in him and him alone,

The captain of thy soul."

Humbly, my teenage friends, I tell you that I have made that quest. Though less qualified perhaps than you, it became my blessing to know for sure which of all the churches is true, and it is because of experience that I hold out to you, not just the possibility that God will answer your prayer, but the very certainty of it. We tell you that in this Church there is love for you. In this Church you are needed. We love you because the Lord loves you. I bear humble witness that I know that God lives. I know that Jesus is the Christ, and that he loves all of us, including the youth.

# COURAGE



by Bishop  
ROBERT L. SIMPSON  
of the Presiding Bishopric

I AM certain that every member of the Church has thrilled to the words of a stalwart young man of Aaronic Priesthood age who lived approximately twenty-six hundred years ago. When faced with a difficult situation, he said,

*"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)*

This young man, destined to become a great prophet, had a most important quality. He had courage, courage to stand on his own two feet rather than follow the so-called easier way—the more popular way—the beckoning of the crowd, in this case his own brothers.

Let us quickly span twenty-six hundred years and review a story of Aaronic Priesthood courage in our day. My heart was touched when I had the privilege of reading an excerpt from a serviceman's letter to his parents. Apparently, his training instructor had made it a habit of starting each day's discussion with a few off-colour stories.

One morning, quite by surprise, the instructor asked if anyone objected to a couple of "good" stories before starting the day's instruction. This young Mormon boy said that almost as though he had been ejected from his seat by and unseen power, he shot up and said, "Yes, sir, I object."

After a long stony silence, the instructor said, "Are there any others?" You can imagine the feelings of this boy's heart as one by one another

dozen or so young army recruits stood in defence of what they really believed. Those standing were invited to leave the class, and then halfway out, they were called back with a comment from the instructor, "I guess we can skip the stories this morning."

Wouldn't you like the privilege of shaking hands with that kind of Aaronic Priesthood courage? Isn't it gratifying to know that you don't have to turn the pages of history back twenty-six hundred years to find the courage of a Nephi or a Daniel in the lion's den or a David meeting Goliath? And isn't it also gratifying to know that for every courageous heart with a fortitude to stand up and be counted, there will be a host of others willing to rally to the cause of truth and right?

Perhaps there might be a student who finds himself at the crossroads of decision today; whose circle of closest friends fail to live by the rules of conduct that he or she knows to be right. Might these so-called friends be urging you to take one more step away from all that you believe in, all that is sacred? Could these be the same first easy steps taken by a teenage boy recently who stated to a juvenile judge, "I just didn't realize it was happening—it was so gradual;" or the girl who pleaded, "I wanted so much to be popular with the others—and I was so wrong."

How grateful we can be that these young people had the courage to recognize their misdirection—and then even more courage to do what needed to be done in realigning their lives to correct standards.

Now, courage is an easy word to say. To be effective, there must be action—just like our serviceman a moment ago—positive action in the right direction which can only happen when that courage is inspired through positive, proper motivation.

Now, join with me, young people, through a thought sequence which should prove helpful to serious-minded church members as a basis for motivation in the right direction:

First, let us reconfirm in our minds that there is a Heavenly Father, that he is the Creator of heaven and earth and directs all that we survey.

Second, let us be assured that his house is a house of order, even to the extent that you and I have come to mortality now, in this day, by specific assignment for a real purpose.

Have you ever asked yourself the question, "Why wasn't I born two hundred years ago, or a thousand years ago?" There is only one reason, young people, because the Lord wanted you born now, in this important day.

Step No. 3, can we know for assurance that a young boy knelt in a grove of trees in the year 1820 and there received a personal visitation from God the Father and his Son Jesus Christ? Have you read the Joseph Smith story lately, with a real desire to *know* its truthfulness?

The fourth step: Why are you a member of this Church and kingdom? Could this be by chance? By your selection only? The Saviour has this



Pony trekking in the Welsh mountains was part of the training received by the London Stake MIA members at the summer "Adventure Holiday" camp.



to say in the fifteenth chapter of John:

*"Ye have not chosen me, but I have chosen you, and ordained you, ..." (Verse 16.)*

I know that foreordination is a real part of the plan—we have a responsibility — a divine commission, if you please, conferred prior to mortal existence that can neither be disregarded nor taken lightly without far-reaching consequences.

The fifth and final point I suggest is that the Lord has given us a most precious gift that we call free agency. And after all is said and done, the final decision is ours with regard to our talents, our divine commission, our choice between left or right, right or wrong.

Youth of Zion, do you have the courage to do right? I sometimes wonder how we could have the courage to do anything but right if we *really* believe in the foregoing steps of logic. Let us just enumerate them again briefly:

1. God lives.
2. His house is a house of order.
3. The heavens have been opened and remain open today.
4. We are here by appointment, by foreordination.
5. And finally, the choice is ours as to what we do about it.

Now not only do we need courage in choosing our way, but we also need help. The best source of help is from those who love us. I would like to reconfirm a truth that has been spoken many times, that no one loves us like our parents, like our bishops, like our Heavenly Father. May we always seek our counsel and guidance from these three sources.

Youth is energetic; youth is aggressive. The mind of youth is inquisitive,

sometimes beyond sound judgment which often leads us into dangerous territory. The Prophet Joseph Smith had this to say to Martin Harris in kindly reprimand: "When a man designedly provokes a serpent to bite him, the principle is the same as when a man drinks deadly poison, knowing it to be such. In that case, no man has any claim on the promises of God to be healed." (DHC 2, 95-96.) By the same token, can we expect the protection we need when we knowingly step beyond the limits of good judgment?

Moroni's reiteration of Mormon's teachings gives us the key for keeping a solid footing.

*"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.*

*"But whatsoever thing persuadeth*

*Sailing, canoeing, pony trekking—but they still had energy enough for a game of volley-ball in the evenings. Picture taken at the London Stake summer camp.*



*men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (Moroni 7:16-17.)*

Yes, youth of Zion, history is still being made, and whether you like it or not, you have a hand in it. You will need courage and lots of it. You will need the help of those who love you and the support of loyal friends, real friends, friends who would encourage you in "every thing which inviteth to do good," as stated by Moroni.

Now in conclusion, may I suggest that this Church is not idly named. We are The Church of Jesus Christ of Latter-day Saints. These are the latter days; this is the final dispensation of time, and the programmes of the Church are all moving towards a sort of finalization or culmination. There is an urgency as never before about what needs to be done; and be sure of this, what needs to be done will be done on schedule, we hope by those initially foreordained to the task. But just as surely as night follows the day, if we choose not to accept our station, or if we grow weary along the way, placing less important things first, there will be substitutes raised to take our place, that the Lord's time-plan and ultimate purposes will not be thwarted.

Youth of Zion, stand up and be counted, have the courage of your convictions, and whatever you do, don't allow someone else to be a substitute for you in the kingdom of your Heavenly Father.



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# New committee will direct all Church activities

AT a special West European Mission President's Conference, held in Geneva, Pres. Mark E. Petersen announced the formation of a central supervisory committee.

The new unit will direct and co-ordinate auxiliary, genealogical work and priesthood activities throughout the 12 missions and seven stakes in the West European area.

The functions of this new committee will be—

1. To provide leadership materials for the monthly leadership meetings for the various organizations involved.
2. To provide specialized help to individual officers in the respective organizations.
3. To prepare special instructions and guidance materials to be published in a monthly department for each organization in the "Millennial Star."

The "Millennial Star" will feature special sections devoted to the new supervisory programme. The magazine will become the instructional guide for all officers and teachers working in auxiliaries.

To make sure that proper communication and co-ordination is maintained with the General Boards and other organization chairmen and leaders in Salt Lake City, a close contact will be established between the chairman of each of the auxiliary and Priesthood organizations with the central Church leaders. All of the co-ordinating activities performed by the various chairmen of the Central Supervisory Committee will, of

course, operate through the proper channels of mission and stake Priesthood, stake presidencies and mission presidencies

Each of the chairmen will form their own sub-committees, consisting of members with a knowledge of local conditions.

President Petersen announced the personnel of the Central Supervisory Committee as follows:

Relief Society: Sister Christine H. Robinson, formerly of the General Board of the Relief Society, and formerly a member of the General Church Co-ordinating Council, now wife of the President of the British Mission.

Primary: Sister Eileen R. Dunyon, formerly of the General Presidency of the Primary Association, Counsellor to Sister Parmley for years and wife of the President of the Central British Mission.

Sunday School: Dr. O. Preston Robinson of the General Board of the Deseret Sunday School Union, now President of the British Mission.

YMMIA: President A. Ray Curtis, of the Southwest British Mission, life-long MIA Executive and former Stake President.

YWMIA: Sister A. Ray Curtis, another life-long MIA worker and wife of the President of the Southwest British Mission.

Aid to Branch Presidencies: President David B. Haight, of the Scottish Mission, former Presi-

dent of the Palo Alto Stake.

Aaronic Priesthood (over and under 21): President Phil D. Jensen, President of the North Scottish Mission, former Stake President at American Fork, Utah.

Melchizedek Priesthood: Mark E. Petersen and Max A. Bryan. President Petersen is a member of the Council of the 12 Apostles and presently President of the West European Mission. President Bryan, now with Sister Bryan on a full-time mission in the British Isles, was formerly President of the East Long Beach Stake, California.

Genealogical Research and Temple Attendance: Syger T. Hasenberger, now head of all genealogical microfilm and research work in Europe, representing the Genealogical Society of the Church.

President Petersen has indicated that each of these chairmen will have expert assistance in their work.

As this new Central Supervisory Committee goes into full action, beginning in October, it is expected that the organization, procedures and accomplishments of the various auxiliaries, Priesthood and Genealogical Organizations involved will move forward with the greatest success and accomplishment yet enjoyed throughout the area covered by the West European Mission.

This new organization faces important challenges and great opportunities as it participates in the growth of the Church throughout this important part of our Lord's Kingdom.

# The Branch President's Page

by DAVID B. HAIGHT, President, Scottish Mission

*"Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16.)*

IN these few words the Saviour explained the order of government in his church. The Saviour indicated both that he was directing his church, and also that He was not elected by a popular vote nor was he nominated by the people.

Today the same order of government exists in the Church of Jesus Christ. Bishops and branch presidents are not nominated and elected by the popular vote of the people. They are called by the Saviour through His appointed servants. Does this mean the members of the church have no voice in the government of the church? No, the order of the church is "government by the consent of the governed."<sup>1</sup> Every bishop or branch president that has ever been called has been placed before his ward or branch for the sustaining vote of the people. The citizens in the Church of Jesus Christ of Latter-day Saints have always had the privilege of sustaining their leaders or manifesting their opposition.

A member of the Church of Jesus Christ of Latter-day Saints who raises his right hand to sustain a leader manifests a promise to give all his support to that leader until such a leader is officially released from office. The Lord requires this obedience.<sup>2</sup>

If every member were allowed to accept only the rulings, decisions, and actions which at the time seemed favourable; or if every member were allowed to withdraw support from a

leader he deemed not righteous; chaos, disorder, disruption and trouble would reign supreme in the Church.

*"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion."*

(D. & C. 132:8)

In the governments of the world, leaders in office have the authority to administer the laws of their country. The public is bound to accept the authority of their leaders. It is not conceivable that a person could refuse to accept the authority of a police officer because of the personal worthiness of the police officer. Furthermore it is less conceivable that the public could decide which laws they would or would not obey. There is order in government. If a police officer is not worthy of his office he should be removed. The procedure for his removal will follow the laws of the country. Until he is removed he will still hold authority of office. All laws of the country stand as enacted. If the laws are not proper or are unjust they may be changed; but until they are changed they must be obeyed.<sup>3</sup>

In the Church of Jesus Christ there are no unjust laws. All laws given to us by the Lord are just laws because they are Gods laws. We are bound to support and honour the leaders and officers in their callings. We do not have the right to accept or reject the leaders from day to day. We accept the leaders until they are officially released from office.

Backbiting, rumour, rebellion, fault-finding and other such difficulties stem from a failure to observe

these principles of government in the church.

Just as the bishop or branch president is presented to the members for a sustaining vote, so also, all the officers and leaders of the ward or branch are presented for a sustaining vote. The officers and leaders of the ward or branch are not nominated or elected by a popular vote of the ward or branch membership. They are selected by the bishop or branch president and his counsellors as inspired by the Lord. The Lord knows who should be in a certain office at any given moment.

The calling of bishop or branch president is one of the greatest callings upon the earth. He is given the keys, power and authority of God. Although the members of the ward or branch have an obligation to the Lord to sustain the bishop or branch president, the bishop or branch president has an obligation to lead the people and to *inspire* them to co-operate and be obedient. The gospel of Jesus Christ is not a gospel of force, threat or intimidation. The Lord has instructed us that:

*"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, long suffering, by gentleness and meekness, and by love unfeigned."*

(D. & C. 121:41)

In the world today there are two methods by which people exercise authority over others. On the one hand we have those who follow Satan's pattern. They rule with an "iron fist." They get the job done but in the process they develop within their associates deep feelings of resent-

# Be a LEADER

ment, rebellion and hatred. To these so-called leaders the Lord has said:

*"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen."*

(D. & C. 121:39-40)

On the other hand, we have those who are true leaders. They lead people—they don't push them. This is the Lord's way and it is founded upon love and understanding. In order to lead we have to be out in front.

A bishop or branch president has a dual role. He should be both:

1. A spiritual leader clothed with righteousness, and a
2. Kind, considerate administrator concerned with the temporal well-being of the members.

As spiritual leader the bishop or branch president should have a good knowledge of the scriptures. Even though he is busy he should always try to study the gospel every day. The Lord will inspire the bishop or branch president in thought and action but expects him to actively seek after truth and knowledge.

*"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand."*

(D. & C. 107:99-100)

When the bishop or branch president has earnestly studied and gained

an understanding of his duty then the Lord will inspire him in his calling. "No one can act his part in a play until he has first read the script." A bishop or branch president who does not understand his duty will lack self confidence. A full understanding of the duties of office brings him closer to the Lord and develops a feeling of peace and satisfaction.

Coupled with a regular study of the gospel, the branch president or bishop must always keep foremost in his mind the principle of prayer. The Lord is always ready to give us needed help and He promises an answer to our righteous prayers. It is true that . . .

*"... The effectual fervent prayer of a righteous man availeth much."*

(James 5:16)

The faith and prayers of a bishop or branch president not only will sustain him but also will sustain the ward or branch .

*"Be thou humble; and the Lord thy God shall lead thee by the hand and give thee answer to thy prayers."*

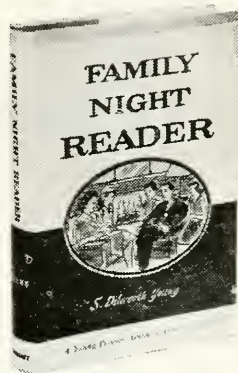
(D. & C. 112:10)

This is the promise of a loving Father. Although difficulties and problems arise, the Lord will guide the prayerful bishop or branch president. The bishop or branch president will be richly rewarded; happiness and satisfaction will be his lot.

1 Priesthood and Church Government, Widtsoe, Page 198.

2 Priesthood and Church Government, Widtsoe, Page 196, 197.

3 For more information see the Doctrine and Covenants, Section 134.



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MELCHIZEDEK  
PRIESTHOOD

## Seek out the member at large

by President  
MARK E. PETERSEN  
and  
President MAX A. BRYAN

A UNIFORM organization is necessary to carry out a uniform programme in our Melchizedek Priesthood work.

So that all will understand our plan of organization, we mention in this article a few definitions and a few suggestions for organization.

First let us say that all Melchizedek Priesthood members should belong to some quorum or unit within that priesthood. There should be no "members at large," or "scattered members" who are not affiliated with a group of priesthood bearers. All should belong, no matter how scattered they may be.

There are high priests' quorums where ever there are high priests. There is such a quorum in every stake, and there may be such an organization in missions if there are any high priests available. Usually there are no high priests or seventies in missions, since their duties are more particularly related to programmes within stakes. In missions our Melchizedek Priesthood brethren are usually all elders.

How are elders organized?

Whether in a stake or mission, if there are fewer than 49 elders, the brethren are organized into what is known as a unit. A unit has a leader, not a president, although in a unit with 20 or more elders, this unit leader may have counsellors. Always there should be a secretary. There can be only one unit in a stake or mission, and then only if in the entire stake or the entire mission there are fewer than 49 elders.

When there are 49 or more elders in a stake or mission, they should be organized into a quorum, with a quorum presidency and secretary.

If there are 98 or more elders in a stake or mission, two quorums should be organized. If there are 147 elders, three quorums should be organized. If there are 196, four quorums should be formed, and if there are 245, we may have five quorums.

No quorum should have less than 49, and whenever there is a multiple of that figure, an additional quorum should be formed.

Stakes may organize their quorums

without reference to Salt Lake City. Missions may form or divide quorums only upon approval of the General Melchizedek Priesthood Committee in Salt Lake City.

Where a quorum extends throughout a stake, and there are sufficient elders to form only one quorum within a stake, a group should be organized in each ward and branch. Each group is presided over by a group leader, and is a part of the quorum and under the direction of the presidency of that quorum.

Similarly, when there are sufficient elders for only one quorum in an entire mission, groups may be formed in the several branches, each group under the direction of a group leader, and all under the supervision of the quorum presidency.

Where there are enough elders to form more than one quorum in a stake or mission, fewer groups may be included within a quorum, there being one group to each branch.

Where there are insufficient elders to form a group in any one branch, it may be desirable that they meet with a group in some adjacent branch. If there is no nearby branch, the elder or elders in such small branch may meet according to the direction of the branch president and the quorum president.

Every member of a quorum, no matter how widely scattered the membership may be, should be contacted by some quorum or group officer at least once every month. This may be done in weekly meetings, in visits to homes of the brethren, or by mail where distance is great.

In each stake there should be a Stake Melchizedek Priesthood committee, as in each mission likewise there should be a mission committee.

The stake organization should be as follows:

Stake president, chairman.

High councilman in charge of local missionary work.

High councilman in charge of genealogical work.

High councilman in charge of home teaching.

Stake clerk as secretary.

The mission organization should

be:

Mission president as chairman.

Mission counsellor to assist with local missionary work.

A district president to encourage genealogical and temple work.

A district president to encourage home teaching.

Mission secretary is secretary to committee.

In both instances, quorum presidencies work under the direction of these committees, the stake members under the stake committee, and the mission members under their mission committee.

The stake works separately from and without any connection with a mission even though there is geographical overlapping, and the mission works independently from the stake. They may both follow the same programmes, but their jurisdiction is kept separate.

Group leaders in both mission and stake, work under their own quorum officers, and co-operate with branch presidencies and bishoprics in their work as desired.

Regular meetings of the Melchizedek Priesthood committees should be held to plan the work of the organization. This committee should instruct quorum officers in their responsibilities. Regular leadership meetings should be held for this purpose.

The committee should not take from the quorum presidencies the operation of the quorums. They should merely advise with the quorum officers, and permit the quorum presidency to direct the quorum through the group leaders in the various wards and branches.

Regular reports should be provided by secretaries, as directed.

In subsequent articles, further work will be outlined.

It is suggested in this article, that if there is a lack of organization, it be taken care of at once so that quorum and group officers may use the instructions which will appear soon.



## God's greatest gift to man

by G. EUGENE ENGLAND

President of the London Temple

THE whole burden of responsibility given to the church by our Heavenly Father is to lead the children of Adam back to him as his heirs. This heirship, eternal life, is the greatest gift of God and man's ultimate blessing. It is earned through obedience to all the laws and ordinances of the Gospel. (*D. & C. 14:7.*) After true repentance we are forgiven of past sins in baptism and start out clean and free to a new life of obedience, and of service to our fellowman, that they may also receive this blessing.

After years of experience a young man and a young woman should be ready to be put under covenant, in the Temple of God, to obey, and thus be endowed with the blessings from our Father in Heaven for this life and for eternity. This is called the "New and Everlasting Covenant of the Gospel." It includes repentance and baptism, receiving the gift of the Holy Ghost, the priesthood of God, sealing of wife and husband and children to parents, and performing these ordinances for those who have passed into eternity without having a chance to hear the gospel and choose to obey or reject it. These sealings are performed by the authority of the one man, our

Prophet, who holds this power on the earth. The Doctrine and Covenants 132:7 also tells us they must be sealed by the "Holy Spirit of Promise." This means the blessings may be given but are not effective until the person is fully repentant and living in accord with the requirements of the gospel so that the Holy Ghost may seal the promise of eternal life upon them.

President David O. McKay has written, "The whole purpose of life is to bring under subjection the animal passions, proclivities and tendencies that we might realize always the companionship of God's Holy Spirit."

We start on a path towards the greatest gift by practising the first principles of the gospel and striving to perfect ourselves. By diligent effort we add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. The experiences of earth's life are to build character by the choices of our own will-power. Through study and prayer we learn what is required of us and through effort and sacrifice we gradually become more Christlike.

After striving to live a perfect life and asking in humble prayer, the Holy Ghost will witness to us of the divinity of God the Father and of

Jesus the Christ. This testimony will come and add joy to our lives as we teach and serve in the church. This plan is from pre-existence and is the plan of family exaltation.

Parents in the church are commanded by the Lord (*D. & C. 68:28*) to rear their children from babyhood to love the gospel and to walk uprightly and seek His blessings. Ideals and attitudes of truth and honesty must be ingrained into each day's experiences so they become a very part of the child's being. Each principle of truth and light lived in the home leads the children to maturity, with a love for the gospel way of life. A mission and temple marriage are held as high goals requiring purity of life to insure worthiness. The discipline of the body tempers the soul towards the divine nature; and then the experiences of life, love, marriage, birth of children, priesthood service and temple ordinances are wrought with great joy and happiness. The children of God are expected to accept his plan for us and to diligently teach it to others. The foundation of truth it builds upon insures us the successes and joys of life's most glorious experiences. We learn to place that which is worthwhile in its true relationship with things of lesser value and enter into a programme of study, prayer, service and wholesome family life with fun and recreation.

There is great unhappiness awaiting us if we do not control our animal instincts and school them to the will of God. "Sin never was happiness," said Alma to his son.

In counselling with people who come to the Salt Lake Temple for advice, I found the greatest heart-rending experiences are caused by passion, appetite and hatred. It is hard indeed to see the remorse of a broken-hearted boy or girl, man or woman, who have forgotten under the pressure of physical desires that they are God's covenant children. There is encouragement in that after their soul suffering, relief can be assured, that all is not lost; for, through true repentance and restitution lives can be rebuilt and peace and brotherhood regained.

We of the Church of Jesus Christ, look to the temples where spires reach

heavenward, where the inscription "Holiness to the Lord" expresses the blessing for which each true heart yearns. President McKay said, "The temple should ever be a light, influencing members of the church to develop those characteristics which transform a human being prompted by animal instinct into a spiritual being responsive to the promptings of God our Heavenly Father."

Ideals, aspirations, divine nature, eternal life are all expressive words, but the actual daily living is the important thing. I know a young man who pledged his love and asked for the eternal companionship of a lovely young lady as the sun cast its first beams over the spire of the temple. This couple have worked for education, served a foreign mission, and given three years in the Air Force. During this time they have reared a family of beautiful children and have found great joy with them and in church service.

As ward genealogical chairman he planned endowment excursions to the temple, 500 miles distance, which required travel by coach all night, sessions all day, and another ride home for Sabbath day duties. The rewards of this kind of obedience and service comes in many ways. This young man won a scholarship that will free him of indebtedness when he finishes a Ph.D. Daily he comes home to a devoted wife, and looks into the eyes of his sweet children who have been well born with healthy bodies and minds. He goes to bed at night with no remorse of conscience knowing that this day he has done his best for God and his fellow men. He knows that family prayers have set the goals for great and good things in his life and he prays with his children to teach them his concern for them and for others. As they have been led by their parents they now lead their little ones towards the gift of eternal life. To bless such couples who come to the temple prepared to receive their sealings is one of the most satisfying experiences of my church service.

May our Father help us to appreciate our blessings here upon the earth and to reach out for this greatest gift through our faithfulness.

## Activity is t

by PHIL D. JENSEN, President of the N

**A**ARONIC PRIESTHOOD ADULT designates the programme for members 21 years of age or older who hold the Aaronic Priesthood. Most of these men will be those who have been baptized recently in the church.

The Aaronic Priesthood Adult programme is the means by which men may be schooled in the principles of Church administration in order that they may take their places orderly in furthering our Father's Kingdom here on earth. One cannot be a recluse and be a true Latter-day Saint. Membership is synonymous with activity, and activity is the only way we really learn the principles of exaltation. Study alone is not enough. We must do His will in order to know the doctrine.

There are four offices in the Aaronic Priesthood. These are Deacon, Teacher, Priest and Bishop. Deacon

The Aaronic Priesthood is conferred at the time a man is ordained a Deacon. Some of the assignments which may be filled by a Deacon include passing the sacrament, giving public addresses in church meetings, giving scripture readings in Sacrament Meetings, being a messenger for the Branch President, gathering fast offerings, assisting in the care of the meetinghouse, notifying members of meetings, bringing in new residents of the branch, helping to revive inactive members and participating in missionary work. He may also assist in the Home Teaching Programme with a member of the Melchizedek Priesthood.

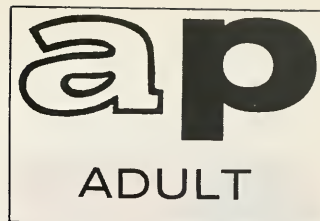
### Teacher

A Teacher may do all the things which a Deacon may do. In addition, he has the responsibility "... to watch over the church always and be with and strengthen them." (*D. & C. 20:53*).



# he first essential

North Scottish Mission



The Teacher should prepare himself to be an effective Home Teacher so that he may, through love and example, see that there is "... no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty.

"And he is to take the lead of meetings in the absence of the elder or priest—" (D. & C. 20:55-56.)  
**Priest**

The next higher office in the Aaronic Priesthood is the Priest. The Priest may do all that a Teacher and a Deacon may do. In addition, the Priest may baptize, administer the Sacrament and ordain Deacons, Teachers and Priests.

Although Priests hold this authority, they may only perform these ordinances under the direction of the Bishop or Branch President. This is true of all priesthood ordinances. We must not perform any ordinance without the authorization of those in authority.

## **Bishop**

The highest office in the Aaronic Priesthood is the Bishop. He presides over the Aaronic Priesthood. His is a dual calling. Although we refer continually to the presiding officer in a ward as "Bishop," he conducts many of the affairs of the ward as a High Priest. Because he is both a High Priest and a Bishop, he has authority to preside over the Melchizedek Priesthood members of his ward as well as the Aaronic Priesthood, and he becomes truly the father of the ward.

While there is no fixed schedule for ordination to, or advancement in the Aaronic Priesthood for male members

who are 21 years of age or older, it is suggested that they follow a planned rate of progress in the Priesthood. The first two months after baptism are generally a period of adjustment, and a time when the new member will become acquainted with his obligations and responsibilities by means of the seven fellowshiping discussions and through attending his Church meetings. The seven fellowshiping discussions should normally be completed by the end of eight weeks following baptism.

Within a month and preferably within two weeks following baptism, the new adult member should be interviewed by the Branch President, sustained in a sacrament meeting and ordained to the Aaronic Priesthood. In order that new members be made to feel part of the Church, they must be brought into activity immediately. Weeks and months should not be allowed to pass by while the new member "proves" himself.

It is suggested that he remain in the office of a Deacon for approximately 3 months performing duties and obligations entailed in this office. At the end of this time, he should be interviewed for advancement to the office of a Teacher. He must be found worthy by means of an interview and sustained by the assembled saints. As a Teacher he is expected to participate in the responsibilities of that office. He should manifest a spirit of love and devotion to the Gospel and to those with whom he associates. A recommended length of service is three months or until he has exhibited the necessary development and stability to be advanced to the office of a Priest.

During this time of approximately seven months, a person should begin

to develop a good working knowledge of the Gospel. He will begin to realise the blessings of having the Priesthood in his home and the necessity for continued application of the Gospel principles in preparation for a successful and full life in the Church.

It is suggested that once a man has been advanced to the office of Priest, that he remain in that office for a period of five months. Here he will have the opportunity of participating in some of the essential ordinances of the Church such as baptism and ordination. During these months of activity in the Aaronic Priesthood, he will be preparing himself for the added responsibilities and obligations of the Melchizedek Priesthood.

Following this time schedule, a man may advance in the Aaronic Priesthood just as readily as his activity and worthiness dictate, but it is important that he serve and participate in each and every office before being considered for ordination to the Melchizedek Priesthood. Under no circumstances should he skip any office in the Aaronic Priesthood.

Requirements for ordination to the office of Deacon should not be as rigid as requirements for ordination to a Priest and for ordination to the Melchizedek Priesthood. When a man receives the Melchizedek Priesthood and is ordained to the office of Elder, it normally means that he is now ready to assume the obligations of the Temple. Inasmuch as worthy men may be recommended to the Temple after a year's membership in the Church, it is essential that the progress and development of adult members in the Aaronic Priesthood be prayerfully and thoughtfully carried out.



## Organise for a succe

by President  
PHIL D. JENSEN  
President of the  
North Scottish Mission

**G**OOD Latter-day Saints are developed out of religious experiences. Ours is not a spectator church, but a church of participation since we are in reality a "kingdom of priests." (Exodus 19:6)

Not only is the work of the kingdom accomplished by the priesthood, but the priesthood constitutes the means by which members of the church may grow in "wisdom, stature, and in favour with God and man."

(Luke 2:52.)

Participation requires understanding. Understanding comes through step-by-step introduction and involvement in the priesthood processes. Advancement in the Aaronic Priesthood requires conformance to Gospel principles, and this conformance should be a gradual process of perfecting the individual as increased power and authority are bestowed upon him.

It will be the objective of this and subsequent articles to delineate the principles, the procedures, the processes and the detailed methods by which every worthy male member may progress through the office of the priesthood whether he be a member of a full-fledged quorum with its diversified activities or the only priesthood member in his locality. Priesthood

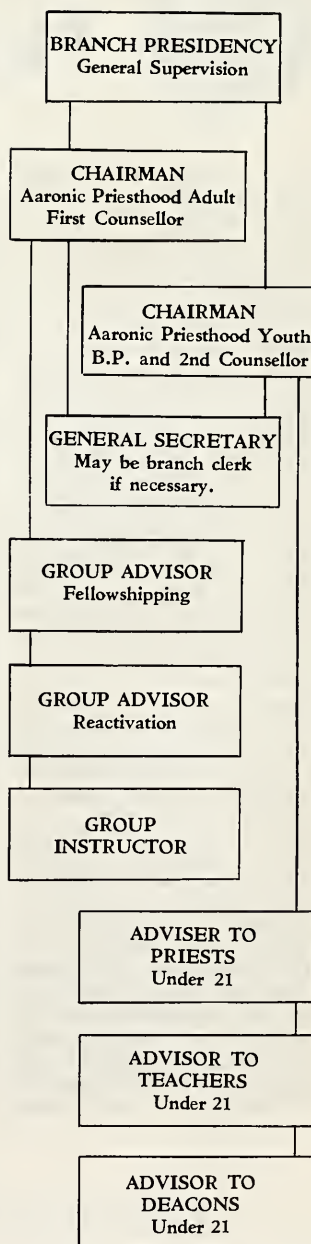
exists for the exaltation of the individual. The blessings of the priesthood may be enjoyed irrespective of the size of the branch or ward where a person resides.

Suggestions and instructions will be given for the development of spiritual, social, mental and physical qualities of priesthood members, and for the calling and training of priesthood leaders.

Most branches will operate under the jurisdiction of a district. Ideally, a district or stake meeting to train priesthood leaders should be held monthly. Under scattered geographic conditions this training meeting, known as a Priesthood-leadership meeting, should be held quarterly, wherever possible. In the stakes or large districts, much of the instruction will be given by members of the District Council or the Stake High Council assigned to the Aaronic Priesthood committees.

In smaller districts, it is the responsibility of the District Presidency to conduct the departments for the Priesthood leaders. As distinguished from a general priesthood meeting, the Priesthood leadership-meeting is not a preaching service. It is conducted on a workshop basis for discussion of projects and activities.

## BRANCH COMMITTEES



## Successful operation

The ultimate success or failure of stake, mission and district efforts is reflected in the work of the wards and branches. Unless and until the priesthood functions on a local level in the lives of members the work of all supervisory organisations is in vain. To insure the successful operation of the Aaronic Priesthood programme the branch or ward should organize its priesthood in one of four ways depending upon the number of active priesthood leaders and the number of bearers of the Aaronic Priesthood. As the branch progresses the type of organisation evolves from phase one to phase four as follows:

### Phase One:

Where only a presiding elder officiates in a very small branch, he will be the only member of the "committee." In such instance, he will exercise his best judgment, always seeking the counsel of the district president for each programme in determining the extent to which the programme is adopted in the branch. He will conduct the weekly priesthood meeting, keep all records, and make both branch Aaronic Priesthood reports each month.

### Phase Two:

The branch president, one counsellor and a general secretary may con-

stitute the "committee." Under this organization, the president will either assume, or assign to his counsellor, the responsibility for looking after all bearers of the Aaronic Priesthood with the secretary assigned to assist in addition to keeping all Aaronic Priesthood records and making both monthly reports to the district

### Phase Three:

Where a full branch presidency preside, they, with a general secretary, may comprise the membership of the branch committee. In any case, Aaronic Priesthood bearers under 21 may meet in their department during the branch priesthood meeting under the direction of the members of the branch presidency, while Aaronic Priesthood bearers over 21 will be given separate leadership by another member of the presidency. The secretary will be well occupied with records, minutes of meetings, and both monthly reports to the district president.

### Phase Four:

In large branches with adequate leadership and ample housing facilities, both Aaronic Priesthood committees will be organized as suggested in the chart and both Aaronic Priesthood programmes will be carried forward in the branch.





# Nowhere are women

IT was a significant day for women the world over when the prophet of the Lord said to a small group of eighteen women, "I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth." (*D.H.C. Vol. IV, p. 607*)

From that hour, over one hundred and twenty-two years ago, until today the forces of righteousness have operated for the emancipation of women. From that day to this the status of women has improved and in this country and in country after country women have taken or are taking their rightful place in the world. Nowhere else on earth are women more highly esteemed, their independence more completely respected, their place and station higher and more honoured than in the Mormon Church.

Wherever women live in the world and if their souls have been touched with the refining influences of Relief Society, their lives have been enriched, their homes have been blessed and the community made better.

Relief Society is one of the oldest women's organizations in the world. It was established under the authority of the Priesthood, as an aid to the Priesthood and after a pattern of the Priesthood by direct instruction of our Father in Heaven through the Prophet Joseph Smith. This great organization is not just another club or ladies' aid society. We must always remember that it was divinely inspired for the assistance, spiritual growth and personal development of every woman

in the Church.

Individual Relief Societies are in operation in over 5,583 wards and branches throughout 52 countries of the world. It is a great world-wide sisterhood of over 262,000 members. Regardless of whether or not these sisters meet in tastefully decorated Relief Society rooms in beautiful L.D.S. Chapels, in rented halls, or in member's homes, these organizations operate basically the same. They are guided by the grand keywords of the Society—Said Jesus, "Ye shall do the work which ye see me do."

(*D.H.C., Vol. V, p. 20*)

To motivate the establishment of properly organized and operated Relief Societies throughout the West European Mission and Stakes, President Mark E. Petersen has announced the formation of a Central Supervisory Committee. One of the functions of this committee is to work out a programme "adaptable to each mission and stake, uniform for all, and put it on a basis which can easily be demonstrated to the local people for their acceptance."

In carrying out this assignment it is our hope to present regularly, through the pages of the "Millennial Star," specific guidance materials for the use of Relief Society Officers and Teachers throughout the West European Missions and Stakes. Also, it is expected that additional leadership materials, containing lesson helps, organization and procedural instructions, will be prepared periodically and distributed in printed or mimeographed form to Relief Society workers in this area.

In order to make sure our Relief Societies are organized and operated along uniform lines the following preliminary suggestions are herewith presented:

## 1. Membership

a. Membership is open to all women of good character and reputation.

Members and non-members of the Church both are invited. However, every Latter-day Saint woman should be a member of Relief Society. A special effort should be made to enroll all sisters as soon as they are baptized or move into a ward or branch, so that they may benefit from the privileges and blessings of Relief Society and so that the Relief Society Organization may benefit from their talents and abilities.

## b. Received by Vote

The name of a woman applying for membership in Relief Society should be presented at a regular meeting, usually by the President or conducting officer, and the applicant should be accepted for membership by a majority vote of the members present. This is a fundamental Relief Society procedure as the society is organized, "after a pattern of the priesthood." When the Prophet Joseph Smith organized the Relief Society he said: "I now declare this Society organized ... and all who shall hereafter be admitted to this Society must be free from

... than

# more honoured

censure and must be received by vote." (*Relief Society Minutes, March 17, 1847*). Whenever possible sisters should be in attendance at the meeting when their names are presented for vote.

c. *Obligations of Membership*  
Membership in Relief Society entails an interest in the Society, a willingness to support it and participate in its activities and attendance at regular Relief Society meetings whenever possible. However, membership is solicited from women who may not be able to attend regular meetings at the present time, but who wish to be members and support Relief Society to the best of their abilities and who may be able to attend at a later date.

## 2. Meetings

Relief Society meetings should be held weekly at the *same time on the same day* and at the *same place*. This central place and this regular time are important so that the sisters can plan ahead. Although a week-day is definitely preferred in order to carry out the complete programme of Relief Society. However, when a meeting place is unobtainable, it is permissible for the Society to meet on Sunday at the same time as the Priesthood Meeting, but in a separate room. If this Sunday meeting hour is necessary, the Work Meetings, of course, should be held on a week day.

In order for our women to develop their spiritual, cultural, social and home-making abilities, a variety of meetings are planned. These are:

### *Types of meetings*

First Week: Theology and Visiting Teacher Meetings.  
Second Week: Work Meeting.  
Third Week: Literature.  
Fourth Week: Social Science.

## 3. Organization of the Society

If a Society is to function properly, it should be completely organized with the following officers. It is important that this organization be effected at the beginning of the regular Relief Society season in October.

### *Officers for Ward and Branch Relief Societies*

President; First Counsellor; Second Counsellor; Magazine Representative; Theology Class Leader; Visiting Teacher message; Secretary-Treasurer; Chorister; Organist; Work Meeting Leader; Literature Class Leader; Social Science Leader.

If the organization is small, adaptations from this pattern are acceptable if approved by the Central Supervisory Committee — details of this will appear in subsequent articles in the "Millennial Star."

Sisters should not hold more than one position in the organization unless it is absolutely necessary. Every sister should have the joy of participating in Relief Society.

### *Procedure for appointing*

### *officers and teachers*

The Relief Society functions under the direction of the Priesthood therefore the President of the ward or branch should be appointed by the Bishop or Branch President. In consultation with the Bishop or Branch President the Relief Society President then proposes the names of women to serve as counsellors. Names of women to serve in other positions are considered by the Relief Society Presidency and submitted to the Ward Bishopric or Branch Presidency for approval. The Bishop or Branch President may prefer to notify the sisters personally of their calling to office in Relief Society or he may authorize the Relief Society President to do so. In any event, the Relief Society President or Presidency, should interview each worker individually explaining to her the full duties and responsibilities of her important calling. These callings should be conducted in a formal dignified manner so that the sister fully appreciates her duties, responsibilities, and also the blessings which will come to her from serving the Lord.

In presenting these suggestions here and in future issues of the "Millennial Star," General Board instructions and procedures will be followed. We shall also take into consideration the needs peculiar to the missions and stakes in the West European area.

# in the Mormon Church

## SUNDAY SCHOOL

by President O. PRESTON ROBINSON,

# That they

*"The objective of the Sunday School is to teach the Gospel of Jesus Christ to every member of the Church.*

*"This Sunday School teaching should result in the development of a vital faith in God, the Father; in His Son, Jesus Christ; and in the Holy Ghost; and in the development of a testimony that Our Father's power has been restored by Him to man through the Prophet Joseph Smith. Such testimony is evidenced by each member's consecrating his time, abilities, and possessions to bring about our Father's purposes on earth, and results and eternal joy and exaltation." (Sunday School Handbook.)*

AS indicated in this statement of objective, the Sunday School is the Church's teaching organization. This organization exists for no purpose other than to teach the Gospel of Jesus Christ to every member of the Church from three years of age on to the end of life.

### The Organization

To achieve this sacred objective, the First Presidency of the Church, through the Sunday School General Superintendency and General Board, have established a Sunday School

Scenes from the British film strip, "That They Might Have Joy", showing various Sunday School departments in action.



# might have joy

Organization which works through established procedures and a selected course of instruction carefully planned to meet the learning needs and abilities of all Church members regardless of age, advancement and background.

Sunday Schools throughout the Mission operate under the direction of the Mission President. He may delegate this responsibility to a counsellor, and/or to a Mission Superintendent or Superintendency, assisted by a Mission Board. If a Mission Board is organized and functioning, the number and members to serve on this board are to be chosen by the Mission President.

The purpose of this Mission Sunday School Organization is to supervise the Sunday School Programme for the Mission, adapt General Board suggestions to Mission practices, conduct conventions among the Districts and pass on all matters pertaining to the Sunday School operations within the Mission.

Sunday Schools in the Mission Districts are under the direction of the District President. He, also, may delegate this responsibility to a District Superintendent, or Superintendency, consisting of a Superintendent and two assistants, assisted by a secretary, or this responsibility may be delegated to a Superintendency and District Board. This District Board should consist of a Superintendent, First Assistant Superintendent, Second

Assistant Superintendent, Secretary and one associate Board Member for each of the courses taught in the Sunday Schools throughout the District. These associate Board Members should be specially selected teachers from each of these course departments and they should be given responsibility, in addition to their regular teaching, of instructing other Sunday School teachers in their departments at the regular Monthly Preparation Meetings.

### Superintendency Responsibilities

Some of the important responsibilities of the District Superintendency are to organize, supervise and motivate a strong, capable District Board to hold weekly council meetings for planning purposes; to plan and conduct monthly District Preparation Meetings; to instruct new superintendencies in their work and to see that they are properly supplied with the necessary Sunday School procedure and course materials; to visit regularly, by appointment, the Sunday Schools of the District; to study carefully the monthly reports, to provide help to Branch Superintendencies in carrying out their responsibilities, to encourage and aid in the training and development of teaching ability in the branches and to foster the establishment of branch teacher training classes; to encourage the establishment of branch libraries, and to assist Branch Sunday Schools in enlistment work.

To achieve a smooth running District organization, these responsibilities should be appropriately divided and delegated to each member of the Superintendency and Secretary.

### Branch Organization

The Branch Sunday School organization should consist, under the supervision of the Branch Presidency, of a Sunday School Superintendent, two assistants and a secretary. These should be assisted by choristers and organists for both the Senior and Junior Sunday Schools and by a coordinator for the Junior Sunday School. Where a Sunday School library is in existence, a librarian should be appointed. Also, each Sunday, at least two greeters should be appointed to meet Sunday School attenders, make them feel welcome and usher them to their seats.

For course instruction, teachers should be provided, together with substitutes, for each of the Sunday School courses being offered in the Branch.

The Branch Sunday School Superintendency has the responsibility, under the Branch Presidency, for the full operation of the Sunday School. Normally, however, the administration of the Sacrament, the calling and setting apart of officers and teachers, the housing and equipping of the Sunday School and the calling of prospective teachers to attend the teacher training classes are the res-

pensibilities of the Branch Presidency and are not delegated. However, these responsibilities should be carried out in close co-operation with the Sunday School Superintendency.

#### **Uniformity of Organization**

Although some slight adaptations in organization and courses offered are contemplated under certain special conditions, basically, Sunday School organization and procedures are uniform, or should be, throughout the Church. This is true in stakes and wards and in missions and branches and is the reason why members of the Church attending a Sunday School anywhere in the world in beautiful chapels, rented halls or even in member's homes will find fundamentally the same organization and procedures in operation.

#### **Central Supervisory Committee**

In order to assure appropriate uniformity and to make certain that our Sunday Schools are functioning through approved organizations and procedures, President Mark E. Petersen of the West European Missions has announced the formation of a Central Auxiliary and Priesthood Supervisory Committee for the twelve West European Missions and the seven Stakes therein included. Details of the responsibilities and personnel of this committee are described elsewhere in this issue.

Our Sunday Schools, their organization and operation and their effectiveness in teaching the Gospel, will be given special attention and assistance by this committee. All aspects of Sunday School procedure will be studied in an effort to achieve the type of unity which will produce the best results. In our Sunday Schools, we want leaders who inspire an attitude of worship and teachers who motivate students to put the principles of the Gospel into action in their lives.

#### **Sunday School Procedures**

We seek to establish Sunday School worship services that are guided by the Spirit of the Lord, rather than by mechanical routine. We want inspirational music that induces worship and hymns that inspire belief and joy in the Gospel and provide an opportunity for all to participate. We want

hymn practices that build a unified spiritual expression and 2½-minute talks, planned and rehearsed in advance, of suitable content, clear organization, pleasing delivery and which provide to children and youth opportunities of expression of Gospel learning. Our Sacrament Services must be conducted so as to invite God's Spirit to be present and so that we, "may always have His spirit to be with us."

Our Sunday Schools are blessed with many special advantages. We hold our services on the Sabbath, the Lord's day. On this day, personal attitudes should be especially receptive to spiritual influences. Our Sunday School worship service is planned and conducted to establish an atmosphere conducive to effective, inspired teaching.

We can achieve these desired results provided we follow the Lord's plan and make sure that our Sunday School organization and procedures are conducted in the way that He, through His chosen leaders, has instructed us.



## **M.I.A. Leaders in training**







These pictures are of MIA leaders from the British, and South-West British Missions and the London Stake taking part in a Leaders' Training Course at Avon



Tyrrell, near Bournemouth. The Central Council of Physical Education assisted in the instruction of netball, football, basketball and other indoor and minor outdoor games, and also in the teaching

of folk dancing, which was a very popular evening activity. During the evenings also were discussions on MIA administration and instruction, and talks on teenage marriage.






## The Wonderful World of M.I.A.

# Designed to fit branches of all shapes and sizes

by President and Sister A. RAY CURTIS  
of the South-West British Mission



MIA Summer Camps are not always all fun and games — the dishes still need washing up! — as these London Stake sisters discovered. Below: MIA leaders in training at Avon Tyrrell.

*"Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day."* (D. & C. 4:2)

IN June, 1875, President Brigham Young said the purpose and objective of the M.I.A. in these words:

*We want you to organize yourselves into associations for mutual improvement. Let the keynote of your work be the establishment in the youth of an individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life.*

### THESE WORDS ARE OUR ORGANISATIONAL HERITAGE

President Petersen has created a Central Supervisory Committee for the West European area to further implement and assist leaders in the auxiliaries and priesthood organisa-

The North British Mission Mormon Yankee baseball team, which won the Lancashire Cup Final recently, and then went on to beat the Merseyside League All-Stars. Back row: Bro. Abbott, manager; Mr. Price, baseball commissioner; Elders Sanford, Colvin; Mather and Jones. Front row: Elders Barney and Wilson; D. Abbott, bat-boy; Elders Malnar, captain, Cullimore and Jensen.



tions. M.I.A. is an important part of this organisation.

#### OUR ASSIGNMENT

1. To help unify the M.I.A. programme in all Stakes and Missions.
2. Work closely with the General Boards of M.I.A.
  - a. Report to and receive direction from regularly.
3. To provide helps and suggestions for monthly leadership meetings.
4. To correlate the activity programme of M.I.A., so that our youth can see the programme in its greater perspective.
  - a. Culminate activity in Zone and All-British or West European play-offs and presentations.
  - b. Organize and hold an annual West European M.I.A. Conference for leaders and youth.
  - c. Demonstrate best of year's productions and activity and present programme for following year.
5. Develop leadership training course programme in organisa-

tion, teaching, and activity.

6. Lend co-operation to visiting General Board people in their visits to Stakes and Missions.
7. Provide additional helps, as needed and possible.
8. To sustain fully the Priesthood organisation of the Church in:
  - a. Developing testimonies.
  - b. Developing talents.
  - c. Providing social activities.
  - d. Providing and enlarging recreational activities.
  - e. Developing faithful Latter-day Saints.

The Lord said: *"This is my work and my glory—to bring to pass the immortality and eternal life of man."*  
(Moses 1:39)

M.I.A. brings to Members and Friends:

- a. Spiritual Growth — through Gospel study;
- b. Spiritual Recreation — through playing and praying together;
- c. Cultural Enrichment — through social activities.

M.I.A. is the activity organisation of the Church. Have something scheduled ahead at all times. We par-

ticularly call your attention to the need to take your young people into the planning of activities. Let them feel they are vital to the planning, organising, and carrying out of the activities.

Try to help young members of the M.I.A. understand the purpose of the programme by including them in planning meetings.

#### LARGE AND SMALL M.I.A.'s

While the programme is designed for large M.I.A.'s, it is easily adapted to smaller Wards and Branches or even Home M.I.A.'s. Small ones grow into larger ones in a hurry under the direction of someone with an imagination. There are plenty of helps available, and we will give special help to individual units or will continue to publish helps in the "Millennial Star."

#### THE M.I.A. EXECUTIVE HANDBOOK

No M.I.A., large or small, can function without the knowledge and use of the executive handbook and the other handbooks for the various departments. Every leader in M.I.A. should be thoroughly acquainted with

the contents of the handbook and know how to quickly refer to the various departmental instructions given therein.

Fully staffed Ward and Stake organisations are wise to refer to the executive handbook, beginning with page 23 for the full organisation of a Stake or Ward organisation. **YOU WILL NOTE THAT HERE COMPLETE CO-OPERATION BETWEEN YMMIA AND YWMIA IS PARAMOUNT.**

## WARD ORGANISATION

The ward M.I.A. programme is administered under the direction of the bishopric. The bishop calls M.I.A. leaders to assist him with ward M.I.A. auxiliary work for which he is responsible.

One member of the bishopric is assigned as bishopric adviser to the M.I.A.

The ward YM superintendency and YW presidency are called by the bishopric. The names of prospective ward or branch board members (age-group teachers and activity directors) are submitted by the ward YM superintendency and YW presidency to the ward bishopric for approval. After approval, they are called by the bishopric to serve on the ward or branch level.

Complete ward or branch boards consist of the following:

### Young Men

Superintendent

First Assistant Superintendent

Second Assistant Superintendent

Secretary-Treasurer

Era Director

### Age-Group Teachers

Mutual Study Teacher

Young Marrieds' Teacher

M Man Teacher

Explorer Adviser

Associate Explorer Adviser

Scoutmaster

Assistant Scoutmaster

### Activity Directors

Dance Director

Drama Director

Speech Director

Athletic Director

### Young Women

President

First Counsellor

Second Counsellor

Secretary-Treasurer

Girls' Programme Secretary

Era Director

### Age-Group Teachers

Mutual Study Teacher

Young Marrieds' Teacher

Gleaner Teacher

Laurel Teacher

Mia Maid Teacher

Beehive Teachers (2)

### Activity Directors

Dance Director

Drama Director

Speech Director

Athletic Director

## ADAPTING THE M.I.A. TO THE SMALL WARD

The M.I.A. programme is designed to fit the average ward in an average situation, but is *flexible* enough to meet every situation wherever it is found. Since the scope of M.I.A. is now worldwide and its aspects are varied and complex, some stakes and wards as well as districts and branches will need to adapt the programme to fit their own needs—some very little, some a great deal.

The dividing of wards and branches and the forming of new ones solves the expanding ward and branch situation and controls the size of M.I.A. so that it does not become too large. Some stakes and districts in scattered areas have very limited facilities because of small membership. Under these situations our M.I.A. programme needs to be adapted in a major way. For small stake, district, ward, or branch M.I.A.'s which need to adapt the programme, the General Board gives the following suggestions:

1. Carry out the fundamental features of M.I.A. (assembly programmes, lessons, calendared rehearsals, and activities).
2. YMMIA and YWMIA jointly promote the Programme.
3. Have six executives (three men, three women).
4. Have a YMMIA secretary and a YWMIA secretary.
5. If necessary, these eight officers can also serve as teachers and activity directors until additional

help is available and leadership is developed.

6. If necessary, form a combination of classes among compatible age groups, such as Beehive and Mia Maids; Scouts and Explorers; Mia Maids and Laurels; Laurels and M Man-Gleaners (in this case the girls' leader would have to keep two rolls—one for girls in the Girls' Programme and one for those above Girls' Programme age).
7. Activity programmes should be carried out by executives or age-group teachers if there are no activity directors.
8. Through the stake or district executives write to the general M.I.A. boards for help if you need to solve a special problem.

## HOME AND NEIGHBOURHOOD M.I.A.

In some stakes and districts there are remote areas in wards and branches where Church members live, making it impractical for them to attend M.I.A. meetings. For isolated families, *Home M.I.A.'s* may be organised within the ward or branch. Two or more isolated families living in the same general neighbourhood may be organised into a *Neighbourhood M.I.A.* These special groups are organised under the direction of the priesthood.

Home and neighbourhood M.I.A.'s are dependent on ward and branch M.I.A. organisations for directions, helps, materials, and encouragement.

Home or neighbourhood M.I.A.'s use regular M.I.A. reports and send them to the ward and branch M.I.A. officers, who compile them with the ward or branch report.

For further information concerning M.I.A. home and neighbourhood organisation send for the "Mission Manual," available at the general M.I.A. offices, 135 South State Street, Salt Lake City, Utah, U.S.A.

Where necessary, in some large towns, there are two or more branches or wards, and it may be desirable to combine two or more branches or wards for one good M.I.A. In such cases, be sure to get the approval of



the bishopric or branch presidents. Your request should be accompanied by suitable reasons for combining, such as total memberships of both units, numbers of boys and girls M.I.A. age, available leadership, attendance figures, etc. The bishoprics and branch presidents would obtain permission of the Stake and Mission Presidents. There are good instructions for record keeping and organisational information in the executive handbook, pages 34 and 35.

#### **ABOUT STAKE OR DISTRICT LEADERSHIP MEETINGS**

Stake or District leadership meetings are the place where stake and district leaders have the special opportunity to give suggestions to ward and branch leaders, help plan programmes, demonstrate ideas, conduct workshops, and assume full stature as boards. There is only one criterion of a good leadership meeting ... and that is good results in the wards and branches. They will look just like the board responsible for them. Make good leadership meetings, with a check-up at the wards and branches.

Follow the outline on page 193 of the executive manual for a well organised leadership meeting. Please feel free to call on us for any help we may be able to render:

President and Sister A. Ray Curtis,  
Central Supervisory Committee,  
16 Ivywell Road,  
Bristol 9.

Telephone: Bristol 682494.

#### **FINALLY**

Let's keep the torch lit and the fire burning in all our organisations over the *All-British Annual Conference*. Be sure every leadership meeting includes check-up and follow-through on the preparation and financing of transportation for this great event. Let's make the first one the one to herald the high standard to be used in future Conferences in years to come.



One way of getting a bird's-eye view is found by this young girl at the London Stake MIA summer camp

## THE PRIMARY PAGE

conducted by Sister EILEEN R. DUNYON of the Primary Association General

# '...and they shall also



OUR Heavenly Father loves His children and He wants them taught the gospel of Jesus Christ. Primary is one of the helps He has provided, in order that children might learn eternal truths. With the rapid growth of the Church and the forming of many new stakes from missions, there is a need to recognize that a change from mission to stake, branch to ward, does not change the number of children involved, the problems concerned with distance, or the number of workers available to conduct the Primary programme. There are large Primaries, small Primaries, and home Primaries in stakes as well as missions.

In order to teach more effectively the children in the West European Area, both stakes and missions, we are effecting a uniform Primary programme. Stake Primary presidents, mission Primary presidents and advisors will be informed in detail of this programme and the way in which it should be carried out in all wards and branches. Each month this page of the "Millennial Star" will publish purposeful material to be used by all branch, ward, district and stake Primary leaders.

Included in this material will be helps for preparation meeting, which should be held monthly by each ward and branch, ideas for increasing attendance, suggestions for carrying out assignments which re-occur annually such as the Primary Family Hour, suggestions for teaching songs, ideas for improving reverence, ways to teach children to pray with meaning and sincerity, and material to help teachers improve the quality of their teaching. Often reference will be made to pages of instructions in basic

Primary Guides. It is essential that all stakes and missions have a complete set of these materials. They can then look up the reference in the "Star" and demonstrate the lesson helps to small wards or branches who do not have all of the guides available. The basic materials are:

1. Guide for Ward and Branch Primary Presidencies,
2. Guide for Home Primaries,
3. Guide for Ward and Branch Primary Secretaries,
4. The Primary Script,
5. Three Steps to Good Teaching,
6. The Standard,
7. The Children Sing,
8. Teaching the Gospel Through Music,
9. Inservice lesson book for the current year (1964-65 All Thy Children Shall Be Taught.)

## ORGANIZATION

1. Primaries should be organized for all Latter-day Saint children in the mission/stake and for as many of their non-member friends as will come.
    - a. Each branch Primary should be organized under a system that fits its particular needs.
      1. If there are Primaries with more than fifty children, classes are held for each age group. (See Guide for Ward and Branch Primary Presidencies, pp. 42-47.)
      2. If there are Primaries with less than fifty children the children may be divided into four groups or less depending upon the ages of the children.
- Children 4-5 are in the Skylet Class.

# teach their children'

Children 6-7-8 are in the Pilot Class.

Girls 9-10-11 are in the Lihoma Class.

Boys 9-10-11 are in the Trail Builder Class.

- b. Children who cannot attend regular branch Primaries should be organized into Home Primaries. Here usually all children meet in one class under the direction of the mother in the home. (See Guide for Home Primaries.)

- 1. In the case of a Primary with a very few children, widely varying in age, it may be advisable to have two classes. Children up to six or seven years of age might be placed in one class and older children placed in the second class. An older child, the father, or a neighbour could be asked to teach one class. A four-year-old and a ten-year-old should never be placed in the same group. It is impossible to teach them effectively together.

## ANNUAL CALENDAR

Primary will function best if it is planned in advance. Every Primary has certain deadlines to meet and responsibilities to perform in addition to the regular scheduled Primary meeting. To help you look ahead to the needs of the Primary year, make an enlarged copy of this annual calendar. Here is a way, at a moment's glance, to see what has to be done each month in Primary.

Your reports will always be on

time if you know that you mail one on the fifth of every month (see calendar). Each Primary worker should have one of these calendars and refer to it weekly to see when activities and reports are scheduled. Fill in the extra spaces with events which you have planned for your own branch, ward, district or stake. The numbers show when material is due. A cross indicates the month in which an activity should be carried out. The ward or branch should set the date and fill in the square. Note that the Pilots should have a programme for their parents in October.

## PREPARATION MEETING

Following are suggestions which could be demonstrated at a preparation meeting to help every teacher improve in her teaching without expense or lengthy preparation. Primary children soon tire of hearing the lesson presented in exactly the same way each week. Children love the element of surprise. They like to know that you have planned something different for them to do. They look forward to an experience-sharing time in Primary. These procedures can be repeated over and over again with the children if you adapt them to the lesson material which you are presenting.

- 1. Mount pictures (taken from magazines or newspapers) of Church authorities, presidents of the Church, sacred places, buildings (such as the tabernacle, temples, etc.) on cardboard. Let the class see these pictures in rapid succession to identify them. (Have a pencil and paper for older children, let them write the names. For younger children, see who can whisper the name first.)

- 2. Write on the blackboard or on a strip of paper, anything which the class should have previously learned that you wish to review this day. Omit certain words. Have the class read it through silently and supply the words that are missing. Then all read it orally as a group.
- 3. On several strips of paper print a portion of an Article of Faith, Scripture verse, or any teaching you wish the class to remember, with two or three of the words on each strip. Hand one strip to each child until you have handed out all strips (any number from two to five or six). Then have these children arrange themselves so that the sentence reads correctly. For children who cannot read, write the sentence on a card. Cut the card into five or six large pieces of jig-saw puzzle and let them put the puzzle together. Read the assembled statement for the child. Let each child take a puzzle home to share with his or her family.
- 4. Prepare a list of words which were important to the lesson. The letters should be mixed up such as *tfhia* for *faith*. Allow a few minutes for the class to unscramble the letters and have someone read the words. For younger children, pass out the letters to a word, with each letter written on an individual card. Number the cards. The children stand in front of the class in numerical order and spell the word.
- 5. Formulate some questions about the lesson. With masking tape, secure the written answers (one

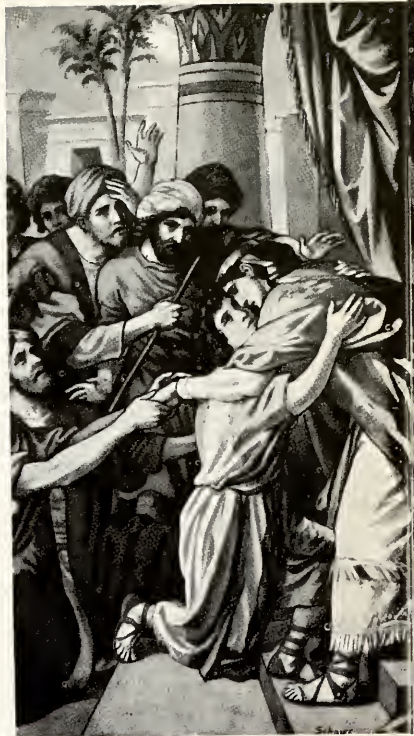


word if possible) at various places around the walls. Read the questions, let the class take turns locating and bringing you the answers. (Same process may be used with younger children if the answers are numbered. For question No. 2 they would find answer No. 2, etc.)

6. Use a posting chart to put questions and answers in wrong sequence. Have one of the class members place the correct answer opposite the question.
7. Place pictures of sacred places, General Authorities, presidents of the Church, etc., on flannel board. Have names written on slips of paper and placed on the table. Let the class members place the correct name below the picture. For younger children say the answer and let them identify the picture.
8. Teacher says: "I am thinking of a man who had eleven brothers. He was sold into Egypt and became a leader in the King's court. Who is he?" Vary this procedure by saying: "I am thinking of a story. ... I am thinking of an object. ... I am thinking of a character in the Book of Mormon. ... I am thinking of a Church president. ..." Use this to review the lessons covered for the past few weeks, or as a check-up to the lesson you have given that day.
9. Toss a bean bag to a child as you ask him a question. He tosses it back and gives you the answer. (If he does not know the answer he may toss the bean bag to another child who wishes to answer.) This is not a suitable Sunday activity, but may be used at other times.
10. Tell the story in the lesson, but do not tell the ending. Then give the class members an opportunity to tell what they would have done in a similar situation or how they feel about what happened. Then finish the story.
11. One person is selected to stand in front of the room. Class members think of questions which they can answer to ask the one

in front. The one who asks the questions which the one in front cannot answer, earns the chance to stand in front of the room next. Repeat the process several times.

12. Finger plays which correlate with the lesson give all a chance to participate. Finger plays which help the individual child realize the purpose of the lesson are the most worthwhile.
13. Sing a song which teaches the same truth as the lesson. Develop the song with pictures, key words, etc. so that all may participate.
14. Put questions in a box about the next week's lesson. Let several draw them out. The next week they bring back information about these questions.
15. Place pictures from magazines on a table. Let a child choose one, show it to the class and tell about the picture. (Example: pictures of kind and unkind acts. Choose a picture and tell if this is something you would do if you were keeping the commandments of Jesus. Pictures of healthful foods and harmful products for teaching the Word of Wisdom, etc.)
16. Write a Scripture on a large piece of paper. Cross out one word at a time and have the class repeat the Scripture after each word is eliminated.
17. Bring an object in a bag or package. (Something which strengthens the purpose of the lesson.) Let someone open it and show it to the class. This may be done either at the first of, or during the lesson.
18. Ask the class a question. If the answer is "no" they should fold their arms. If the answer is "yes" they should raise their hands. Have the class close their eyes before participating.
19. Write a memory verse on the chalk board or on paper and place a number over each word. Write duplicate numbers on slips of paper and place in a box. As a person draws a number he



Joseph greets his brothers.

crosses out the word which has the matching number over it, then repeats the memory verse.

20. Give every child a card. Some will have numbers on them, some are blank. The child who has number one will answer question number one when you ask it. The children with blank cards may answer, if he does not know the answer, or if they wish to add more information to what has been said. Have the same number of cards with numbers on them as there are questions.

# I am Joseph, your brother

by Sister EMMA MARR PETERSEN

UPON reaching Egypt, the ten brothers went at once to the governor and presented before him the youthful Benjamin. The sight of the young man filled Joseph's heart with joy. He was so grateful to know that this fine young man was his own brother, and he was happy to learn that his father was well and still alive. He hid his joy from his brothers, because he was not yet ready to tell them who he was. But he called his servant to him, and told him to take the brothers to his own home, and prepare a feast for them. Once more they became alarmed. Why should the governor have them sent to his own home? What would happen to them there?

When they met Joseph at his house, they gave to him the gifts Jacob had sent, and then bowed themselves down before him. Again Joseph asked about the family in Canaan, and desired to know more about their father. Once more telling him that, except for the shortage of food, all was well with the family, the brothers bowed themselves again before him.

Joseph then looked at Benjamin. "Is this your younger brother of whom ye spake to me?" he asked. And turning to the boy he said, "God be gracious unto thee, my son."

Joseph could no longer hold his feelings, so overcome was he. He left the group and hurried to another room, where he broke down and wept. After washing away the tears, he returned to the room where the others were, and ordered that dinner be served. Simeon was brought in from the prison, and they all sat down together, each one before Joseph in the order of their ages.

After dinner was over, Joseph sent his tired brothers to bed, to rest for their next day's journey. Then he commanded his servants to fill up his brothers' sacks with grain, and to put every man's money in the top of his sack. Then he took one of his own silver cups, and had it hidden in Benjamin's sack.

Early the next morning the brothers were sent on their way. Hardly had they left the city than Joseph sent his servants after them again. He was still teaching his brothers a much needed lesson. He would make it appear that one of them had stolen his silver cup, and he would bring them back to him to answer for it.

When his servants overtook the brothers, they accused them of stealing the cup, and rewarding the governor's kindness with evil. The brothers were amazed and distressed. They knew they had not stolen anything, and so they said, "How could we steal gold or silver out of thy lord's house? With whomsoever the cup is found, let him be put to death and we also will be thy lord's bondsmen."

Joseph's servants then began to search the sacks, beginning with the oldest, and found the cup in Benjamin's bag. The brothers were shocked and dismayed. They knew that Benjamin would not steal anything. They feared some enemy had tricked them. Remembering their pledge to their father to bring Benjamin home safely, they felt sick at heart, and rent their garments. What would become of them now? What would happen to Benjamin, and how could they explain to their father?

Loading the bags of grain again

upon their camels, they returned sorrowfully to the city to make a plea for mercy before Joseph, whom they yet did not know was their brother. Judah was the spokesman. Never had he shown such an unselfish spirit or so much love for his aged father and his young brother. It was this love and devotion, this spirit of loyalty and repentance that Joseph wanted to see in his brothers. Making an appeal for Benjamin, Judah offered himself as a sacrifice in the young boy's place. He said that Benjamin was innocent; he was pure and clean, and would never harm anyone; and that he was most beloved of his father, who would probably die of grief if Benjamin were not returned.

Joseph could no longer restrain himself. At last his brothers were learning their lesson—learning to love each other and forget their selfishness—learning to sacrifice themselves rather than to hurt the tender feelings of an aged father whom they had so deeply wounded.

Again he wept with joy and gratitude for this great change which had come to his brothers.

Joseph ordered everyone but his brothers to leave the room. Again he wept, this time so loud that "the Egyptians and the house of Pharaoh heard." The brothers looked on in astonishment. Why should the governor of all Egypt act like this? What had happened to make him cry so hard right in their presence? They could not know what was in Joseph's heart, and of course did not suspect that Joseph was their brother.

Composing himself, this man who was now the governor of Egypt said to them: "I am Joseph; doth my

father yet live?" But his brothers did not answer him, they were so puzzled by this turn of events.

Then Joseph said, "Come near to me, I pray you." And when they came near, he said, "I am Joseph, your brother, whom ye sold into Egypt. Be not grieved, or angry with yourselves, that ye sold me, for God did send me before you to preserve life. For these two years hath famine been in the land, and yet there are five years in which there shall be neither earing nor harvest. And God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance. So now it was not you that sent me here, but God, and he hath made me a father to Pharaoh and lord of all his house and ruler throughout all the land of Egypt."

He told them to hurry back to their father, and tell him that his son Joseph was not dead, but alive, and the ruler of all Egypt. He told them to bring their father and all their families to live with him in Egypt, and that he would feed them and care for them all through the remaining five years of the famine. He promised them the land of Goshen as a place in which they and their families could live.

Joseph took young Benjamin into his arms, wept over him and kissed him, and Benjamin also wept. He kissed all his other brothers also, and wept with them.

When Pharaoh heard about it, he gave Joseph's brothers wagons, and animals to draw them; he gave them new clothing, and many provisions, and urged them to hurry to Canaan and bring Jacob and all their families down to Egypt with them. To young Benjamin was given three hundred pieces of silver and five suits of clothing.

Jacob could hardly believe the good news that the brothers told him on their return. But when he saw their many gifts, the wagons, and provisions, and saw Benjamin and Simeon safely back home, he believed. It was to him as though Joseph had come back from the dead.

## A CLOSING THOUGHT

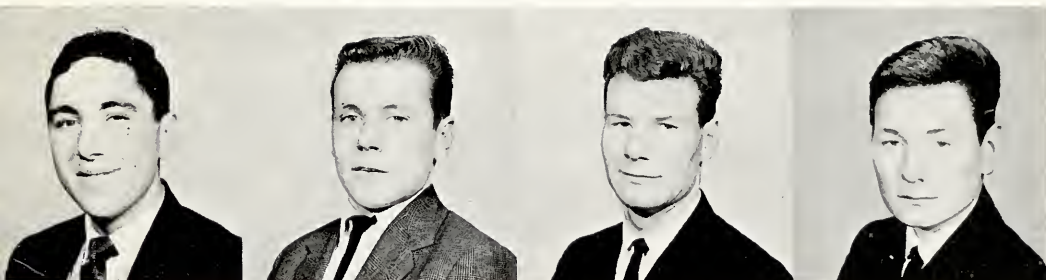
by Bishop JOHN BUTCHER,  
West Hartlepool Ward



Ronald Littlewood

# Young Ambassadors





John Davison

William S. Gardner

James Laurie

Gordon Laurie

We of the West Hartlepool Ward are very grateful for the building programme of the Church, for it has given to us not only a beautiful new building but an opportunity of serving the Lord in a physical capacity as well as a spiritual one.

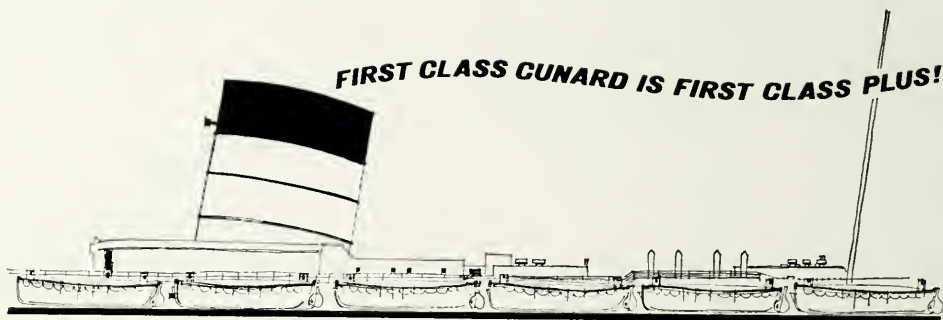
We have counted many precious blessings since the completion of our Chapel just over a year ago, and one of the dearest ones is the inspiration and encouragement it has given to our young men to serve the Lord as Church Building Missionaries.

We are proud of the five young men which we have away at present, and thankful to their parents for letting them go.

These young people, without exception, left home as immature adolescents, equipped only with healthy bodies, a desire to serve, and a testimony of the truth of the gospel of Jesus Christ. Within weeks they became skilled workers, and, which is most gratifying of all, spiritual giants.

On behalf of the Ward Bishopric and members I salute our five ambassadors, they are a constant source of pride and inspiration to everyone at home. May the Lord bless them and everyone connected with the building programme; it is a living testimony to us that God lives and guides this work today through a living prophet.

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November 1964



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# Mouthpiece of God

GENERAL CONFERENCES of the Church are sources of great inspiration to the Saints.

It is to bring a portion of the more recent conference to the British people that we publish addresses of the First Presidency and summaries of sermons by other General Authorities in these pages.

The faithful members of the Church regard and sustain the President of the Church literally as the mouthpiece of God on earth, the prophet, seer and revelator of the Lord.

They believe fully the words of the Lord regarding the president of the Church when he said, speaking to the first president of this dispensation:

"Thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ, being inspired of the Holy Ghost."

These words are equally applicable to all subsequent presidents of the Church, each of whom has possessed all the powers given to the Prophet Joseph Smith by the angels who ministered to him. This was essential, otherwise the Church could not continue to function.

In these general conferences the president speaks to the people as the mouthpiece of God. He does this at other times also, but particularly are his messages looked forward to at this time.

The Lord has told the Church of the importance of the messages of his prophet in these words:

"Thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me. For his word ye shall receive as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory." (D. & C. 21.)

Every Latter-day Saint will wish to read his messages. They are more significant than most people think.

*On the advice of his doctors and family, President David O. McKay did not attend the 134th Semi-Annual General Conference, but instead had his messages of greeting and instruction read to the Conference congregation by his sons. The 91-year-old Prophet suffered a mild heart attack in September and has had to ease up since then. It was the first Conference he had missed since he was sustained as President of the Church in 1951. Dr. Robert R. McKay read the President's opening remarks, and Elder David Lawrence McKay read his father's Priesthood message.*



# Millennial STAR

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President and Sister G. Eugene England, who have succeeded the Boyers as President and Matron of the London Temple.

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President and Sister McKay watching the Conference on television in their hotel apartment. President McKay had been advised by his doctors not to take part in this 134th Semi-Annual Conference.



## 134th Semi-Annual Conference

# Jesus points the way to peace

by President DAVID O. McKay\*

**M**Y dear brethren and sisters: Only at the last moment have I given in to the pleas of the doctors and members of the family not to put the added strain on my heart by attempting to go over to the Tabernacle to meet with you in this conference. However, I am with you in spirit, and watching the proceedings of the meeting over television.

It is over fifty-eight years ago that I stood at the pulpit in the Tabernacle for the first time as one of the General Authorities of the Church. I remember well then my trembling and humility at facing such an audience and accepting a position as one of the General Authorities. The passing of over a half a century has made it no easier to discharge the responsibility that one holds as a General Authority. This morning, as then, and during the intervening years, I ask for your sympathy and prayers.

Evidences of progress in the Church give us true cause for rejoicing. The Lord has blessed us with eventful and prosperous years during the past decade. The loyalty of the members to the ideals and teachings of the Man of Galilee has been evidenced in many ways—by the response of tens

of thousands to the message of the Restored Gospel as proclaimed by messengers at home and abroad; by ready and willing response to “calls” and “assignments”; and by increased tithes and offerings. Surely with these and other equally meritorious services, the Lord is pleased, for He has said: “This is my work and my glory—to bring to pass the immortality and eternal life of man.”

But let us ever remember that peace and progress are attained only at the price of eternal vigilance and constant righteous efforts. The forces of evil and misery are still rampant in the world, and must be resisted. The powers of darkness have increased in accordance with the spread of the Gospel. Whole nations are declaring atheism to be the law of the land. Atheism has become the greatest weapon Satan has to use, and its evil influence is bringing degradation to millions throughout the world. Even at this moment as the sun throws warm, genial rays on snow-capped summits and frost covered valleys of this western land, the public press tells of increasing activity on the part of the evil one. War-like activities and international misunderstandings prevent the establishing of

peace, and divert man's inventive genius from the paths of science, art and literature, and apply it to human retardation and the holocausts of war.

The rising sun can dispel the darkness of night, but it cannot bannish the blackness of malice, hatred, bigotry and selfishness from the hearts of humanity. Happiness and peace will come to earth only as the light of love and human compassion enter the souls of men.

It was for this purpose that Christ the Son of righteousness “with healing in his wings” came in the meridian of time. Through Him wickedness shall be overcome, hatred, enmity, strife, poverty, and war abolished. This will be accomplished only by a slow but never-failing process of changing men's mental and spiritual attitude. The ways and habits of the world depend upon the thoughts and soul-convictions of men and women. If, therefore, we would change the world, we must first change people's thoughts. Only to the extent that men desire peace and brotherhood can the world be made better. No peace, even though temporarily obtained, will be permanent, whether to individuals or nations, unless it is built upon the solid foundation of eternal principles.

\* This talk was read to the conference congregation by the Prophet's son, Dr. Robert R. McKay.

Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the living Christ. He is the true light of men's lives.

The mission of the Church of Jesus Christ of Latter-day Saints is to establish peace. The living Christ is its head. Under Him tens of thousands of men in the Church are divinely authorized to represent Him in variously assigned positions. It is the duty of these representatives to manifest brotherly love first toward one another, then toward all mankind; to seek unity, harmony, and peace in organizations within the Church, and then by precept and example extend these virtues throughout the world.

I pray that each day may find members of the Church truer, purer, nobler than the last; that they, with intellect and hearts united, may hasten the day when "the Lord will bless His people with peace" that they may "lift up an ensign of peace, and

make a proclamation of peace unto the ends of the earth."

I invoke upon the righteous everywhere our Father's blessings that peace may be in their hearts and in their homes; that unity may strengthen their ranks; that they may be blessed with the desire and means to teach others that goodness may come into the lives of men throughout the earth; that our Father's kingdom may be enlarged and magnified, that his sons and daughters in all the world may find fellowship with the Saints; that the designs of the wicked may be frustrated and the purposes of the sinful come to naught; that unrighteous dominion shall be broken, and that truth shall govern the earth; that God's people—those who keep His commandments—may become as a Light set upon a hill, an ensign to the nations in anticipation of the long-awaited day when the Prince of Peace shall reign as King of Kings and Lord of Lords is my prayer in the name of Jesus Christ. Amen.

## Priesthood: 'Be ensamples to the flock'

says President McKay

TO all Priesthood members I should like to quote the admonition given by Peter the chief apostle to the members of the Priesthood over nineteen hundred years ago. That chief apostle wrote these lines and addressed them to the elders of that time:

Elder Robert R. McKay, son of the President, reading the prophet's opening conference message to the congregation in the Tabernacle.



"I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"Casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Peter 5:1-9.)

These instructions are nineteen hundred years old, yet new today, and just as applicable as then to the elders of this Church. Father said they should be "ensamples to the flock." I should just like to ask if that example starts in the home. What better place to exercise the lofty ideals of the Priesthood?

The older I grow, the more grateful I am for my parents, for what they did in that old country home. They lived the Gospel. Father used to preach it, particularly to visitors who came, more than to us boys and girls; but both Father and Mother lived the Gospel. I realize more than ever before, that my testimony of the reality of the existence of God dates back to that home when I was a child, and it was through their teachings and their examples that I received, even as a child, the absolute knowledge that God is my Father; that I received then the knowledge of

the reality of the spiritual world, and I testify to you tonight that that is a reality.

It is easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while His body lay in the tomb. It is true. And it is just as easy for me to realize that one may so live that he may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the Priesthood and those on the other side of the veil.

That testimony began, was born in that home, because of the example of a man who lived the priesthood, and a wife who sustained him and lived it in the home. I do not know that Peter had that in mind, particularly, when he mentioned, "being ensamples to the flock," but I do know that each home is a part of that flock. The influence you spread in your home will go throughout the ward, the stake, and then will go throughout the city, the state, the country, and the world.

The most precious thing in the world is a testimony of the truth. Truth never grows old, and the truth is that God is the source of your priesthood and mine; that He lives; that Jesus Christ stands at the head of this Church, and that every man who holds the priesthood, if he lives properly, soberly, industriously, humbly, and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that it is true!

God help us to defend the truth—better than that—live it; exemplify it in our homes. What we owe to our parents we cannot express. Are you going to have that same influence on your children, you parents—fathers and mothers? Never set an improper example before them. You are men of the Priesthood, and you are leaders. Never let them hear a cross word. You should control yourself. He is a weak man who flies into a passion, whether he is working a machine, ploughing, or writing, or whatever he may be doing in the home. A man of the priesthood should not fly into a passion. Learn to be dignified.

To hold the Priesthood of God by divine authority is one of the greatest

gifts that can come to a man, and worthiness is of first importance. The very essence of priesthood is eternal. He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he should be conscious of his actions and words under all conditions. No man who holds the holy priesthood should treat his wife disrespectfully. No man who holds that Priesthood should fail to ask the blessings on his food, or kneel with his wife and children and ask for God's guidance. A home is transformed because a man holds and honours the priesthood. We are not to use it dictatorily, for the Lord has said that when "we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." That revelation given by the Lord to the Prophet Joseph Smith is one of the most beautiful lessons in pedagogy of psychology and government ever given, and we should read it over and over again in the 121st Section of the Doctrine and Covenants.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood—the brotherhood of Christ—in all the world, and do our best each day—all day—to maintain the standards of the priesthood.

Let us live honest, sincere lives. Let us be honest with ourselves, honest with our Brethren, honest with our family, honest with men with whom we deal, always honest, for eyes are upon us, and the foundation of all character rests upon the principle of honesty and sincerity.

God is guiding this Church. Be true to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind example of a father, a loving mother, and so contribute to the strength of the Church by exercising your priesthood in your home and in your lives, I pray in the name of Jesus Christ, Amen.



# There was a need for a Restoration



President Hugh B. Brown speaking at Conference.

Full text of the Conference talk by

President HUGH B. BROWN

1st Counsellor to President McKay

MY brothers and sisters (and we hope you who are far away and listening in will permit us to address you in those terms, because we believe we are all brothers and sisters), these great semi-annual conferences of the Church of Jesus Christ of Latter-day Saints provide an opportunity for communication and better understanding, also an opportunity to discuss some of the tenets of our faith with our friends who are interested. We appreciate your interest and we invite your consideration with us of some of the principles in which we believe.

We believe that as a philosophy, Mormonism is the most profound and the most hopeful in the world today. But it is more than a philosophy. To us it is the restored Gospel of Jesus Christ, unadulterated by the speculations of men. The basic idea of our religion is the Fatherhood of God and the Brotherhood of Man, with the love of God and the love of fellow men as basic principles. This philosophy was partially envisioned, of course, by Plato, Aristotle, and others, but it was proclaimed with inspiring clarity by Jesus the Christ as a religion. After the crucifixion of Christ and the death of his apostles, it became watered down almost to the point of insipidity during the attempt to Christianize the pagans, which resulted largely in paganizing Christianity. Hence there was a need for a restoration and for continued revelation, and that in essence is our message to you this morning.

Millions have believed in this message and have borne witness that it is true, and that witness has come as they believe and as we know from the Holy Spirit. If it is true, it is of transcendent importance as it involves the salvation of the human family. If it is false, it will, of course, come to naught.

President John Taylor, in his definition of Mormonism, said: "The everlasting Gospel, made known in the last days, is nothing more nor less than the ancient religion restored. It is the commencement of the 'restitution of all things' spoken of by all the holy prophets since the world was."

Many who hear this message are

startled by its seeming audacity. And I suppose it would be audacious, in fact it would be entirely inane, to declare a restoration of the Gospel if there had not been an apostasy from and of the Church.

Prophecy and history predict and record a great and universal apostasy which was to be followed by a restoration as predicted by John in Revelations. The fact of the great apostasy is attested by both sacred and secular writ, and history bears witness that it became universal. We proclaim this fact of history not as an attack on any church. We do not assume any position of holier than thou or wiser than thou, but we announce this historic fact of the apostasy as a vindication of the claim that there has been in fact a restoration of the Gospel.

The careful student is inevitably confronted with the question: Has the simple but inspired Gospel of Christ been preserved, together with divine authority to administer its ordinances?

It is a matter of history that the Church established in the meridian of time was built upon the foundation of apostles and prophets with Jesus Christ as the chief cornerstone. He said, "I came down from heaven, not to do my own will but the will of Him that sent me," and He taught the apostles what the Father had taught Him. He sent them forth as his witnesses with a promise that both they and all who accept their message would receive the divine testimony of the Holy Ghost as to the truth of that message. But the Saviour was crucified, His apostles were martyred, and confusion reigned in the world.

Now, time will not permit more than a brief reference, but we hope some of our listeners will be prompted by this introduction to search the scriptures for prophecies concerning the apostasy and become acquainted with secular and ecclesiastical history. History records the development of the apostasy, which had already begun in the days of the apostles as is noted by Paul in his letter to the Galatians. Note also Paul's declaration to Timothy recorded in II Timothy, chapter three. He said:

*This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God: Having a form of godliness, but denying the power thereof; from such turn away.—II Timothy 3:1-5.*

And Paul, in writing to the Thessalonians, said:

*Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by work, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God. — II Thessalonians 2:1-4.*

As Dr. Talmage, Dr. Barker, and others have noted, the historian, Eusebius, cites the testimony of earlier writers who inform us that when the sacred choir of apostles became extinct and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the apostles left, henceforth attempted without shame to preach their false doctrine against the gospel of truth.

And in Mosheim's Ecclesiastical History we read of the schisms and dissensions by which the Church was rent in the latter part of the first century—the period immediately following that of the apostolic ministry.

"It will easily be imagined," Mosheim says, "that unity and peace could not reign long in the Church

since it was composed of Jews and Gentiles who regarded each other with the bitterest aversion . . . Thus the seeds of discord and controversy were easily sown and could not fail to spring up soon into animosities and dissensions which accordingly broke out and divided the Church."

In the second century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was, according to Mosheim, "... extremely offensive to wise and good men. Both Jews and heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service, and as they considered these rites as an essential part of religion, it was but natural that they should behold with indifference and even with contempt the simplicity . . . which was destitute of those idle ceremonies that rendered their service so specious and striking."

John Wesley, one of the founders of Methodism, comments as follows on the early decline of spiritual power and the cessation of divine gifts and graces within the Church:

"It does not appear that these extraordinary gifts of the Holy Spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian and from a vain imagination of promoting the Christian cause, thereby heaped riches and power and honour upon the Christians in general but in particular upon the Christian clergy. From this time, the gifts of the spirit almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world had become Christian. This is a miserable mistake. Not a twentieth part of it was then nominally Christian. The real cause of it was that the love of many was waxed cold. The Christians had no more of the spirit of Christ than the other heathens."

The Church of England and other protestant churches frankly admit the fact of the apostasy. Our question is, if the "Mother Church" was with-

out divine authority or spiritual power, how could her children derive from her the right to officiate in the things of God? Can man originate for himself a priesthood which God will honour and respect? Granted, men may create among themselves societies, associations, sects, etc. They may formulate laws, prescribe rules and construct elaborate plans of organization and government. But we ask you, from whence can such human creations derive the authority or stamp of the Holy Priesthood without which, and I emphasize this, without which there can be no Church of Christ.

It is claimed that a line of succession of the Priesthood has been maintained from the beginning of the apostolic age to the present. We believe this claim to be wholly untenable in the light of a rational interpretation of history. All dissenting churches are, by their own admission and by the circumstances of their origin, man-made institutions.

The fact of the great apostasy is admitted by theologians who profess a belief in Christianity the world over. Thus we read in Smith's Bible Dictionary, "We must not expect to see the Church of Christ existing in its perfection on the earth. It is not to be found thus perfect, either in the collected fragments of Christendom or still less in any one of those fragments."

Martin Luther's notable revolt against the Papal Church spread throughout Europe and assumed such proportions as to be designated as the great reformation. Such men as Melancthon, Swingly, Calvin, Knox, Wycliffe, and others, although they disagreed among themselves, all became reformers and were collectively known as Protestants. On every side the cry was heard, "Lo, here is Christ," and "Lo, there."

Now, the sequel to the Great Apostasy is the Restoration of the Gospel, which we proclaim. It marks the inauguration of the Dispensation of the Fullness of Times. This glorious event occurred in the early part of the nineteenth century, when the Father and the Son manifested themselves unto man, when the Holy Priesthood with all its powers and

authority was again brought to earth.

The restoration of the Gospel is at once the consummation of the work of God throughout the ages, and the final preparation for the second advent of Jesus, the Christ. The Church affirms that after a long night of spiritual darkness, the dawning of a brighter day was heralded by divine messengers and the Church of Christ was authoritatively established. The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, stands on the declaration that the Holy Priesthood is operative upon the earth, not as an inheritance through earthly continuation from the apostolic age, but as the endowment of a new dispensation, brought to earth by heavenly ministration. This restoration, divinely predicted and divinely achieved, has been witnessed as a realization of the revelation given to John on the Isle of Patmos when he said:

*And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:6-7.)*

In the light of these historical facts, which were in fulfillment of the prophetic utterances of the prophets and apostles of old, we declare that the God of Heaven has, pursuant to promise, restored the everlasting Gospel, and all people who will may hear its message and partake of its blessings.

The revealed Gospel answers certain basic questions vital to the happiness of man. No man can escape the questions as to his origin, the purpose of his existence, and his future. The correct answer to these questions gives a feeling of security and a sense of values that lead to joyous living. They are questions which our ordinary experience cannot answer. Science makes no attempt to answer them. Philosophers have speculated but have arrived at various conclusions, none of which satisfies the longings

of the soul. They query: Who am I? Why am I here? What comes after this life? Is there a God and is he personally interested in me? Will the family relationships which gives us joy in this life be continued or will they cease with death?

To these questions and many others we have answers revealed from heaven. If the Gospel is the "good news," if it is the gospel of joy, then certainly the answers to these and other vital questions will be given and we declare they have been given! Man is a spirit child of God. Man is here to gain strength in choosing between right and wrong, to obey the command, "Be ye perfect as your Father in heaven is perfect." And this life comes further growth and joy. There is a God and He is personally interested in man.

The Church reconciles the principles of authority and individual liberty and has all the advantages both of an authoritative government and of democratic government, and none of their weaknesses. It is the divine solution of a vital problem.

The corroborative evidences in favour of the restored gospel and the re-established Church are so striking that it is difficult to escape the absolute intellectual conviction of their divinity.

But a testimony of its truth can be had only by the witness of the Holy Ghost. The apostles said:

*And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*

*(Acts 5:32.)*

And the Saviour himself added:

*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17)*

This the Lord has authorized his servants to promise to all those who obey. This is the mark of the divine Church, that all who do his will shall know of the Doctrine.

When truth meets error, error must finally give way. Even though the churches were to modify their creeds so as to approximate the revealed truths, there would still be the



question of accepting the source of the truth and the question of authority. Man can organize a church and choose an earthly head, but he cannot secure recognition of his work—he cannot place the Saviour at the head of his human church. The administration of the ordinances in such a church has no validity.

Some have questioned whether the Mormons are Christians. We answer emphatically yes. We repeat what we have reverently declared since the organization of the Church, that Jesus the Christ is the Saviour and Redeemer of the world and that his is “the only name under heaven given among men, whereby we must be saved.” (Acts 4:12.) This has been the solemn testimony of millions who have died and other millions now living. We proclaim his divinity. He is the Son of the living God, the Redeemer and Saviour of the human race, in short, the Christ. How do we know this? Our knowledge comes from the same source as did the Apostle Peter’s. Jesus said to him:

*... flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*

(Matthew 16-17)

Humbly and reverently, but without equivocation, we solemnly bear this testimony to the divinity of the Christ and the restoration of the gospel, and promise that the Holy Ghost will also bear witness of the truth to anyone who prayerfully seeks divine guidance.

We make this declaration, bear this testimony, and leave with you our love, our blessings, and our invitation to become acquainted with this remarkable message that the simple Gospel of Jesus Christ has been restored again to the earth, for we announce it humbly in the name of Jesus Christ. Amen.

# Jesus IS the Christ the Son of God

by President N. ELTON TANNER, 2nd Counsellor to President McKay

ON behalf of the First Presidency of the Church, I bring greetings and best wishes to all assembled here in this great Tabernacle, to the vast listening audience, and to all the world, and bear witness to you that “God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John 3:16); that the Gospel of Christ “is the power of God unto salvation to every one that believeth.” (Romans 1:16); and that Christ’s work and His glory, in his own words, is “to bring to pass the immortality and

eternal life of man.” (Moses 1:39.)

Today I should like to address myself especially to the young people of the Church, and humbly pray that the Spirit of the Lord will enlighten our minds and touch our hearts, that we may understand the truthfulness and the meaning of the statement: “I know that my Redeemer liveth.” (Job 19:25.)

Because of the great doubt that exists throughout the world, and which has been expressed in many places, even by influential men, including ministers of the gospel, regarding the real existence of God the



President N. Eldon Tanner addressing the Conference congregation.

Eternal Father and his Son, Jesus Christ, some of our youth are experiencing doubt and are asking such questions as: "Was Jesus Christ actually the Son of God?" "Was he crucified and literally resurrected?" "Is the Gospel any more than just a moral code of ethics?"

Before dealing with these questions I should like to emphasize this one fact—that those who are questioning the existence and power of God and his Son, Jesus Christ, and the purpose of Christ's mission here upon the earth readily accept the fact that man with his finite mind can put inanimate missiles into space and keep in touch with them, receive messages from and send messages to them and control them, and that he has directed their courses even to the point of hitting the moon. Yet they doubt that God, the creator of all, can speak to man, that man's prayers can be and are truly answered regularly.

The scriptures have much to say about the coming of Jesus Christ, his mission, his crucifixion and resurrection, the message of peace and love, and the plan of life and salvation which He brought. All of the scriptures which we have are not accepted by all of the people in the world today. The Old Testament is accepted by the Jewish people as the word of God. The Old Testament and the New Testament are accepted by the Catholics and Protestants as the word of God.

We as members of the Church of Jesus Christ of Latter-day Saints, commonly called Mormons, accept the Old Testament and the New Testament and also the Book of Mormon as the word of God, as well as the Doctrine and Covenants and the Pearl of Great Price. These are accepted as the Standard Works of our Church.

There is no conflict between the teachings of the Old and New Testament, or between the Bible and the Book of Mormon, the Doctrine and Covenants and Pearl of Great Price, all of which contain the Gospel message as given by God through His prophets from Adam down to Joseph Smith, and by Jesus Christ himself as He visited the Old and the New

World. It is my intention to refer to all of these Scriptures which provide us with irrefutable, documented evidence and testimony that Jesus is the Christ, the Son of God, and the Saviour of the world.

One of the greatest evidences that he is the Son of God, and that He was chosen by God as the Saviour of the world, is the fact that His coming was foretold centuries before His birth and mission here upon the earth. His coming was seen in vision and foretold by Adam, Enoch, Moses, Job, David, Zechariah, Isaiah, Micah, Lehi, Nephi, Jacob, King Benjamin, Almo, Abinadi, Samuel, and many others, including Mary, the mother of Jesus.

Moses tells us that after they had been turned out of the Garden of Eden into the lone and dreary world, Adam and Eve, his wife, called upon the name of the Lord, and offered sacrifices unto the Lord.

*"And after many days an angel of the Lord appeared unto Adam, saying: 'Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.*

*"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.*

*"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for ever more.*

*"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth, and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will . . .*

*"And thus the Gospel began to be preached, from the beginning . . ." (Moses 5:6-9, 58.)*

Ever since that time this information has been handed down from father to son, and therefore the human family, whether pagans or Christians, have continued to look

toward some kind of God and rely upon a Saviour to redeem them from the evils of mortality. Because of apostasies and false teachings, men have had distorted views and beliefs regarding Jesus, the Christ. However, because of God's interest in the immortality and eternal life of man, He has seen fit to inform His people through His chosen prophets in the different dispensations that Jesus is the Christ, and that their salvation can come only in and through Him.

Enoch saw the day of the coming of the Son of Man, even in the flesh, and he beheld the Son of Man lifted up on the cross, after the manner of men, and then Enoch beheld the Son of Man ascend up unto the Father. (See Moses 8:47-59.)

It is impossible for me today to refer to or quote from more than a few of the visions and prophecies foretelling the coming of Christ. However 700 years before Christ was born Isaiah made this prophecy:

*"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*

*(Isaiah 9:6.)*

He also predicted that Christ would be born of a virgin, that He would be despised and rejected of men, and that He would go like a lamb to the slaughter and make intercession for the transgressors, and said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." (See Isaiah 53:1-12.)

In the Book of Mormon we find that six hundred years before Christ, and until the time of his coming, many American prophets from Lehi to the Lamanite prophet, Samuel, had foretold that he would be born of a virgin, that He was the Only Begotten Son of God in the flesh, that He would heal the sick and bless the poor; that He would minister among the people in power and glory, but that He would be judged and crucified by man; and that they predicted that whosoever shall believe in the



President McKay confers with his two counsellors before the commencement of the October conference.

Son of God, the same shall have everlasting life, "And if ye believe on His name ye will repent of all your sins, that thereby ye may have a remission of them through his merits." (Helaman 14:13.)

And we all know, as recorded in Luke, the angel said unto Mary:

"... thou shalt ... bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:31-33.)

I am sure that many of you young people wonder how it was that the shepherds and the Wise Men were looking for and recognized the sign that would tell of the birth of the Saviour. They expected a new star. This was because ancient prophets had foretold the signs that would appear. Those who had read of the prophecies were prepared for these signs when they came, and what a thrilling thing it is to know, as recorded in the Gospel of Matthew, that the Wise Men from the East followed the Star to the place of His birth, and as they came to Jerusalem they asked: "... Where is He that is born King of the Jews? for we have seen his star in the east, and are

come to worship Him." (Matt. 2:2.)

They were instructed to go to Bethlehem, where he would be born, as prophesied by Micah, the prophet. When they arrived at Bethlehem, they saw the young child with Mary, His mother, and fell down and worshipped Him.

All the scriptures to which I have referred are testimonies of those who were told by angels or by God Himself many years before the birth of Christ that He is the Son of God; that He would come and dwell among men; that He would be crucified and resurrected, and that all of this was done that all mankind may be saved.

We also have the testimonies of many of those who walked and talked



with Him while He was here on the earth among men, who testify that He is the Son of God. In fact, the New Testament gives its readers a beautiful and enlightening story of Jesus while in mortality, and His message of love and salvation, and of His crucifixion and resurrection.

We have Peter's testimony as recorded in Matthew, when Christ, speaking to His disciples,

... saith unto them, *But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.*

*And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)*

Then imagine Paul, who without fear, but with conviction, pleaded for himself as he stood in chains for trial before Agrippa, saying that he had persecuted the Christians, and when they were put to death he gave his voice against them. He then recited the vision which he received while he was on his way to Damascus to persecute the saints, saying:

*At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.*

*And when we were all fallen the earth, I hear a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.*

*And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest. (Acts 26:13-15.)*

Paul then bore testimony that he was directed to tell the people that Christ had appeared to him, that they were to repent and turn to God, and do the works meet for repentance, and said:

For these causes the Jews caught me in the temple, and went about to kill me. (Acts 26:21.)

As he proceeded to plead for himself he said:

*King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me*

*to be a Christian.*

*And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. (Acts 26:27-29.)*

Paul, when released, continued to bear testimony to the Romans, the Corinthians, the Ephesians, and many others, that Jesus is the Christ, the Saviour of the world, and that He did appear to and instruct him.

Now let me refer to Christ's own beautiful Sermon on the Mount, in which He admonished mankind:

But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. (Matt. 6:33.)

Then he went on to say:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

Another touching testimony of the reality and love of Christ, even as he suffered on the cross, is found in these words:

*"Father, forgive them, for they know not what they do." (Luke 23:34.)*

And when one of the thieves said to Jesus:

*"Lord, remember me when thou comest into thy kingdom," Jesus replied, "Verily I say unto thee, Today shalt thou be with me in paradise." (Luke 23:42-43.)*

Finally, he said: "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23:46.)

On the early morning of the Sabbath, following his crucifixion, the devoted Mary Magdalene and the other Mary came to the tomb, and the angel who had rolled away the stone said unto the women:

... Fear not ye: for I know that ye seek Jesus, which was crucified.

*He is not here: for he is risen, as he said. Come, see the place where the Lord lay.*

*And go quickly, and tell his disciples that he is risen from the dead; ... (Matt. 28:5-7.)*

Following his resurrection, the disciples were discussing the message that the Lord had risen indeed and

had appeared to Simon.

*And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.*

*But they were terrified and affrighted, and supposed that they had seen a spirit.*

*And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts?*

*Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.*

*And when he had thus spoken, he showed them his hands and his feet. (Luke 24:36-40.)*

Thomas, who was not present, did not believe that Jesus had come to them, but after eight days Jesus appeared again to the disciples, and Thomas was with them.

*Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*

*And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.*

*And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:*

*But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20:27-31.)*

When Jesus had spoken to his Apostles, and while they beheld, he was taken up and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11.)

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# The Family Home Evening

Introduced by  
**ELDER HAROLD B. LEE**  
of the Council of the Twelve

*The home is the basis of a righteous life and no other instrumentality can take its place nor fulfil its essential functions; the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succour where such is necessary, that in aiding the home the auxiliaries may well consider thinking to the home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood from the early twenties on to the end of life.*

*We feel that if the whole Church curricula were viewed from the vantage point of what we might term the total purpose of each and all of these (Priesthood Quorums and Auxiliaries) it would bring about such a collation and limitation of subjects and subject matters elaborated in the various auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.*

*We would therefore commend to you brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the co-operative assistance of the Auxiliaries themselves so that*



Elder Harold B. Lee conferring with President Brown and President Tanner before speaking at the Priesthood Meeting

*the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill and knowledge of our various Auxiliary Organizations and Priesthood Committees. (p. 82-38, April Conference 1963.)*

FROM those instructions there are four important factors named in developing effective correlation. First, we must see that the whole effort of correlation is to strengthen the home and to give aid to the home in its problems, giving it special aid and succour as needed.

Second, strength of the priesthood must be fully employed within the total responsibility of priesthood quorums as clearly set forth in the revelations.

Third, to survey the purposes lying behind the creation and purpose of each auxiliary organization.

And forth, that the prime and ultimate objective of all that is done is

the building up of a knowledge of the Gospel, a power to promulgate the same, a promotion of the faith, growth, and stronger testimony of the principles of the Gospel among the members of the Church.

Now, to give you just a quick statement as to the progress that has been made up until now. We have endeavored to proceed as a Correlation Committee in an orderly and logical manner by placing the priesthood quorums as the Lord has directed us in His revelations; and second, to give strength to the home in ways that I will presently outline as they have been approved by the First Presidency and the Twelve; and third, by a total correlation of the curricula and activities of all the organizations, priesthood, auxiliaries, institutes, and seminaries. This last phase is now in its final stages of development looking toward full implementation.

One of the musts in this fully coordinated Church programme is to get our leaders of the General Authorities, general boards, stake, mission, ward, and branch authorities to "think" correlation through these three heaven-ordained institutions instead of diverting to a fringe committee of some sort for a certain activity or instruction which might well have been encompassed within the boundaries of the completely correlated priesthood home and auxiliary responsibilities.

We have witnessed a tendency to use in some cases the Correlation Programme of Home Teaching, for an example, as the "whipping boy" for any deficiencies in the performance of the various organizations as compared to its previous figures, and some would have us believe that it is the Home Teaching Programme that has caused that downgrading of comparative statistics.

Every auxiliary and priesthood leader in the Church is given a voice in the functioning of each organization with the Home Teachers to see that every Church member is given attention as needed.

The real fault in many cases is with the leader who in the monthly Ward Council meeting should have aided in perfecting the most effective correlation of their particular organization with home teaching. We would like those things kept in mind by all of you leaders as you move these programmes forward.

In all this we recognize we must teach and re-teach with patience and long suffering until the basic fundamentals of correlation are fully understood and applied in every ward, priesthood quorum, and auxiliary organization, to the end that, hopefully, every General Authority, stake and mission authority will catch the vision of the possibilities of a concentrated effort of Church organization in a mighty answer to the problems afflicting the world in which we live.

Now, a restatement and recitation of those fundamentals which are essential always to our learning in the Lord's work. In defining the fields in which the priesthood quorums must take precedence. First, by a careful

reading of the revelations we have found this:

*The duty of the elders, priests, teachers, deacons, and members of the church of Christ—An Apostle is an elder, and it is his calling to baptize;*

*And to teach, expound, exhort, baptize, and watch over the church;—*

*The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament.*

*And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties.*

*The teacher's duty is to watch over the church always, and be with and strengthen them;—*

*And is to be assisted always, in all his duties in the church, by the deacons, if occasion requires. (D. & C. 20:38, 42, 46, 47, 53, and 57.)*

After the Lord had given these plain instructions, one of the great revelations on priesthood closed with this great admonition with which you should be familiar.

*Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.*

*He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. . . .*

*(D. & C. 107:99-100.)*

Home Teaching then, means "watching over the Church" as the scriptures have defined it. Missionary work is but home teaching to those who are not now members of the Church, and Home Teaching is nothing more or less than missionary work to Church members.

The major responsibility has been given in missionary work, aided by the Aaronic Priesthood, to the Seventies quorums. Quorums of seventy we have heard during our entire lifetimes were one day to be called out as quorums to preach the gospel, and some of us thought that that meant to some far away country. That day is here when Seventies quorums are being called as quorums, where every member of the Seventies quorum can engage in some phase

of missionary work. We remember again what the Lord said, that the Council of the Twelve should call upon the Seventies when in need of assistance to fill the various calls for preaching and administering the Gospel instead of any others. This is not to be construed to lessen the feeling of every member of the Church to be a missionary. The missionary plan calls for the Saints to co-operate fully as requested and led by their leaders. In stakes which presently have few seventies, other priesthood holders must be assigned to these prime missionary duties.

First, before I pass this subject, I should call attention to the fact that our Aaronic priesthood were given a very vital place in the revelations where the Lord told us:

*Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.*

*Behold, this is the way that Mine apostles, in ancient days, built up My church unto Me.*

*(D. & C. 84:107-108.)*

And that becomes now the Aaronic Priesthood Youth Missionary Committee — a priest, a teacher and a deacon, with the bishopric heading up the Aaronic Priesthood aided by the girls of comparable ages. They now are to enlist and to, shall I say, proselyte their friends and bring them into church activity programmes.

Now in the Genealogical work, we recall the words of the Prophet Joseph: "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (Teachings of Joseph Smith, p. 356.) And then in a great revelation the Lord said:

*Now the great and grand secret of the whole matter, and the sum-mum bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of*

CONTINUED ON PAGE 404





# Planning precedes Success

THE most important meeting in the Ward or Branch is the Bishop's or Branch President's meeting. The success of any programme depends upon its administration. The Lord's programmes do not fail — failures only occur in the *administration*.

All successful programmes in a ward or branch are a result of planning. A bishop or branch president does not go to the bishopric or branch presidency meeting to be instructed. He goes to the meeting to preside, stimulate his counsellors, organize the ward or branch and put the Church programme into operation. Although the bishop or branch president discusses the problems and arrives at solutions with his counsellors, he should not begin the meeting without having first studied the problems in his own mind and without having prayed about them.

Let us look at the life of an average, well organized bishop to see how he prepares for his bishopric's meeting.<sup>1</sup>

This particular bishop holds his meeting Sunday morning at 7 a.m. By Saturday he is completely prepared for his Sunday morning meeting.

During the week the bishop studies the instruction manuals. He becomes conversant with all the procedures he must follow in his ward. During the week letters and correspondence come from the Stake and from various organizations of the Church. All this material he carefully reads



and studies until thoroughly understood. The correspondence is placed in a special drawer reserved for church materials. The bishop receives reports from the various secretaries in the ward. He studies the reports to determine the status of each organization. The bishop receives several bills from various sources. One bill is from the Electricity Board that furnishes the electricity for the church building. Reports and bills are placed in that drawer reserved for church materials. By Friday evening the Bishop has begun to prepare his agenda for conducting the bishopric's meeting. He has placed all bills and correspondence in order. He has accumulated all the reports and listed all the subjects which must be discussed during the next meeting.

There is a problem in the ward

which the bishop does not yet know how to solve. However, this bishop lives close to the Lord and he *knows* the answer will be given to him. He has developed this faith and knowledge by the way he lives, studies, and prays.

Saturday evening - the bishop makes final notations and corrections on his agenda sheet and retires early for a peaceful night's rest. He has nothing to worry about because he is prepared.

The following morning the bishop arrives at the church building. He is always at least fifteen minutes early to make sure everything is ready for the Sunday meetings. He enters his office and prepares the room for the bishopric's meeting. Shortly afterwards the counsellors and clerk arrive.



## CHRISTMAS GIFTS THAT LIVE ON AND ON FROM DESERET BOOK CO.

The meeting opens with prayer. The bishop goes through his agenda quickly because he understands each item. Payment of bills is approved and the cheques (which were made out before the meeting) are signed. All reports are completed and placed in envelopes for posting. The bishop has discovered some simple rules for solving problems.

1. He discusses the problem with his counsellors. He always speaks in affirmative terms that the problem will be solved. He never speaks negatively about any member of his ward.
2. Each problem is solved before going on to the next item of business.

The bishop has learned that merely to discuss problems without arriving at a solution can be destructive and leads to faultfinding and back-biting.

If we continued to follow the activities of this bishop we would discover the Sunday meetings are always successful and inspiring in his ward. We would also discover the meetings of the bishopric bring the bishop and his counsellors closer together. They always leave their meeting in complete unity on every decision. They feel spiritually uplifted because they have participated in successful meetings under the direction of the Lord.

<sup>1</sup> NOTE: Even though the office of Bishop is used the same rules apply to the planning of a Branch President.



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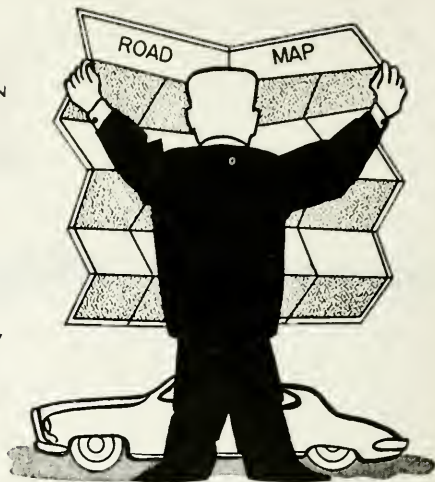


## MELCHIZEDEK PRIESTHOOD

by President MARK E. PETERSEN

and President MAX A. BRYAN

# Reaching EVERY member



**I**T is the obligation of every quorum officer and group leader to endeavour to reach every Melchizedek priesthood holder in his jurisdiction. None should be lost, and certainly none neglected.

How may this be done?

The most important thing at first is for each quorum president, each counsellor in the presidency, and each group leader to **KNOW HIS PROBLEM**. He must get the facts pertaining to the men in his jurisdiction, and learn what must be done in the interest of each man and his family.

That means each officer must know his own men, who they are, how long they have been elders, what their religious interests are, how those interests may be developed further, what his family situation is, how he earns a living, whether the earnings are sufficient, and whether through quorum co-operation his conditions may be improved, and other essential facts about the men and their families.

Study your roll book. Are all elders in your area enrolled? Is the record of membership for each man in possession of the branch president or branch clerk? What is the activity status of each man?

Whether an elder's record of mem-

bership is in the branch or not, he should be visited by the quorum or group officers. His membership status should be determined. The branch president should be notified, and if the man is to remain permanently in a location, his record of membership should be sent for, so that he may become a fully-fledged member of the branch.

If the record of membership is there, and the man is not active, steps should be taken to visit him and encourage his participation in the Church. None should be neglected. Letters and post cards are not enough if the man is within visiting distance.

If there is a home teaching organization in the branch, the quorum president or group leader should check with the branch president to make sure that every elder is being visited by the home teachers, who, in all probability will be members of the quorum itself.

Visits should be held with the branch president to endeavour to assign each elder to some position of responsibility in the branch, whether it be in leadership if the man is qualified, or even as an aid in keeping the buildings and grounds in condition.

There are unfortunate families to assist, sick people to be visited, and lessons to be taught. There is the responsibility of transportation of those who need it, in an effort to increase attendance at meetings. There are many assignments. The objective should be to have an assignment for each elder.

The quorum officers and group leaders should not only know each member of the quorum or group, but should have a speaking acquaintance with him. Friendships should be established between officers and members of quorums.

But what about the scattered members who may be too far away for visiting?

With these there should be a regular correspondence. Each such elder should be asked to report to the group or quorum leaders on his religious activities each month. He should be given assignments from the quorum each month also, assignments which he can carry out even though he is the only member in an entire community.

Quorum presidents may not be able to carry on all this correspondence themselves, and should call upon other quorum members to help. But the letters should be directed and signed by the quorum officers.

Every elder will want to hear from his president or group leader, not from a secretary. Therefore the officers should direct the writing, and should sign all such correspondence.

What kind of activities may an isolated member be given to maintain his quorum interest?

The quorum may assign him such individual projects as:

Family prayer in the home, night and morning each day.

Blessing on the food at each meal.

A regular home evening at least once each week within the family.

Scripture reading.

Reading such books as "Truth Restored" by Hinckley (a brief history of the Church) and "The House of the Lord" by Talmage.

Encouragement in the payment of tithes and fast offerings.

Fasting on fast days.

Attending branch meetings on the Sabbath.

Holding home services where no branch is in existence, and reporting on those services to the nearest branch president and the quorum officers.

Quorum officers are to develop their own initiative in working out proper quorum activities for the men. Such activity is required to maintain a quorum consciousness, and a feeling of belonging on the part of each man.

Officers are to plan these activities in regularly established officers' council meetings, and in the leadership meetings where ideas are exchanged and assignments may be obtained. Proper planning is essential to proper work.

Officers must be "self starters." They must not wait to be prodded. The Lord expects us to carry on his work enthusiastically and of our own free will, and not be "commanded in all things."

If we plan our work, and then endeavour to reach every quorum and group member with that programme, we shall be successful in interesting and influencing them.

Brethren, let us remember our objective: To reach every man. But to reach him means to interest him, and hold that interest. That requires work on our own part.



## A PRAYER FOR RESEARCH

by SYGER T. HASENBERG

PRESIDENT WILFORD WOODRUFF offered the Dedictory Prayer on April 6, 1893, commemorating the opening of the Salt Lake Temple, from which the following words are selected:

"O thou God of our fathers, Abraham, Isaac and Jacob, whose God thou delightest to be called, we thank thee with all the fervor of overflowing gratitude that thou hast revealed the powers by which the hearts of the children are being turned to their fathers and the hearts of the fathers to the children, that the sons of men, in all their generations can be made partakers of the glories and joys of the kingdom of heaven. Confirm upon us the spirit of Elijah, we pray thee, that we may thus redeem our dead and also connect ourselves with our fathers who have passed behind the veil, and furthermore seal up our dead to come forth in the first resurrection, that we who dwell on earth may be bound to those who dwell in heaven. We thank thee for their sake who have finished their work in mortality, as well as for our own, that the prison doors have been opened that deliverance has been proclaimed to the captive, and the bonds have been loosened from those who were bound. We praise thee that our fathers, from last to first, from

now, back to the beginning, can be united with us in indissoluble links, welded by the Holy Priesthood, and that as one great family united in thee and cemented by thy power we shall together stand before thee, and by the power of the atoning blood of thy Son be delivered from all evil, be saved and sanctified, exalted and glorified. And as thou hast inclined the hearts of many who have not yet entered into covenant with thee to search out their progenitors, and in so doing they have traced the ancestry of many of thy Saints, we pray thee that thou wilt increase this desire in their bosoms, that they may in this way aid in the accomplishment of thy work. Bless them, we pray thee, in their labours, that they may not fall into errors in preparing their genealogies; and furthermore, we ask thee to open before them new avenues of information, and place in their hands the records of the past, that their work may not only be correct but complete also."

This should be the constant prayer deep in the heart of every person who is or will be interested in tracing their genealogy. What a glorious opportunity we have at our finger tips in asking our Heavenly Father to help us,

CONTINUED ON PAGE 391



# Start now for Christmas

by Sister CHRISTINE H. ROBINSON, British Mission

THE Spirit of Christmas speaks to the hearts and souls of each of us. It speaks in dozens of languages and through many different customs, but regardless of its language or its customs, it is a time of "peace on earth, good will toward men." It is a time of deep spiritual significance and also of happiness and delight.

We listen again and again to the wonderful story of Christ's birth and ponder in our hearts its deep meaning of love and faith and hope.

Let us in Relief Society help our sisters to radiate the inspiring spirit of Christmas so that they might carry its true meaning of love and warmth effectively into their homes and affect all those with whom they come into contact.

Start now to plan a Christmas party for your Relief Society; a party which will radiate love and friendship, a party which will linger in the memories of the sisters.

There are only three lessons planned for the month of December. This should leave you one day free for a party, or you might like to use your work meeting as the day to hold your party. Make sure you select a suitable day where you can get the largest number of sisters present. This party need not be expensive. It can, in fact, be very simple, but it should be gracious, dignified and friendly.

## I. Plan well in advance

- a. Delegate Responsibility — in-

volve many sisters in various committees.

See that each sister has a special responsibility. Appoint a chairman for the following:

1. Programme.
2. Decorations.
3. Invitations and Publicity.
4. Refreshments.
5. Hospitality.

## II. Suggestions for Types of Parties

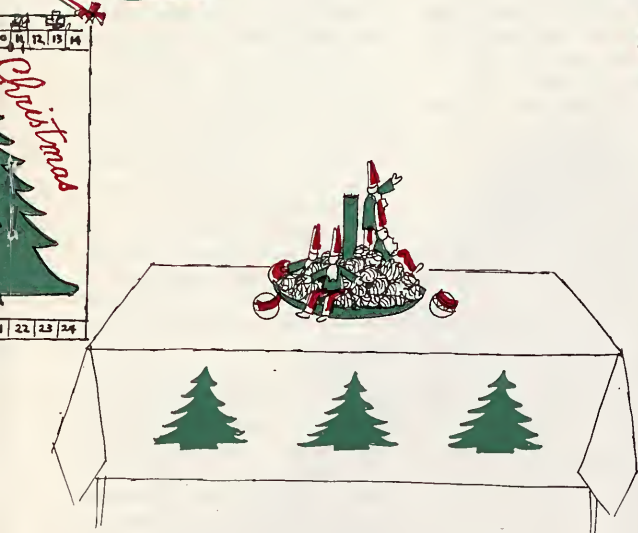
a. Let each sister make something special for Christmas that she can take home with her to brighten her own home, such as:

1. Paper dolls and doll clothes which appear on this page.
2. Christmas calendar.
3. Pixies for decorations or to delight children.
4. Christmas stockings to hang on the mantle.
5. A wreath of pine cones for a door.
6. A simple Santa Claus holder for cards.
7. Candle holders simply made from tin cans.

These suggestions you will find on this page. The patterns of which have been sent to your stake or district. If this type of party is to be successful, have all materials for making articles available well in advance so that there is no confusion at the time of the meeting. Select only those articles which







each sister can complete in less than an hour. Additional patterns could be given to sisters for various other suggestions on this page or which you might like to suggest to them.

b. A programme with no Work Meeting ideas.

1. Short suitable Christmas stories might be read. Have one of the sisters read the birth of the Saviour as found in Luke 2:1-40.

2. Suitable Christmas music might be furnished either as instrumental, solo, choruses or group singing.

c. Plan a programme where you

prepare baskets or something special for the sick or home-bound.

d. Plan a programme honouring the elderly sisters in your ward or branch in a very special way, or you might like to honour the very young sisters who are members of your Relief Society. Or, do something special for the inactive sisters or those who are recent converts to the Church.

### III. Decorations

a. If your Relief Society is held in a hall or in a home, plan something very special to make the room attractive and gay. Plan an attrac-

tive refreshment table. The one featured on this page is a white linen colour with green felt Christmas trees either stitched or pinned on. You might like to decorate the Christmas trees or leave them as they are. The centre piece is an old discarded automobile hub cap which was washed and painted with gilt paint. It is filled with pine cones or Christmas balls and pixies are placed in an attractive way to add colour and interest.

### IV. Refreshments

a. Refreshments should be simple, but attractively served. Try something different which the sisters will always remember. The prism cake suggestion on this page is truly beautiful. It shimmers like jewels with its many coloured jellies. It is easy to make. It will delight the old and the young alike. The stuffed date recipes are truly delicious and make an attractive plate if several varieties are used. The recipes are used on this page and are for English measurements. You might like to present each sister with the recipe.

### V. Invitations

a. Send simple invitations to each sister in your ward and branch inviting them to your special Christmas party. These invitations might be sent not only to members of Relief Society, but to investigators, inactive members and sisters who might be interested in Relief Society. Have your party announced in regular Church meetings and in your Relief Society well in advance.

### VI. Hospital Committee

a. Ask certain sisters to stand at the doors to meet the sisters and to make sure they know all those present and that they feel welcome and wanted.

May your party be one which your sisters will treasure up in their memories and may it help to make their Christmas a bright and happy one. "May the giver of gifts give unto you that which is good, that which is true; the will to help, the courage to do; a heart that can sing the whole day through, whether the skies are grey or blue; may the giver of gifts give these to you."

## Recipes



#### Prism cake

Set 1 package each of orange, blackcurrant and lime jelly with  $\frac{3}{4}$  pint of water each, in shallow tins, making jelly about one inch deep.

When they are completely set, dissolve 1 package lemon jelly in 1 cup pineapple juice with 1 tablespoon sugar and juice of  $\frac{1}{2}$  lemon.

When set to consistency of syrup, whip  $\frac{1}{2}$  or 1 pint double cream and fold in syrupy jelly. Quickly fold in coloured jelly which has been cut into cubes, and pour into large angel food tin or large square glass dish. Serves 14 to 16.

#### Uncooked stuffed dates

1. Choose best quality dates. Split carefully to remove stones.
2. Fill with halved walnut or other nut meat.
3. Re-shape dates, then roll in grated chocolate, sugar, or desiccated coconut.

#### Fudge dates

1. Stone dessert dates and fill with halved walnut or blanched almonds.
2. Arrange in a buttered tin so a

date will be the centre of each square of fudge.

3. Cook any of the plain fudge recipes, beat until creamy looking, but do not allow to thicken too much.
4. Pour carefully over the dates and allow to set.
5. Mark in squares.

#### Economical Fudge Recipe

1 lb. sugar, granulated or loaf;  $\frac{1}{2}$  pint milk; 2 oz. margarine or butter; 1 teaspoon vanilla essence.

1. Put ingredients into a strong saucepan and stir until sugar has dissolved.
2. Boil steadily, stirring only occasionally, until mixture reaches 238 deg. F. or forms into a soft ball when a little is dropped into a cup of cold water.
3. Remove from the heat and beat until the mixture starts to thicken.
4. Pour into a tin greased with butter.
5. When nearly set, cut into neat pieces with a sharp knife.

# The Living Rock

by Bishop J. HENRY THOMPSON

*AS guides conduct visitors around Edinburgh Castle, they take pride in calling attention to the topmost dome of the "living" rock upon which the Castle is built. This is now enclosed and has become, you might say, a museum piece.*

*This particular piece of rock will never crumble, as will the hewn stone of which its covering walls are built. When the mason separates the stone from its original bed, it is no more "living" rock and the forces of nature immediately begin to set about its decay.*

*So it is with the Church of Jesus Christ. When it was separated from the rock of its foundation and became the handiwork of men, it also began to crumble . . . and today remains in fragments upon the face of the earth.*

*Some of the rebuilders have erected beautiful edifices, and contrived attractive rituals and appealing theologies,*

*but now after many centuries have passed the call is for "repairs." Scaffolding surrounds many great cathedrals as workmen replace the weathered stones of the walls. Within conclaves convene to "repair" the rituals, to modernise them and liberise the theologies.*

*But no patching up of the old fabrics will restore the true and original Church of Jesus Christ. As in the beginning, the enduring foundation must be on the "living" rock of revelation, and no amount of reform or repair will suffice. The Saviour must speak; He must set His Church in order.*

*And this is our solemn testimony, that the Lord has, in fact, done this . . . spoken, and set His Church in order upon the foundation of the "living" rock or revelation through His prophet Joseph Smith and all prophets since that time.*





## 36+2+8+1=SUCCESS

by PHIL D. JENSEN, President, North Scottish Mission

THE Aaronic Priesthood achievement goals are designed for the largest ward or the smallest branch because they are specifically tailored to the individual priesthood holder. It is within the capabilities of every young man to earn an Aaronic Priesthood Certificate of Achievement even though he may be the only bearer of the Aaronic Priesthood in his entire community. The requirements are easily expressed in the following formula:

36 — 2 — 8 — 1

1. OBEY THE RULES, LAWS AND COMMANDMENTS OF THE GOSPEL AND ATTEND ALL APPROPRIATE MEETINGS ESPECIALLY PRIESTHOOD AND SACRAMENT MEETINGS. IT IS NECESSARY TO ATTEND 36 PRIESTHOOD MEETINGS AND 36 SACRAMENT MEETINGS DURING THE CALENDAR YEAR.

(If ordained after the first Sunday in January and before September 1 attend 75 per cent of such weekly meetings.)

2. LIVE AN HONEST AND VIRTUOUS LIFE; AVOID THE USE OF PROFANE AND VULGAR LANGUAGE.

If in a group unclean stories are begun, change the subject by bringing the group into an interesting discussion of some elevating or constructive subject. Compliance in this matter is to be ascertained through a personal interview by the bishop at the close of the year.

3. OBSERVANCE OF THE WORD OF WISDOM.

This principle is complied with when one abstains from the use of alcoholic beverages, tobacco, tea or coffee, in any form. Compliance with this principle is to be ascertained through a personal interview with the bishop at the close of the year.

4. OBSERVE THE RULES OF GOOD HEALTH AND HYGIENE. PRACTICE A BALANCED PHYSICAL FITNESS ROUTINE BEST SUITED FOR YOUR INDIVIDUAL STATE OF HEALTH.

5. A PRIEST OR TEACHER IS TO FILL A MINIMUM OF 36 PRIESTHOOD ASSIGNMENTS.

6. A DEACON IS TO FILL A MINIMUM OF 48 PRIESTHOOD ASSIGNMENTS.

Only those assignments listed for deacons, teachers and priests in the Aaronic Priesthood Handbook are to be credited as "assignments filled."

7. FULL PAYMENT OF TITHING AND ATTENDANCE AT TITHING SETTLEMENT.

Anything short of a full tithing does not meet the "Tithing Law" as required by our Father in Heaven. When unusual circumstances prohibit attendance on the designated dates for tithing settlement, it is satisfactory for a person to account to the bishop at another time.

It is assumed that all boys, with possibly few exceptions, earn money in some amount during the year. Only those without any income whatsoever are exempt from the payment of tithing.

8. A PRIEST IS TO DELIVER AT LEAST TWO PUBLIC ADDRESSES IN CHURCH MEETINGS DURING THE YEAR.

A teacher or deacon is to deliver at least one public address in a church meeting during the year.

1 A teacher ordained a priest after November 1 may qualify, (1) provided he delivered one public address as a teacher since January 1, (2) provided he delivers at least one address as a priest before December 31. If, while a teacher between January 1, and his ordination as a priest, he did not deliver a public address in a church meeting, he cannot qualify unless he delivers two addresses as a priest before December 31.

"Church meeting" is defined to include quarterly stake conference, priesthood meeting (not quorum meeting),

sacrament meeting, Sunday School (not classes), MIA opening exercise (not classes), or other church meetings where all members of the Church are invited to attend. Small wards will be able to provide many such opportunities for each boy.

It is strongly recommended that each boy filling this assignment be counselled to be original in his address and to avoid reading it. The use of notes is not objectionable, but the reading of addresses defeats, in a very real measure, the development desired. Plagiarism—"to use without due credit the ideas, expressions . . . of another"—should be avoided.

The bearing of testimonies; scriptural readings; teaching a class or taking part in class discussions; participation in drama; reading of poetry; participation in instrumental, vocal or choral renditions, are not to be considered as public addresses or as taking the place of public addresses.

9. **PARTICIPATION IN A CHURCH WELFARE PROJECT OR QUORUM SERVICE PROJECT.**

This goal calls for participation in either a church welfare project or in a quorum service project by each member of the Aaronic Priesthood without exception. There are always opportunities for a young man to perform some service in connection with a ward or stake welfare project or a quorum service project at some time during the year.

10. **<sup>2</sup>A PRIEST OR TEACHER IS TO SERVE AS A HOME TEACHER AND VISIT IN THE HOMES OF THE SAINTS AT LEAST EIGHT MONTHS DURING THE YEAR HE IS A PRIEST OR TEACHER; OR HE IS TO ACTIVELY PARTICIPATE IN THE AARONIC PRIESTHOOD MISSIONARY PROGRAMME AS ASSIGNED BY THE BISHOP.**

**A DEACON IS TO GATHER FAST OFFERINGS AT LEAST EIGHT MONTHS DURING THE YEAR HE IS A DEACON.**

While a priest or a teacher may be asked to gather fast offerings, he may receive credit therefore looking to the Certificate of Achievement, except as an "assignment filled,"—He still should serve as a home teacher or participate in the Missionary Programme.

Priests and teachers serving as home teachers and/or in the Aaronic Priesthood Missionary Programme, as specified above, receive credit both for "assignments filled" and the fulfillment of this requirement. Likewise, deacons who gather fast offerings, as specified above, receive credit both for "assignments filled" and the fulfillment of this requirement.

<sup>2</sup> Where a deacon is advanced to a teacher during the year, he will qualify if the combined total of the months he gathered fast offerings as a deacon and the months he performed home teaching as a teacher equals at least 65 per cent of the twelve months of the calendar year. He may also qualify through actively participating in the Aaronic Priesthood Missionary Programme.

A priest or a teacher cannot be given more than one credit for home teaching in any given month. A deacon cannot be given more than one credit for gathering fast offerings in any given month. This precluded any "make-up" home teaching or gathering of fast offerings in any way for any reason.

Determining whether a person has been actively participating in the Missionary Programme is left to the judgement of the bishop. It is expected, however, that a boy meeting this goal is actively participating in the programme and has more than a passive interest.

11. **A PRIEST IS TO PARTICIPATE AS A SPEAKER**

**IN TWO OR MORE PRIESTS' COTTAGE MEETINGS.**

Under the direction of the bishop, priests are to be assigned to conduct and participate in cottage meetings that their responsibilities, as outlined in the Doctrine and Covenants 20:46-47, may be fulfilled. Each priest is to participate, as a speaker, in at least two such cottage meetings a year.

Cottage meetings for priests are to be held separately from any other cottage meetings conducted by any other organization or group.

A teacher having been ordained a priest after November 1 may qualify provided (1) he delivered one public address as a teacher after January 1, (2) he delivers at least one address in a priests' cottage meeting before December 31. If, while a teacher between January 1 and his ordination as a priest, he did not deliver a public address in a church meeting, he cannot qualify unless he delivers two addresses in cottage meetings for priests before December 31.

12. **DEACONS.**

The first-year deacons are to read the message of Joseph Smith's Testimony from the Pearl of Great Price (Joseph Smith 2) and memorize the following verses and explain the meaning thereof:

Joseph Smith 2:3-21, 28-35; 67-72.

Second-year deacons are to read and study the Pearl of Great Price and memorize the following verses and explain the meaning thereof:

Moses 1:1-8.

Abraham 3:22-28.

13. **TEACHERS.**

First-year teachers are to read the Book of Mormon and memorize the following verses and explain the meaning thereof:

1 Nephi 3:7.

Alma 32:21.

3 Nephi 11:1-10.

Moroni 10:3-5.

Second-year teachers are to memorize the following from the Doctrine and Covenants and explain the meaning thereof:

Section 88:124.

Section 4.

Section 59:5-15.

Section 88:123-126.

14. **PRIESTS.**

First-year priests are to memorize the oath and covenant of the Melchizedek Priesthood, Doctrine and Covenants 84:33-44, and explain the meaning thereof.

Second-year priests are to memorize Section 132:7, 15 and 19 of the Doctrine and Covenants and explain the meaning thereof.

Third-year priests are to read sections 1, 20, 76 and 107 of the Doctrine and Covenants and memorize Section 121:34-46 and explain the meaning thereof.

15. **BISHOP IS TO INTERVIEW EACH YOUNG MAN TO DETERMINE WORTHINESS TO RECEIVE A CERTIFICATE OF ACHIEVEMENT.**

The bishop is to personally interview each Aaronic Priesthood bearer 12 to 21 to determine whether he is worthy to receive a Certificate of Achievement. To be "worthy" requires a young man to be morally clean, honest and of good report:

## Class teachers play key

**V**ERSES 15 and 16 of the 18th Section of the Doctrine and Covenants are probably quoted more frequently by and to missionaries than any other scripture in Holy Writ.

In this inspired revelation given to the Prophet Joseph Smith at the time of the calling of the 12 Apostles, the Lord emphasized the importance of saving souls. He said, "And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of the Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

Saving souls in our Father's Kingdom involves more than teaching the Gospel and baptizing members into the Church. Only those who magnify their callings and who endure to the end, we are repeatedly told, will enjoy the exaltation promised by our Father in Heaven to His righteous children. To qualify for these rich blessings, we must remain steadfast and active in His Church.

Failure to attend Sunday School is one of the focal points of inactivity. Experience indicates that inactivity in the Sunday School is often the beginning of inactivity in the Church. Those who fail to come to Sunday School usually also skip Sacrament

Meeting, become inactive in their Priesthood responsibilities, drop out of MIA, Relief Society and the other auxiliaries and, unfortunately, all too often become totally inactive in the Church. This is why it is so important for Ward and Branch Sunday School officers and teachers to be personally concerned about Sunday School attendance.

Until recently, Sunday Schools throughout the Church operated an enlistment programme. Although the personal contacts in this enlistment programme have now been absorbed by the Home Teaching Programme, the records necessary for this important "saving of souls" are still the responsibility of the Sunday School.

As in the past, the Sunday School Class Roll Book should contain the names of all Ward or Branch members in the age classification of the class involved. This role book still provides space on the left hand side for the active members of the class and on the right hand side for the potential members. It is the Sunday School teacher's distinct responsibility to keep close contact with all members of the class who have been attending Sunday School regularly, or who may be absent.

Under the Home Teaching Programme, when one of these members is not present, the Sunday School teacher does not ordinarily report his absence to the Superintendent, but instead, makes personal inquiry at the home to see whether he is ill or is

becoming disinterested or is absent for some other reason. If his absence continues, the problem is then referred to the Superintendent and through him to the Bishop's Council and the Home Teacher.

The Sunday School teacher then, plays a key role in Sunday School enlistment work. Unless a deep, personal interest is taken by the teacher in every active and potential Sunday School Class attendee, the Home Teaching Programme, in so far as it applies to the Sunday School attendance, cannot work. Sunday School teachers and their class members should all co-operate to do everything possible to make sure that every active and potential member of the class keeps attending Sunday School regularly. This will be done only through genuine, personal concern. It can be done only if complete records are kept of those who should be in attendance and of those who actually attend. It can be done, only if Sunday School teachers and Sunday School students co-operate in making sure that the names of those not in attendance are reported, through the Superintendent, through the Bishopric or the Branch Presidency for consideration in their respective councils. Then, the Home Teachers can contact the families involved and use their influence and persuasion to invite absentees to come back into the class.

Truly, the worth of souls is great in the eyes of the Lord. Our Father in



# enlistment role

Heaven is deeply concerned with the welfare of His children and desires earnestly that his missionaries bring His lambs into the fold. Once in the fold, however, it is doubly important that they remain devotedly and conscientiously active.

Sunday School attendance is the

focal point. Let us make sure that all who should be in attendance at Sunday School are in attendance. If we take a keen, personal interest in our brothers and sisters, and truly, are their keepers, we can do much to "save souls" for our Father in Heaven and taste the great joy

## A PRAYER FOR RESEARCH

CONTINUED FROM PAGE 383

so that His sons may participate in the same blessings as we now enjoy as members of His Kingdom.

In recent years President David O. McKay has admonished us to be missionary-minded. President McKay made it known to us that we should live our religion. Many people responded enthusiastically to the Church's new missionary plan and introduced the missionaries to friends, neighbours and relatives, with the result that a number of goodly people entered into the waters of baptism.

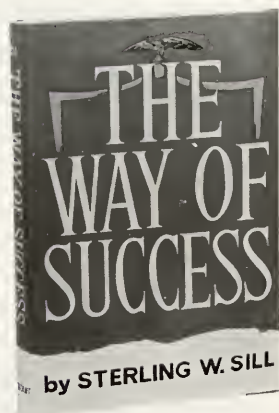
If we now think of all those people who have lived before the restoration of the Gospel, who are anxiously awaiting for their Eternal progression and the many people who have lived since the restoration of the Church but who for some reason were not permitted to hear of the Gospel, then we should earnestly try to be missionaries to those people and give them an opportunity to hear and

accept the Gospel, so that they may return into the presence of our Heavenly Father and partake of this glorious eternal progression. It is you who can open the gates of Heaven for these people and it is your responsibility, as is explained very clearly by the Prophet Joseph Smith, "The greatest individual responsibility in this world that God has laid upon us, is to seek after our dead."

If we will only, humbly try to help our kindred dead, aiding those who have passed on before, if we will honestly try and search the records with intent and a burning desire inside ourselves, then the Lord eventually can only bless us by leading us to the records of his children who once dwelled upon this earth.

Let us be prayerful, as President Woodruff so eloquently stated in his Dedictory Prayer in the Salt Lake Temple; prayerful in such a way that new avenues indeed may be opened unto us and that we may succeed in laying our hands on records of the past; prayerful that our memories might be clear and with an awareness of the fact that we should not fall into errors in the preparation of our genealogies.

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THE WONDERFUL WORLD OF MIA

# What are the M.I.A. Standards?

by President and Sister A. RAY CURTIS  
South-West British Mission

THE big talk all over the British Isles is the ALL-BRITISH M.I.A. CONFERENCE for 1965. The enthusiasm that was sparked at the leadership training course in Avon Terryll and Kilvrough Manor carried over into the meetings held by leaders at Hyde Park and Manchester in August and September.

President Petersen said that a really new "NEW ERA" was being ushered in with the correlation of activity for the youth of Great Britain. By now, M.I.A. leaders in large wards and small branches are beginning to plan ways and means of getting all their members to participate in activities in preparation for this event in September 1965.

## NOVEMBER'S ACTIVITY

Why not combine your fashion show, which is the recommended activity for November, with a really good dance? Let the spotlight and emphasis be placed on the proper standards of dress for our youth. We speak a lot of the standards of dress, but who knows exactly just what L.D.S. standards of dress are? The purpose of the fashion show is to illustrate a really fun time with appropriate standards of dress for L.D.S. boys and girls.

**What are M.I.A. Standards?**

*President McKay states: "Never*

*before in the history of the Church were there so many insidious influences at work among our people as today. Never before have dangers been so threatening to our youth. There are more threatening influences enticing our boys and girls from paths of duty than there were years ago. Some of our boys and girls think the standards of morality have changed. The standard of morals of the Latter-day Saint boy and girl will never change. Standards of the outside may change, may be lowered, and that influence may penetrate our social organization, but our standards must be maintained. Our boys and girls must know these standards. On whom rests this responsibility? The M.I.A. with its class work and with its activities of music, dance, sports and drama, all tend to make for our young people (and for those who like to stay young) a very complete and desirable way of life."*

One of the worldly problems with young people today is "dress standards." From the earliest times modesty has been a characteristic advocated by our Father in Heaven. All Latter-day Saints should strive for temple marriage and the road to such marriage is marked by modesty and chastity. Disregard for modesty often

leads to loss of chastity. Modesty should be taught, lived, and demonstrated. All girls want to be feminine and there is nothing more feminine than a beautiful, simple dress, modestly designed if it be for school, day, or evening wear.

*"Evening gowns can be most beautiful and modest if they clothe the body. But the Lord never did intend that they should be backless or topless. . . . There is no reason why any woman needs to wear a gown because of the worldly style. We can create a style of our own."* (Elder Spencer W. Kimball.)

*"Since the sanctity of the body is so related to the sanctity of sex, why make the body so common? Why expose to the public eye this sacred thing which is the temple of God? I tell you, girls, when you expose your bodies, whether on the dance floor or otherwise, you do yourselves a great injustice and you likewise do your boy friend an injury."* (Elder Mark E. Petersen.)

Another problem our young girls have is "sports attire." We are asked by Church authorities to wear comfortable, attractive clothing—avoiding short shorts, bare midriffs, and clothing manufactured for boys. The advice is to wear "pedal pushers," but these are not obtainable in England so we would advise you to wear a Keep-Fit dress or tennis dress. These

can be easily made by ourselves. There are patterns available of these dresses which are loose-fitting and can be made with little cap sleeves and the skirt no more than 8 inches above the knee. If made in cotton poplin material (2½ yards), these will cost only ten shillings and are attractive and comfortable as well as being modest. With this there is no fear of blouse leaving shorts, thus showing a bare midriff.

As stated, from the earliest times modesty has been a characteristic advocated by our Father in Heaven. This counsel is just as applicable to boys as girls. Boys should not wear extremely tight-fitting trousers and extremist fashions. And, of course, the most attractive or beautiful part of clothing worn by man or woman is Cleanliness — remember "Cleanliness is next to Godliness."

There is an opportunity coming on or about November 10 when our young ladies can parade and comment on Fashion and the Church (Page 163, Laurel Manual). This is a lesson planned for the Laurels, but it would be fun if all the ladies of our Branch or Ward could get together for this.

Please read and discuss often the sections between pages 81 and 84 of the Executive Manual that we may always be mindful of the expectations of our Father in Heaven.



## THE PRIMARY PAGE

conducted by Sister EILEEN R. DUNYON of the Primary Association General Board

# Something to make and

**C**HILDREN love to take small tokens home from Primary to show what they have done. These take-homes can be something to show, something to tell or something to do. During the coming month let's give our Primary children an opportunity to do all three! Gospel teachings are remembered and enriched if the child takes them with him into his home and uses them during the week. Let's begin with:

### SOMETHING TO SHOW

#### A Windmill

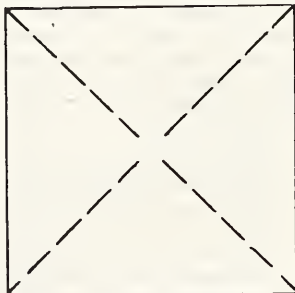
Prepare a paper windmill for each child by cutting a six inch square of coloured paper. Draw a line diagonally from corner to corner on this square. Cut on this line from each corner to within one half-inch of the centre of the square. Bring every other corner to the centre to form a windmill. Secure the windmill with a pin through the centre of the paper and into a small stick, pencil, or drinking straw. When you blow on the windmill it should turn readily. (See illustration.)

Use the windmills to teach the song "God's Love," *The Children Sing*, No. 62. Blow on the windmill and ask the children if they could see what made the windmill turn. Tell them that:

"We cannot see the wind, we only hear it sigh."

Have the children sing this line of the song, or say it as a poem if you do not have the music. Sing or say the line again, this time placing your hands over your eyes when you sing "see" and over your ears when you sing "hear."

Then tell the children that the wind



does many things besides turning windmills. Ask them to listen and you will tell them one thing that the wind can do. Sing the second line: "It makes the grasses bend whenever it goes by." Bend your body over as though the wind were blowing the grass. Each time you sing a line ask the children to sing it. Teach the second verse:

*"We do not see God's love,  
But in our hearts we know,  
He watches over us  
Wherever we may go."*

Tell the children that just as we cannot see the wind, neither can we see God's love, but we know that it is there. Ask the children to show the windmill to their families and tell them what they learned in Primary about God's love.

### SOMETHING TO TELL

#### Talk About Gospel Truths

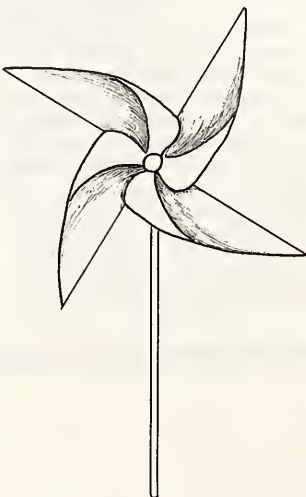
Occasionally when you call the roll let each child respond by telling whether or not he has talked to his parents about gospel truths taught in Primary. Tell the children the week before you plan to do this. Then children will be stimulated to talk with their parents about Primary. You might prepare a chart and place a star or coloured tick after each child's name who remembered to talk about Primary at home.

### SOMETHING TO DO

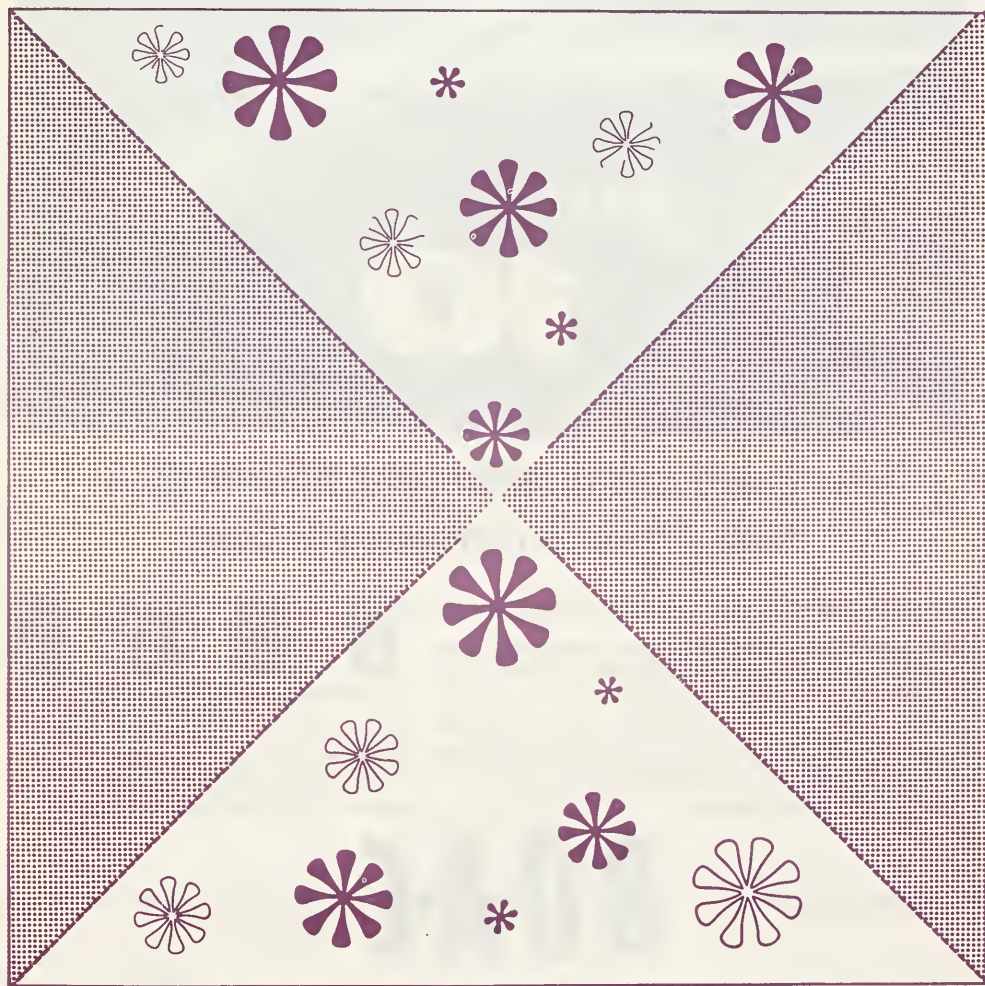
#### A Take-Home Christmas Party

There is no lesson planned for the third week in December.

Here is a Christmas party planned for you to use on this Primary day. Parents may be invited to attend. It can be used by the smallest Primary or by large Primaries. The party can



**take home**



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be held longer than the regular Primary time if you add additional games and activities to each heading. The Primary president should divide planning, preparation and presentation of the party among her different officers and teachers.

Theme: The Gifts of Christmas.

Opening Song: A Christmas Carol.

Prayer: An older boy.

Greeting: Primary president should express appreciation to parents for allowing the children to attend Primary. She should also give a short Christmas thought.

Programme: This party should be fun, but also reverent. The object is to strengthen the true gifts of Christmas in each of the children's lives. The gifts are Friendship, Food, Fun, Music, Priesthood, Helpfulness, Happiness, and Service. The names of each of these gifts should be written on pieces of paper with one "gift" on each piece, and individually wrapped as Christmas packages. The package containing the "Gift of Service" should be kept by the Primary president, and the other seven gifts placed on a table near the circle of children. The Primary president will explain that in each box there is a Christmas gift. They are:

The Gift of Friendship.

The Gift of Friendship.

The Gift of Fun.

The Gift of Music.

The Gift of the Priesthood.

The Gift of Helpfulness.

The Gift of Happiness.

The Gift of Service.

She will choose a child to pick out one gift and unwrap it. Whichever gift is unwrapped first everyone will do. Then have another child choose a gift and repeat the procedure.

#### The Gift of Friendship:

Play a Game.

One person will be "it." He will go to someone in the room and say, "I am thinking of my friend. She is wearing——." (He describes someone in the room.) The person whom "it" is addressing must give the name of "it's" friend before "it" can count to ten. If the person fails, they become "it" and the game is repeated.

#### The Gift of Food:

Light Refreshments.

Have sweets, biscuits, or sandwiches ready to pass and serve when this gift is unwrapped. (See Children's Friend magazine for food suggestions.)

#### The Gift of Fun:

A Game.

This is a jigsaw puzzle game. Choose one or two children from each class or have enough envelopes for one for each person. Inside the envelope should be a colourful Christmas card cut into different shapes which each person will put together. The first one finished is the winner.

#### The Gift of Music:

Sing Carols.

Choose two or three different carols to sing.

#### The Gift of The Priesthood:

Priesthood Advisor.

The Priesthood Advisor (or someone assigned to the Primary by the ward/branch) could tell the story of Christmas as found in Luke chapters 1-2 and talk to the Primary about the way the priesthood continues to carry forth Christ's work upon the earth.

#### The Gift of Helpfulness:

Dramatize.

Each child and parent could pantomime or dramatize a way in which he could be helpful to someone else. The others should guess what is being acted out.

#### The Gift of Happiness:

Sing.

Sing "Smiles" No. 80, *The Children Sing*, and/or "Be Happy" No. 94, *The Children Sing*. You may wish to sing other fun or action songs which the children know.

#### The Gift of Service:

President's Message.

The president would bring out the last gift and have it unwrapped and then explain what children can do in their own lives with these gifts, and send the children home with the challenge every day of the Christmas holidays to unwrap and live one of the gifts. One day to be helpful; another day to be happy, be musical, be friendly, honour the Priesthood, give fun to others and by the end of the holiday time they will know the value of giving.

The teachers could make a Christmas card for each child and each page could show a wrapped gift and a notation that inside is *The Gift of Friendship*, etc. The only way that the child could open the gift would be by doing the gift, or by being friendly, etc.

Closing Song: Christmas Carol.

Closing Prayer: A Parent.

Note to Primary workers: This party has been especially prepared to blend with the Christmas lessons and to continue with the assignments the teachers made to their children during the Christmas lessons the previous week.

## Service

When I am tempted to listen to hot, egotistic voices within my own heart; when it seems that love can never win but always loses; when it seems as though humility is ruthlessly trodden down by those who pass over it on their way to their own selfish ambitions; when it seems as though God cannot possibly triumph; when pity and love and mercy and kindness and tenderness are weakness; when it seems as though greatness is only possessed by those who know how to grab, and have the power to snatch at it, no matter what the cost to others — ah, yes, when voices sound in my own heart which say you must play for your own hand, you must think of number one, you must not let yourself be trodden down — when I am thus tempted, my God! may I hear in imagination the tinkling of water, poured into a basin, and see, as in a vision, the Son of God washing the disciples' feet.

Leslie D. Weatherhead

# Jacob and Joseph reunited

by Sister  
EMMA MARR PETERSEN

JACOB was now happier than he had been since he was a young man. He had learned that Joseph was alive, and was the governor of Egypt. Simeon had been released from the Egyptian prison, and Benjamin had returned with his brothers, safe and well.

In gratitude he went to the Lord

in prayer. He offered sacrifices to God, thanking him for the many blessings which had come to him. After he had done so, God spoke to Jacob, and said, "I am God. Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt and I will surely bring thee back again."

With this promise, Jacob was now ready to depart for Egypt. He gathered together his sons and their wives and children, their cattle, and all their goods, loaded the wagons which Pharaoh had sent them, and began their journey from Canaan to Egypt. It was a distance of about four hundred miles, which was a long way when they had to travel by camel and by wagons pulled by little donkeys.

Judah was chosen to be the guide of the caravan, to lead them to the land of Goshen, which was a part of Egypt. As they approached Goshen, they saw a group coming to meet them. It was Joseph, in his chariot, together with his servants. Both caravans stopped as they met. Joseph went forward, looking for his father. When the two men met, they embraced each other most tenderly, and wept together.

Looking at his beloved son, whom he had thought dead all these years, Jacob said, "Now let me die, since I have seen thy face, because thou art yet alive."

But Jacob was not yet to pass away. More joys awaited him. Joseph took him into the presence of Pharaoh, and the king welcomed him to Egypt. Pharaoh told Jacob he and his family could have the choicest parts of the land, and he invited some of the sons of Jacob to have charge of the king's cattle. Pharaoh was pleased with Jacob. Seeing that he was an old man, the king asked him how old he was. Jacob said that he was 130 years old, but he said that his father had lived longer than that. Jacob, in gratitude to the king, gave Pharaoh a blessing, and then departed to make his new home in Goshen.

Joseph helped them make their homes. He also gave them food until they could raise their own. He told them that when the famine was past and they could again grow their own

food, that they must give Pharaoh one-fifth of all they raised, to show their gratitude to him for allowing them to live in Egypt. Later Joseph made it a law in all Egypt that everyone should give Pharaoh one-fifth of all he raised.

The family of Jacob grew and multiplied in the land of Goshen, and were happy. Jacob lived for seventeen years after arriving in Egypt. When he realized that death was near, he called to his side his beloved son Joseph and told him he was about to pass away. He made Joseph promise to take his body back to Canaan to be buried with his forefathers. He did not want to be buried in Egypt.

Jacob then told Joseph that God had appeared to him years before and had given to him the same promise made to Abraham and Isaac and declared that Palestine should yet belong to his children, even though for a time they lived in Egypt. Some day they would return to Canaan, as Palestine was then called, and inherit the land.

Jacob gave a blessing to each of his sons, and to the two sons of Joseph, born to him in Egypt. Their names were Ephraim and Manasseh. These two boys were destined to be great in the eyes of God, and their children were to become leaders of mighty nations in the last days. Manasseh and Ephraim are the forefathers of most of the Saints of God in these last days. They were also the forefathers of Lehi and his family, who came to America as related in the Book of Mormon, and became the Nephites and Lamanites.

Jacob died in the land of Egypt, after giving blessings and commandments to his sons. Egypt went into mourning for him, to show their respect for Joseph, who had saved them in the famine. Keeping his promise to Jacob, Joseph took the body of his father back to his homeland in Canaan, and there buried him in a cave which Abraham had bought for a burying place.

Joseph lived to be 110 years old. Before he died, he promised his family that all the descendants of Jacob would sometime be gathered out of Egypt and returned to their homeland in Canaan.

## NEWS FROM STAKES AND MISSIONS



Glasgow Stake MIA members at their semi-annual camp, which was held this year on the banks of Loch Lomond. Highlight of the camp was a Sacrament meeting, which was conducted right on the water's edge. This picture shows the campers in a happy mood at mealtime - Bishop Herbertson acted as cook for the week-end.

### 1965 YOUTH CONVENTION

**P**LANs are already far advanced for the All-British MIA Youth Conference, to be held in September next year. This is planned to be the British equivalent of the MIA June Conference held every year in Salt Lake City, and it is hoped that more than 4,000 young people will be participating in the Conference.

Under the direction of President A. Ray Curtis, president of the South-West British Mission, and William Bates, president of the Manchester Stake, a full schedule of activities has already been planned.

The Conference will last over a

week-end, with the groups of young people arriving from all over the country early on the Saturday morning. The morning programme will be taken up with a Leadership Meeting, and displays of manuals and equipment for MIA workers.

After lunch on the Saturday, the major activities of the conference will be held. For the first two hours the young people will be competing in a sports and swimming gala, with music presentations in one of the conference halls. These events will be followed by the drama productions and dance demonstrations. In the





Left: Three generations of the Styne family, all active members of the Church in the Burton-on Trent branch, Central British Mission. Left to right, they are Sister Margaret Styne, Sister Clara Silcock and Sister Ruth Styne. As well as being active in their branch, these three ladies are also well-known in the Mission as a fine singing trio.

Below: Members of the Oldham Ward Relief Society, which recently won first prize in the Manchester Stake "Friendship" Fashion Show. The Show was the result of a move by the Stake R.S. President, Sister Maureen Hoyle, who, with her counsellors, felt that there was a need for more of the sisters to learn basic sewing. Presented at the show at the Stockport Chapel were the dresses made during the Summer Dressmaking Course. Each sister was invited to bring at least one friend, and 73 sisters acted as models in the show.



evening will be held the talent show, followed by the dance festival and Grand Ball.

Sunday morning's activities will begin at sunrise with the speech festival, followed by a testimony meeting.

The main event on Sunday, however, will be the General Session of Conference, when General Authorities will speak and youth groups from each area of the country will also participate.

For the Conference planning, the country has been divided into five Zones, in which each Ward and Branch will first compete on a local basis, then in Stake and District competitions and finally in inter-mission contests. The winners of these finals will become the Zonal representatives at the Convention.

Great care has been taken to make sure that all of the events are well within the prescribed MIA standards, and this is especially the case in the four "arts" sections—dance, drama, speech and music.

On the sports field, the competitors will be divided into three age groups—14 to 15, 16 to 17, and 18 and over. Apart from the normal field and track events, there will, of course, be basketball, table tennis and five-a-side football matches. The swimming gala will include free-style, back-stroke, breast-stroke and medley relays.

There will be no final competition in the dance festival, but couples will be selected from each stake to combine with others from their zones to form exhibition teams of approximately 200 young people—making a total of more than 1,000 dancers taking part in the festival.

Each zone has been assigned one of the ages from the title of festival, "Dance throughout the Ages"—thus

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Zone 1 will present folk dancing, Zone 2, Olde Tyme Dancing, etc.

In addition to the special exhibition dances from each zone, there will be a Grand Ball in the evening, and in preparation for this all Ward and Branch MIAs have been asked to rehearse several modern dance steps. This will take care of all youth who are at present unable to dance and ensure their participation in the Ball. The steps suggested are the Quickstep, two Square Dances, the Waltz, Chachacha and the Swing.

Among the general instructions in the drama plans is the one that "scripts may be written." This presents an exciting thought that during the drama presentation there could be one or two brand new plays written, produced and directed by LDS youth.

Again the basis of the drama schedule is first, the inter-ward/branch competition leading finally to the inter-stake/mission contest.

The subjects chosen for the speech festivals are "Life is for Joy" for the 12 to 16-year-olds, and "Pathways to

Happiness" for those between 16 and 29. Working through the same system of competitions, the two top speakers from each zone will compete at the convention.

Similar arrangements have been made for the music presentations. This section has been divided into two basic groups—vocal and instrumental. The vocal group is subdivided into Ward or Branch choruses, quartets and duets; the instrumental section is also divided into soloist, groups and family groups (this last being a mixture of instruments and voices).

These then are basically the arrangements for the All-British MIA Youth Conference 1965. If each Ward and Branch, Stake and Mission is now in the process of preparing their members for it, the Conference promises to be one of the great events in the Church in Great Britain.

#### IRISH MISSION

One hundred and fifty officers and teachers attended the Irish Mission's annual MIA seminar at the Holy-

wood Road chapel. Mountpottinger Branch presented the theme presentation and Stranmillis branch gave a skit showing the right and wrong way of holding the opening exercises. Brother Samuel Douglas and Sister Elizabeth Gamble demonstrated the minuet (the dance to be performed in the dance festival) and volunteers joined them for some initial instruction. Departmental workshops were held for the second half of the evening under the direction of the MIA Mission Board. President Stephen R. Covey expressed his delight at the response to his call for more adult leadership in this auxiliary and inspired everyone to greater efforts in their work for the youth.

\* \*

Rosetta branch held an original fete recently with a piratical theme. The booths were constructed from boughs of greenery and tended by sea island maidens. A popular money raiser had "Long John Owens" (the Branch President)

Sheila Thompson—who emigrated to America six years ago after serving a full-time mission in the London and Norwich Districts of the old British Mission—pictured after her marriage to Russell Zimmerman in the Salt Lake

Temple. The bride is the daughter of Mr. and Mrs. John Thompson, of Aberdeen, Scotland.





A Section of the Oldham Ward Choir, which performed at the recent Manchester Stake Conference.

standing up to a barrage of water-filled balloons. When he went to dry off, other priesthood members "volunteered" to replace him. The entrance to Davy Jones' locker was through the gaping jaws of a mammoth whale wherein hungry visitors kept the kitchen mermaids busy.

#### LONDON STAKE

Hyde Park Chapel in London was the venue recently of an exhibition of British Map Making. The exhibition was a part of the 20th International Geographical Congress, and the Cultural Hall at Hyde Park was used for the display. About 2,000 people visited the exhibition, and, incidentally, saw a great deal of the Chapel as well.

Bishop Frank Patterson, of the Hyde Park Ward, London Stake, was invited to attend the opening of the Congress, at which Queen Elizabeth—

who was accompanied by Prince Phillip—spoke.

#### SOUTH-WEST BRITISH

Barton Hall, near Torquay, on the beautiful south coast of England was the scene of the annual MIA Youth Conference of the Southwest British Mission. Four hundred and ten young people and leaders convened for a three-day gala of sports, drama, speech, dance, and spiritual feasting.

President Stephen R. Covey, of the Irish Mission, was the featured guest speaker who inspired all who were present with his dynamic appeal for all to listen to a proper voice—one which would be prompted by the Spirit and be lead into righteousness.

President and Sister Curtis of the Southwest British Mission presided at the conference, which was under the direction of the Y.W.M.I.A. and Y.M.M.I.A. leaders, Bernice and

Brian West and their mission board.

More than 300 awards were presented, among which were 48 participants' in the speech contest alone. The MIA standards were strictly maintained and a beautiful and warm spirit penetrated the entire holiday area. Already plans are being made for the 1965 mission youth conference and also for the All-British MIA Convention to be held next September.

\* \*

#### DEATH

It is with sadness that we report the death of Sister Jean Mary Coates, a 20-year-old member of the Scarborough Branch, North-East British Mission. She will be greatly missed in the branch Junior Sunday School, in the local missionary field and on the building site.





## Jesus IS the Christ

Testified  
President Tanner

FROM PAGE 376

In the Book of Mormon also we have the testimony that Christ appeared to the multitude on the American Continent following his crucifixion, and the multitude heard a voice which said unto them:

*Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name — hear ye him ...*

*... and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; ...*

*And it came to pass that he stretched forth his hand and spake unto the people, saying:*

*Behold, I am Jesus Christ, whom the prophets testified shall come into the world. (3 Nephi 11:7-11.)*

And he invited them to come forth and thrust their hands into his side and to feel the prints of the nails in his hands and feet. (See 3 Nephi 11:5-10.)

All of these testimonies to which I have referred were made by men of integrity who had no reason to lie or deceive or mislead in any way, but who continued to testify that they had seen Jesus Christ before, at the time of, and following his crucifixion and resurrection. These testimonies then are of the resurrected Lord, not Jesus, the teacher, nor Jesus of Nazareth, but Jesus the Lord, the Redeemer of mankind.

Why do men doubt the truthfulness of these irrefutable testimonies of these great men, and deprive themselves and families of the guidance of his spirit? I urge those who have any doubt to do as Moroni admonishes us to do, that is

*"Ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall*

*ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."* (Moroni 10:4.)

One of the most outstanding testimonies of all time regarding the divinity of Jesus Christ is that borne by that young boy, Joseph Smith, in our dispensation just over a century ago, when he, only 14 years of age, went into the grove alone to ask God in all humility which Church he should join. From his own written record we read the experience of this young man:

*... I kneeled down and began to offer up the desire of my heart to God ... I saw a pillar of light exactly over my head, above the brightness of the sun, ... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other — This is my Beloved Son. Hear Him! ...*

*I asked the Personages who stood above me in the light, which of all the sects was right — and which I should join.*

*I was answered that I must join none of them, for they were all wrong. (Joseph Smith 2:15-19.)*

As he left that grove he knew as he knew he lived that God and Jesus Christ live and that in answer to his prayer they had appeared and spoken to him. As he told ministers and others of his experience and the vision that he had seen, though he was an obscure boy of only 14 years of age, he was persecuted by the great ones of the most popular sects of the day, and ridiculed and tormented. In spite of all this persecution he continued to bear this testimony: That he had seen a vision; that God knew he had seen it and that he could not deny it.

Another vision to which I should like to refer is that given to Joseph Smith, the Prophet, and Sidney Rigdon, over a year after the Church was organized, which bears further witness that Jesus is the Christ, in these words:

*Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour.*

*By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God— ...*

*And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!*

*For we saw Him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—*

*That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.*

(D. & C. 76:1, 12, 22-24.)

And to you young people today I should like to bear my own personal testimony that, by the power of the Holy Ghost, I know as I know I live that God lives, that Jesus is the Christ, the Redeemer of the world; that he came and dwelt among men; that he willingly gave his life for you and me; that he was literally resurrected; that he and God, the Eternal Father, did actually appear to Joseph Smith in answer to his prayer.

If people throughout the world would accept Jesus Christ as the Son of God and keep his commandments there would be no more war but peace and good will in the world, and we would be assured of immortality and eternal life.

I further bear testimony that David O. McKay is a Prophet of God, as were the Prophets who preceded him, and that he is led and directed by the Lord himself.

It is our responsibility as members of the Church of Jesus Christ of Latter-day Saints who have this testimony to bear it to the world, and to keep the commandments of God so that we might all enjoy eternal life, which is God's greatest gift to man. May God bless us all to this end, I humbly pray in the name of Jesus Christ. Amen.



Elder Harold B. Lee  
introduces

## The Family Home Evening

FROM PAGE 378

*the children of men, both as well for the dead as for the living.*

(D. & C. 128:11.)

To provide an effective relationship with the priesthood, the high priests group leader in each ward has been designated as an adviser to the Genealogical work. While all quorums have responsibility in Genealogical work the leadership and co-ordination in the ward rests with the bishop and the high priests group leader. Melchizedek Priesthood quorums are right now engaged in studying in their Melchizedek Priesthood quorum classes their place in the genealogical programme.

Moving now to a correlated curriculum and the activities of the Priesthood quorums: the fundamentals of this programme, as I have told you, have already been predetermined — what will be taught, subjects taught from three years old up to the oldest adult, and the general plan has already been approved. Our committees are now working on a fully co-ordinated programme to the First Presidency. We are hopeful that this will be accomplished within the next year or so.

In all of these studies we have never had absent from our minds the responsibilities the Lord has placed

upon the parents in the home in the teaching of our children. And then you will recall what the Lord said:

*And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.*

*For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.*

*And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on the hands.*

*And they shall also teach their children to pray, and to walk uprightly before the Lord.*

*And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.*

*And the inhabitants of Zion also shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord.*

(D. & C. 68:25-30.)

The instructions to which I have made reference and about which President McKay spoke, were given about fifty years ago now. I read from a letter sent out to the Church in 1915 over the signature of President Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose. But I suppose it is something like Mark Twain said about the weather, "we talk a lot about the weather but we don't seem to do anything about it." Now we have talked a lot about family home evenings, and this is the announcement which was made, and after I have given you this I will make a few comments and then outline the programme by which we are now to give strength to the teaching of the family by the parents, in the home. This is a quote from the letter:

*We advise and urge the inauguration of a "Home Evening" throughout the Church, at which time fathers and mothers may*

*gather their boys and girls about them in the home, and teach them the word of the Lord ... This "Home Evening" should be devoted to prayer, singing hymns, songs, instrumental music, Scripture reading, family topics, and specific instructions on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society, and the nation.*

Then to those who would put this family home hour or evening into practice the Presidency made this promise:

*If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them.*

Our Sunday School organization has been helping to emphasize this important responsibility by articles in the Instructor and by a programme which they have entitled, "Gospel Living in the Home."

Our Primary organization has had what they have called a Primary Home Partnership, by which the lessons taught in Primary are carried into the home, hopefully to become a part of the family Home Evening.

President Joseph F. Smith, in commenting about the responsibility of parents in teaching their children, said this:

*Do not let your children out to specialists in these things, but teach them by your own precept and example, by your own fireside. Be a specialist yourself in the truth. Let our meetings, schools and organizations, instead of being only or leading teachers, be supplements to our teachings and training in the home. Not one child in a hundred would go astray, if the home environment, example, and training, were in harmony with the truth in the gospel of Christ, as revealed and taught to the Latter-day Saints. (Joseph F. Smith, Gospel Doctrine, p. 302.)*

This next year will see some definite steps taken to strengthen the hands

of the parents in carrying out these great God-given admonitions in placing stress upon the teaching of the gospel in the home. The first step that will be taken will be to give to every parent a set of lessons, one for each week throughout the coming year for them to teach the gospel to their family in the home. As we have talked about the frequency of this, we are not sure whether one for every week, or three for a month, or two for a month, or one a month may be the desirable, but we call your attention to this. I have studied the proposed lessons which we are going to have studied by the priesthood quorums on the subject of what the father's responsibility is in teaching the gospel in the home. The Relief Society will teach a similar lesson once a month in the Relief Society for the mothers. As I read these proposed lessons, the more of these weekly home lessons we can have taught in the home the better we will be able to correlate with the priesthood instruction and the Relief Society lessons.

Now there will be, we suppose, some optional activity, and it is contemplated that every Church periodical, and we are asking our auxiliary heads to publish month by month next year suggestions for suitable activities for each age group represented—the Primary for little children, the MIA for teenage children, the Sunday School for both old and young. Relief Society for mothers primarily. The time has now come when the General Authorities have decided to correlate and co-ordinate all these efforts under the direction of the priesthood, and we announce then, a new programme designed to assist the parents in the teaching of the gospel in the home. This programme, "Teaching and Living the Gospel in the Home," is to inaugurate throughout the Church in January 1965. As an example, the first four lessons for Primary children are as follows:

I AM A CHILD OF MY  
HEAVENLY FATHER.

I AM A CHILD OF MY  
HEAVENLY FATHER WITH  
SPECIAL GIFTS FROM HIM.

I AM A CHILD OF MY

HEAVENLY FATHER — HIS  
HEIR.

AS A CHILD OF MY HEAVEN-  
LY FATHER I HAVE THE RIGHT  
TO PRAY TO HIM.

The Melchizedek Priesthood lessons, as I have said, will be given throughout the entire year of 1965 designed to help the fathers and every priesthood holder in the Church to become better fathers and husbands. The general theme of these lessons is "Magnifying the Priesthood in the Home. As an example

THE FAMILY AND THE  
PATRIARCHAL ORDER.

PROVIDING OPPORTUNITIES  
AND A PROPER ENVIRONMENT  
FOR THE SPIRIT CHILDREN  
OF OUR HEAVENLY FATHER  
TO COME TO THIS EARTH.

TEACHING THE GOSPEL OF  
JESUS CHRIST TO CHILDREN.

A BASIC UNIT OF SOCIETY.

MAKING SATISFACTORY AD-  
JUSTMENTS IN MARRIAGE.

I came across one of the lessons which is prepared for the Relief Society where they will teach mothers what their role is in teaching the Gospel in the home and found this rather interesting observation.

How often in past years have we heard a Latter-day Saint mother say, "I wish my husband could have heard the discussion today. Had he done so I am sure he would feel differently about a particular problem we have in our home." It is a realistic observation that with widely divergent points of view the efforts of one parent often may nullify the efforts of the other parent, sometimes with great detriment to the persons involved and to the problems which need to be resolved. As an example, the first two Relief Society lessons are entitled 1st, "Introduction for Teaching the Gospel in the Home," 2, "The Eternal Family."

Simultaneously fathers and mothers will be taught and the Home Teachers in their visits to the homes of members in December 1964 will explain the new programme and will present the parents with this family Home Evening Manual. Additional instructions and suggestions will be given to the Home Teachers during 1965 so that they can be of some assistance

to the parents in strengthening home relationships.

Now, in order to introduce this programme, it is proposed that at one of the first priesthood meetings that can be held after this General Conference, that there be a programme carried out to introduce to the priesthood in each stake in the Church the Family Home Evening Programme, and we have now a proposed programme which will be sent to you to give you suggestions as to what that programme might consist of.

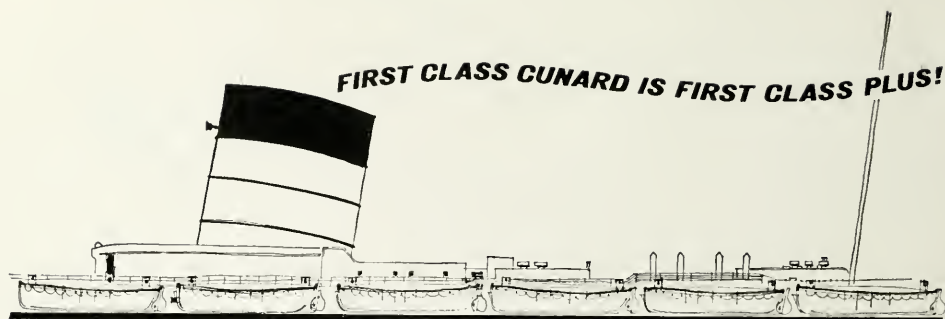
In introducing the programme in each ward, we have prepared a filmstrip on the Family Home Evening Programme which may be available to every ward or every stake in the Church, and through the stake to every ward in the Church. The major objectives of the filmstrip will be to explain the Family Home Evening Programme, to interest and motivate the parents in implementing the programme, and to demonstrate to the parents methods by which they can carry out the programme in their own families, and so on.

These lessons can be so adapted and suggestions will be made in order to suit every age child in the home.

We propose to give out to the Church now, these plans by which we ask you as stake leaders to be prepared to announce in your stakes as soon as you can after this conference. We will give you materials to help to train your ward people and Home Teachers in order that we might get off at the beginning of the year in this great project of the Lord, that for fifty years has been urged and now is to be strengthened by a set of planned lessons for the parents in the home, actually outlined for the parents to teach their children and to carry out appropriate activities to aid in the strengthening of the home.

I say to you Latter-day Saints, mothers and fathers, you children, if you will rise to the responsibility of teaching your children in the home, priesthood quorums preparing the fathers, the Relief Society the mothers, the day will soon be dawning when the whole world will come to our doors and will say, "Show us your way that we may walk in your path."





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And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter and Andrew his brother.

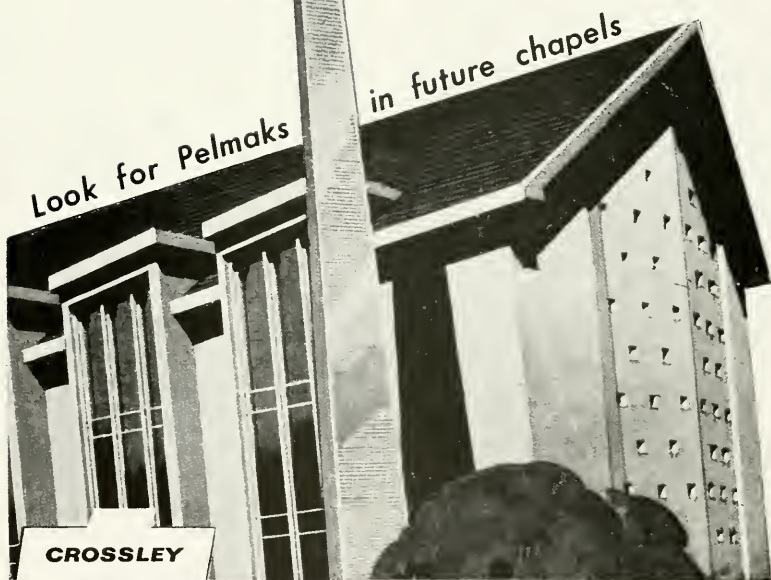
And he saith unto them, "Follow me, and I will make you fishers of men.

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## The Son of the Living God

ALL western peoples observe Christmas, but many of them do so with no regard for the Christ.

Millions of persons on the rolls of Christmas churches do not believe that Jesus is the Christ, the divine Son of God. Some preachers in these churches no longer believe in him either. The most many of them say is that he was a great teacher like Confucious, or Mohammed or Plato.

It is completely different with Latter-day Saints. We believe that Jesus was indeed the literal Begotten Son of the Father in Heaven, the Eternal, Everlasting God. Born of Mary he had a mortal mother, but his Father was God.

The existence of Jesus did not begin on that first Christmas night when he was born in a stable and cradled in a manger. Christ lived eternities before then.

Before the world was made he was a God in his own right, and the son of God with whom he was associated in the heavens. It was Jesus who created this world, and other worlds and universes also.

As the Creator he said, "Let there be light" and there was light. As the Creator he said, "Let there be a firmament" and there was a firmament. It was he who said, "Let the waters under the heavens be gathered together unto one place" and they were—they were the seas. It was he who said "let the dry land appear" and it was so.

It was he who ordered the grass and the trees and the flowers to grow, and they did; it was he who brought into the earth animal life of all kinds. It was he who said "Let us make man in our image" and it was so.

As the scripture says, "all things were made by him, and without him was not anything made that was made."

Such is Jesus the Christ. Such is he who in humility submitted to birth in a stable and care in a manger.

It was he who gave us Christmas. Let us never forget him. And let us more especially remember him and worship him at Christmastime.

### A THOUGHT FOR YOUR TALK

Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God is not content with blessing his family alone, but ranges through the whole human race.

—THE PROPHET JOSEPH SMITH

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## THE PATTERN FOR JOYOUS LIVING

*"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:11.)*

FULLY accepting the significance of that message, and re-affirming its truth, we send the greetings of the season to the members and friends of the Church and to people of goodwill everywhere.

Although there is trouble in the world, we are at peace and the strengthening unity of free men of good will is exerting an increasingly more powerful influence on the attitudes and actions of mankind.

It was the Lord's plan that prior to his glorious second coming his Church should again be established on the earth. This has been accomplished. The Saviour also taught "... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14). This is now being done. His word is going to every free nation and people, and thousands are receiving it and joining his Church. As they hear and recognize the Master's voice they come to know that he lives, that he is real, and that he is a power in the earth as well as in their individual lives.

Jesus said, "... I am come that they might have life, and that they might have it more abundantly." (John 10:10.) As we contemplate our challenges and blessings, let us remember that Christ's gospel is the only true pattern for joyous, purposeful, and abundant living. Every principle he taught and every example he set were designed to help us meet the challenges and problems of this life and to lay the foundation for our personal growth, development and happiness here and in the hereafter. If we would have life and "have it more abundantly" we have but to seek and follow him.

As members of his divinely restored Church, our blessings are beyond measure. As never before, we are prospering both materially and spiritually. The Church continues its rapid and solid growth. Through the effective efforts of our missionaries and the living example of our devoted members, thousands of our Father's children are enjoying the wonderful blessings of light and truth that come with

active membership in our Lord's kingdom.

Let us demonstrate our gratitude for these bounteous blessings through even greater devotion and service. Let us during this Christmas Season and throughout the coming year follow the exhortation of the Apostle Peter and "... add to (our) faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity." (II Peter 1:5-7.)

Our beloved brothers and sisters everywhere, in the spirit of Christmas we greet you! We bear our solemn witness that God lives and that he hears and answers prayers! Jesus Christ is his only begotten Son and he stands at the head and directs the affairs of this, his great Church and Kingdom here on earth.

May the light of his gospel bring you lasting "good tidings of great joy." May we unitedly work through him and through his teachings to bring "Peace on earth, goodwill toward men."



The First Presidency of the Church of Jesus Christ of Latter-day Saints — President David O. McKay, President Hugh B. Brown and President N. Eldon Tanner.



# THE GIFT OF CHRIST

by President N. ELDON TANNER  
of the First Presidency

*"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)*

THE birth of Jesus Christ was foretold by the angels to Adam, to Enoch, and to many other prophets. Isaiah foretold this great event in these words:

*"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." (Isaiah 9:6.)*

Isaiah also saw in a vision that Christ would be born of a virgin, and that he would be despised and rejected of men; and that he would bear the sins of many and make intercession for the transgressors.

Many of the early American prophets saw and foretold the coming of Christ. King Benjamin just a hundred years before the coming of the Saviour, saw an angel who said:

*"For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases." (Mosiah 3:5.)*

*"And he shall be called Jesus Christ, the Son of God, the Father*

*of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary." (Mosiah 3:8.)*

Prophets also foretold of the signs that would precede the birth of the Saviour. An angel appeared to the Lamanite prophet, Samuel, and told him of the signs in these words:

*"... this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day.*

*"And behold, there shall a new star arise, such a one as ye never have beheld; and this also shall be a sign unto you.*

*"And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life." (Helaman 14:3, 5, 8.)*

It is because of the prophecies predicting his coming that the people were prepared to receive and understand the signs that would precede and accompany the birth of the Saviour. In Faber's "History of Idolatry," Volume 2, Page 92, we also read, in the words of Zoroaster, the Persian prophet:

*"A virgin should conceive and bear a son, and a star would appear blazing at midday to signalize the occurrence. 'When you behold the star,' said he to his followers, 'follow it whithersoever it leads you. Adore the mysterious child, offering him gifts with profound humility. He is indeed the Almighty Lord, which created the heavens. He is indeed your Lord and everlasting King'."*





What greater evidence could we have that Jesus is the Christ, the Son of the Living God, the Only Begotten in the flesh, than for God to give this information to the prophets which they could foretell even in the time of Adam, and all down through the history of mankind until an angel visited Mary, and said unto her:

*"... Fear not, Mary: for thou hast found favour with God.*

*"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.*

*"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David."*  
(Luke 1:30-32.)

Besides these predictions, however, we have the testimonies of Matthew, Mark, Luke, and John, who walked and talked with Jesus himself before and after his crucifixion; and of Paul, who received a direct testimony of Jesus Christ who appeared unto him; and others, testifying that Christ was the Son of God, the Saviour of the world. And Peter, when asked, "But whom say ye that I am?" answered and said: "Thou art the Christ, the Son of the living God."

(Matt. 16:15-16.)

How thrilling it is to realize that the Wise Men and the Shepherds recognized the signs, and the Wise Men from the East visited Palestine at the time of the birth of Jesus. As they followed the Star to the place of his birth and as they came to Jerusalem, they asked: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.)

They were instructed to go to





President N. Eldon Tanner

Bethlehem where he would be born, as foretold by Micah, the prophet. When they arrived at Bethlehem they saw the young child with Mary, his mother, and fell down and worshipped him, and offered him gifts of gold, frankincense and myrrh.

The account of the shepherds and the angels on the evening of the birth of Christ is so beautifully told by Luke in the following words:

*"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*

*"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.*

*"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

*"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

*"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.*

*"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,*

*"Glory to God in the highest, and on earth peace, goodwill toward men.*

*"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.*

*"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."*

*(Luke 2:8-16.)*

The real meaning and spirit of Christmas is to commemorate the birth of Christ, and to remind ourselves of the great message of joy

and peace on earth, goodwill toward men, which Jesus brought to the world, and the great blessing he brought to all mankind. It is a time when families get together and enjoy one another's companionship and a happy family reunion. Love is demonstrated at Christmas more than at any other time of the year. We forget our differences with one another, and endeavour to follow the example of Christ and his teachings, and in so doing we find real joy and happiness, and can truly have a Merry Christmas.

Christmas is a time of rejoicing and thanksgiving, a time of loving and giving, a time when we all stop and ponder in wondering awe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Because of his sacrifice, the greatest of all gifts to all mankind, we try at Christmas time to show our love for the Lord and for our fellowmen. In giving and sacrifice we find the greatest joy. As we accept and practice this spirit of loving and giving, it brings a feeling of peace to our soul, to our family, to our community, and to the world.

Yes, if we all would determine this day to accept Jesus Christ as the Son of God and the Saviour of the world, and love one another as he has loved us, we would all enjoy Peace on Earth and Goodwill Toward all Men.

This is the true meaning and spirit of Christmas. May we all strive to catch it and carry it with us throughout our lives, overcoming our selfishness, loving God and Jesus Christ, and our neighbours as ourselves.

---

#### CHRISTMAS WITHIN

*Then let every heart keep its Christmas within,  
Christ's pity for sorrow, Christ's hatred for sin,  
Christ's care for the weakest, Christ's courage for right,  
Christ's dread for darkness, Christ's love of the light  
Everywhere, everywhere, Christmas tonight.*

Phillips Brooks





## THE GIFT OF THE LIVING CHRIST

by Dr. ADAM S. BENNISON



**H**AVE you ever really thought of your greatest Christmas present? Ponder for a moment this line:

*The Gift of God is Eternal Life through Jesus Christ our Lord.*

(Romans 6:23)

What a Christmas present that!

Eternal Life — life everlasting—without beginning — without end—a going-on for ever and ever. The concept which makes possible in man's life, "the achievement of a perpetual triumph."

And so for these few, brief moments—our theme:

### THE LIVING CHRIST

As He lived—and lives—so we live—and shall live.

A thousand years ago King Alfred the Great caught the glory of that thought. I quote:

*Whether poor or rich, fear and love the Lord Jesus Christ*

*He is the Lord of Life, our Good Teacher, our Kind Father.*

In the first place ...

1. He lived long before recorded history. He was there in the Great Council of Heaven. He deliberated with His Father in the shaping of the heavens, in the creation of the earth, in the "making" of man. He listened to that meaningful declaration:

*Let us make man in our image, after our likeness.*

More than that, in opposition to Satan's plan of compulsion, it was He who proposed man's Free Agency, gave him the glorious privilege of choice and proffered Himself as a ransom to redeem mankind.

He lived then to our great benediction.

2. He lived in the meridian of time in the Promised Land. "He was born away from home." He was

cradled in a manger. He was taught in the synagogue, among the hills, in the carpenter shop, by the blue waters of Galilee. He went about "teaching and preaching and doing good."

He set up a new mode for living—to love one another, even one's enemies. He enjoined us to judge not, to forgive, and to give men a second chance.

He gave the world its greatest recipe for peace:

*Love of God;*

*Love of Fellowmen.*

He gave to society our most dynamic formula for getting on together:

*Do unto others as ye would that others do unto you.*

He lived to bless, to heal and restore.

He lived to carry His own cross to Calvary.

He lived to endure the cruelest of torture.

He lived to forgive those who would take His life.

In spite of such greatness, He had to be buried in a borrowed tomb.

He rose from the grave to triumph over death and to bless the world in the Resurrection.

3. He lived after His resurrection to visit America, to proclaim His gospel to the Nephites, ancestors of the American Indian, those ...

*Other sheep I have which are not of these; them also I must bring and they shall hear my voice; and they shall be one fold and one shepherd. (John 10:16.)*

To them, He declared, as recorded in the Book of Mormon, that scripture of the Western world:

*Behold, I am Jesus Christ who*

*the prophets testified shall come into the world.*

*I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. (3 Nephi 11:10, 11.)*

4. He lived to visit the earth in 1820 to re-establish His gospel.

Modern revelation brings Him nearer than ever and makes us doubly grateful ... for:

*He was seen*

*His voice was heard*

*He restored His priesthood.*

Here indeed are new witnesses to the Living Christ.

5. He lives "up there."

He assures us of our resurrection. He lived to give us a pattern:

*I am come that they might have life, and that they might have it more abundantly. (John 10:10.)*

He died that we might have it everlastingly.

He lives to take the sting out of death; He lives to banish despair from the tomb.

The real genius of Christmas lies in the echo of His promise:

*I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;*

*And whosoever liveth and believeth in Me shall never die. (John 11:25, 26.)*

The author of that promise — the Living Christ—He it is who bids us look beyond Christmas to life everlasting with Him.



"Christ in Ancient America" is the title of this 3-D diorama on show in the Mormon Pavilion at the New York World's Fair. It depicts Christ preaching to the Nephites.

# CHRIST IN AMERICA

by B. H. ROBERTS

who was born in Wolverhampton in 1857;  
died at Seventy in Utah in 1933

NOT only in the East, the land of Judea, were signs given of the birth of the Christ—the appearance of a great light which shone about the company of singing angels, who appeared to shepherds watching their flocks by night; the finding of the babe wrapped in swaddling clothes in the stable manger of Bethlehem; the three wise men of the East star-led to Jerusalem in the quest of Him who was to be born King of the Jews. Not only in the East, but in the Western world signs of His birth, fitting and beautiful, were also given.

The story of these signs comes from the prophecies and the fulfillment of them in the Book of Mormon. The prophecy of them from of old, but repeated five years before they took place by a Prophet of a wild Elijah-type man, Samuel the Lamanite, who warned and assured the Nephites of the signs to be given of the coming Christbirth. His prophecy as told in the simple phrases of the Nephite record stands as follows:

*"Five years more cometh . . . then cometh the Son of God to redeem all those who shall believe on His name; and this will I give unto you for a sign at the time of His coming. Behold there shall be great lights in the heaven, insomuch that in the night before He cometh there shall be no darkness insomuch that it shall appear unto men as if it were day. Therefore there shall be one day and a night and a day as if it were one day, and there were no night . . . For ye shall know of the rising of the sun and also of its setting; therefore ye shall know of a surety that there shall be two days and a night, nevertheless the night shall not be darkened, and it shall be the night before He is born. And . . . there*

*shall be a new star arise, such a one as ye have never before beheld, and 'this also shall be a sign unto you . . . And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life."*

This the prophecy, and now the fulfillment.

Naturally this announcement filled the mind of the believing Nephites with pleasing anticipation, and they did watch steadfastly for that day and that night and that day which should be as one day, as if there were no night, that they might know that their faith had not been in vain. But there were unbelievers among the people and they seemed also to be the dominant influence in the community, for having no faith themselves they commanded those who believed to give up their faith on pain of death, holding that the time had passed for the fulfillment of the "foolish tradition" proclaimed by Samuel the Lamanite; and they would not tolerate this perpetuation of a foolish tradition of the fathers. Hence they fixed the time in which the prophecy must be fulfilled or belief in it must be surrendered by those who had received it as the word of God. At this juncture comes Nephi, a descendant of the first Nephi, and a Prophet of God. He took the case, as was fitting, for the believers before God, and pleaded in their behalf. And behold the voice of the Lord came unto him saying:

*"Lift up your head and be of good cheer, for behold the time is at hand and on this night shall the sign be given and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy*

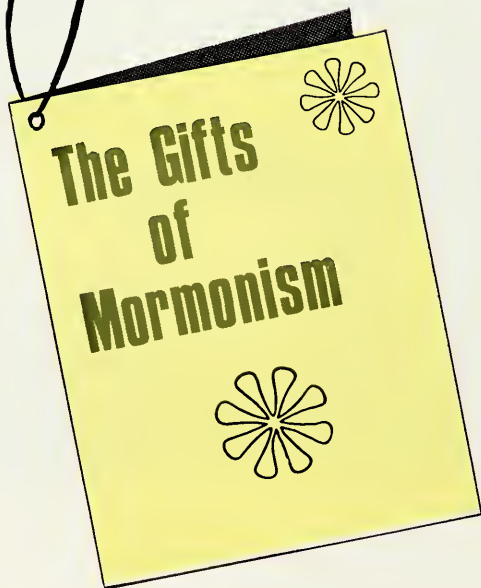
*prophets. Behold I come unto my own to fulfill all things which I have made known unto the children of men from the foundation of the world, and to do the will both of the Father and of the Son."*

"It came to pass that the words which came unto Nephi were fulfilled according as they had been spoken: for behold at the going down of the sun there was no darkness, and the people began to be astonished because there was no darkness in all that night, but it was as light as though it was mid-day; and it came to pass that the sun did rise in the morning in its proper order; and they knew that it was the day that the Lord should be born because of the sign which had been given; and it had come to pass, yea every word according to the words of the prophets, and it came to pass also that a new star did appear according to the word." And this also was a sign unto the people of Messiah's birth according to the prophecy of Samuel the Lamanite.

This sign was the cause of great rejoicing among all the people who believed and a mingled cause of fear and astonishment on the part of the unbelievers, that stayed their hands in persecution.

A fitting sign this, truly, for one who in the same record is proclaimed to be the "Light and the Life of the world"—a sign as beautiful as any that is proclaimed in the Jewish or Christian scriptures of the Old World. A beautiful prophecy and an equally beautiful fulfillment. The day, then the night in which there was no darkness. Then again the day and the rising sun "the day of three suns" in the old Aztec tradition. And what a picture this adds to the world's Christology!





From: NOTTINGHAM,  
ENGLAND

## CAROLS AND FAMILY PRAYER

by Sister MURIEL CUTHBERT  
of the Leicester Stake

**W**HAT makes a Mormon Christmas different? We still have the cards, the presents, the pudding and the pies, Christmas trees, all the things people associate with Christmas, and we feel the spirit of goodwill from all those around us, but stored in my heart also are certain things that have happened since we joined the Church that have made our Christmas celebrations spiritual.

Like our first Christmas in the Church, when both our family and our neighbours were surprised by about 20 missionaries suddenly bursting into song outside our door. They had cycled 8 miles to us and were going to all the members in the area. How beautiful their voices sounded as they sang "Far, Far away on Judea's plains"; how radiant their faces as we stood and watched them, too overcome to join in.

Can you imagine 40 young people, mainly MIA members, at the end of a Christmas party in our home, singing softly "Silent Night," the only lights being those of the flickering candles on the Christmas tree. After the carol no-one spoke and my husband closed the evening with prayer. No-one wanted to go home, for some of these young people it was their first real spiritual experience and we were happy to share it with them.

Another choice memory is of visiting a hospital with the MIA and

singing carols and offering a prayer in most of the wards, having the patients and their visitors join in with us. This brought us happiness as well as the patients, but I knew further joy a few days later when my milkman thanked me for going. I had not noticed him, but he had been visiting his wife in one of the wards and they had both been very impressed.

The spirit of Christ comes with giving and sharing—not just presents but ourselves, and we have plenty of opportunities in the Church. Our Relief Society sisters each baked an extra dozen mincepies once, and one of the brethren went round in his car collecting them. Then he delivered them to a family with nine children, whose mother had just been released from hospital and ordered to rest. She had worried about her family's Christmas, but said afterwards it was one of the best they had ever had.

Every year in Nottingham Market Square a great fir tree is erected and decorated. For each of the twelve days of Christmas various choirs take turns to stand around it singing carols. One evening is devoted to the combined Youth Group choirs, and one year we had the privilege of joining this group. It was a special concession really, because our chapel is situated in the county and this was

supposed to be for city groups. However we applied and were accepted and took about 30 of our members along to the rehearsal on the appointed evening. A brass band accompanied us, and the youthful voices rose clearly through the cold night air. We stood for an hour singing with all our hearts, and when the performance was over the conductor thanked us all, and added that although he had been conducting this youth choir for over 10 years he had never had such a good choir as he had had that night because of the different parts sung. We felt that this was truly a pat on the back for us, because all the Mormon group had been singing parts mainly learned in Sunday School.

We are very blessed, I always appreciate this, but somehow at Christmas it becomes overwhelming. What greater happiness is there than being in the centre of your family, kneeling together in a prayer of thanksgiving, listening to their childish voices singing favourite carols, conducted by their youngest sister aged 2½! Hearing another tell the Jesus story, and demonstrate with visual aids as she was taught in Primary. I look at my husband and then at our seven children, and my heart is full, because the true spirit of Christmas, which is the gospel of Jesus Christ, has bound us together for time and all eternity.

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## THE SPIRIT OF JOY AND TOGETHERNESS

by JOAN FARBUS and President STEPHEN R. COVEY



"CHRISTMAS has a new meaning for me since I joined the Church. It is different now. We used to have big parties where we ate and drank too much and everyone got too free and easy. We'll have a party, of course, and really enjoy ourselves, but we won't forget why we are rejoicing."

*"Well, it's for the kids, isn't it? As long as they have a good time, we're happy."*

"I shall be glad to have a break from the office; everyone teases me because I don't drink and join in the flirting. Two beers and the men think they're Romeo and Don Juan rolled into one."

*"My children are at boarding school so I look forward to having them home. We do everything together, gather greenery to decorate the house, make the Christmas pudding, do up the presents, decorate the tree."*

"Last Christmas was my first in the Church; we had a wonderful time. We made sweets and cakes in our Beehive class and took them to the homes of the old people in our branch. One old lady who can't get out at all said we had made her Christmas for her. It made me feel good inside."

*"The thing I look forward to most of all is the carol singing. Last year more than thirty of us went out. The spirit was terrific. Our singing seemed to sound better out of doors and I've never known a cup of cocoa to taste so good. And the mince pies, mm!"*

"The Relief Society sisters usually go out one evening together for a Christmas dinner they haven't had to

prepare themselves. That's a real treat! I always enjoy, too, making up parcels for our old age pensioners; they're so appreciative."

*"I think the highlight of the holiday is the branch party when you see the faces of the children as they sing 'Jingle Bells' before Santa comes."*

"I never thought much about Christmas until I joined the Church, it was just a break from work. Now, as we have our Christmas service on Sunday morning I could burst with joy."

*"Being a mother I always think of Mary and Joseph and their feelings as the time of the baby's birth drew nearer and they had no place to stay. We're so lucky with our welfare services; it makes me angry to hear people complain."*

"We haven't much money but I pity the people, however rich they are, who haven't a family. Christmas has a magic, hasn't it? The older children help me to make it perfect for the younger ones and the weeks beforehand are full of excitement. We paint up the old toys and try to make the children all new outfits. Necessity is truly the mother of invention in our house."

*"The Elders first called at our house on a Christmas Day. We thought it was awful at first, but Dad invited them in and it turned out that we were given the greatest gift of all, a testimony of this wonderful gospel. Now I feel at Christmas time, when I see everyone looking harassed because they're worrying about buying presents and sending off cards, that I want to slow down for*



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*a minute and think about Jesus,  
the simplicity of His birth and His  
message. Giving is part of it but  
when it is done grudgingly or to  
keep up with the Joneses it loses its  
meaning."*

These are just a few of the comments made by the Irish Saints when asked how they would be spending Christmas and what it means to them.

The picture is one of activity, preparations, entertainments, orphanage parties, bazaars, caroling parties, auxiliary "do's," services and worship. Money is scarce but really not essential. The spirit of joy and togetherness is plentiful and is essential.

As the Irish Saints celebrate the sacred and divine birth of the Saviour, the Restored Gospel has played a dynamic transforming part in their personal lives. It means more to them than "true" abstract theology. Its practical power on the concrete level of life has been direct, personal and immediate. During the well-commercialised X-mas (Christ taken out) holiday they now celebrate and for the first time worship a "living" Saviour who has made modern appearances.

Instead of only getting they *think giving*. Service of others replaces self-serving. Joy takes the place of passing pleasure—a transcendent joy which passes all human understanding. The influence of the gift of the Holy Ghost, given by the laying on of hands, is unmistakable.

Truly the "Gospel is the power of God unto salvation," meaning the transformation and perfection of the human soul into a "celestialized personality."

# Christ in poetry

## The Sermon on the Mount

Blessed are the poor in spirit:  
For theirs is the kingdom of heaven.

Blessed are they that mourn:  
For they shall be comforted.

Blessed are the meek:  
For they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness:  
For they shall be filled.

Blessed are the merciful:  
For they shall obtain mercy.

Blessed are the pure in heart:  
For they shall see God.

Blessed are the peacemakers:  
For they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake:  
For theirs is the kingdom of heaven.

ST. MATTHEW

## Christmas Morning

If Bethlehem were here today,  
Or this were very long ago,  
There wouldn't be a winter time  
Nor any cold or snow.

I'd run out through the garden gate,  
And down along the pasture walk;  
And off beside the cattle barns  
I'd hear a kind of gentle talk.

I'd move the heavy iron chain  
And pull away the wooden pin;  
I'd push the door a little bit  
And tiptoe very softly in.

The pigeons and the yellow hens  
And all the cows would stand away;  
Their eyes would open wide to see  
A lady in the manger hay,

If this were very long ago  
And Bethlehem were here to-day.

And Mother held my hand and smiled—  
I mean the lady would—and she  
Would take the woolly blankets off  
Her little boy so I could see.

His shut-up eyes would be asleep,  
And he would look like our John,  
And he would be all crumpled too,  
And have a pinkish colour on.

I'd watch his breath go in and out  
His little clothes would all be white.  
I'd slip my finger in his hand  
To feel how he could hold it tight.

And she would smile and say, "Take care,"  
The mother, Mary, would, "Take care";  
And I would kiss his little hand  
And touch his hair.

While Mary put the blankets back  
The gentle talk would soon begin.  
And when I'd tiptoe softly out  
I'd meet the wise men going in.

ELIZABETH MADDOX ROBERTS

## Humble Pomp

Behold, a silly tender Babe  
In freezing winter night  
In homely manger trembling lies,  
Alas, a piteous sight!

The inns are full; no man will yield  
This little pilgrim bed,  
But forced he is with silly beasts  
In crib to shroud his head.

Despise him not for lying there,  
First, what he is inquire;  
An orient pearl is often found  
In depth of dirty mire.

Weigh not his crib, his wooden dish,  
Nor beasts that by him feed;  
Weigh not his Mother's poor attire,  
Nor Joseph's simple weed.

This stable is a Prince's court,  
This crib his chair of state;  
The beasts are parcel of his pomp,  
The wooden dish his plate.

The persons in that poor attire  
His royal liveries wear;  
The Prince himself is come from heaven;  
This pomp is prized there.

With joy approach, O Christian wight,  
Do homage to thy King;  
And highly praise his humble pomp,  
Which he from heaven doth bring.

ROBERT SOUTHWELL





## THE BRANCH PRESIDENT'S PAGE by

# Teamwork

*Worker: One who does the work of ten men.*

*Leader: One who has ten men to do the work.*

THE captain of a successful football team knows how to use all his men effectively. The finest athlete in the world cannot lead his team to victory without co-operation from the other members of the team.

The effective delegation of duties coupled with teamwork increases the output of any organization. The Church is no exception. Even though the captain of a football team is responsible for the outcome of the game he doesn't kick the ball every time the ball is kicked.

The Church is designed so that every member has an assignment. When duties are not delegated some members of the Church are robbed of their right to be "anxiously engaged in a good cause" on behalf of the Lord.

The leader who refuses to delegate duties thinking, "I can do it better myself," restricts the entire ward or branch to the few activities of which he is personally capable of supervising. He is the player who "hogs" the ball and fails to co-operate with other players on the team.

A bishop or branch president

# ..delegation..faith - Leadership

should not be so involved with detail work that he doesn't have time to think or time to plan. He should not be so busy doing his counsellor's work that he doesn't have time for the duties of his own office.

Some items are his sole responsibility but other duties and activities may and should be delegated to counsellors. This is how the major duties may be divided between the bishop or branch president and his counsellors.

## **Bishop or Branch President:**

1. Relief Society.
2. Aaronic Priesthood over 21.
3. Priest's group.
4. Tithing, welfare finances.

## **1st Counsellor:**

1. YWMIA.
2. YMMIA
3. Fellowshiping.
4. Teacher's Quorum.
5. Building fund.

## **2nd Counsellor**

1. Sunday School.
2. Primary.
3. Deacon's Quorum.
4. Budget.

Most failures occur not because a counsellor is unable to handle a task but because preparation was not made before the task was delegated to him. When delegating duties follow

these simple rules.

1. Determine what must be accomplished through the delegation of duties.
2. Anticipate any difficulties which might arise and plan ahead to overcome these difficulties.
3. Determine the methods to be used in accomplishing the tasks assigned.

As an example, a bishop or branch president planning to delegate the responsibility for the MIA to one of his counsellors will make preparation by meeting with his counsellors and deciding upon the goals to be achieved. Ward or Branch policy decisions would include:

- (a) A review of the MIA Programme of the Church.
- (b) Facilities and supplies needed according to membership of the ward.
- (c) Leadership personnel to be called and set apart.
- (d) Decisions and matters that are to be delegated to the counsellor. Bishopric must have clear understanding.
- (e) Schedule of planned progress or goals for all to work towards.

Whenever duties are delegated it is absolutely essential to make sure the counsellor has full authority to ac-

complish whatever task or assignment he has. With this authority the responsibility also rests. Although the bishop or branch president is ultimately responsible for the success of all programmes in his ward or branch, the counsellors become primarily responsible for their particular assignments. The counsellors are responsible to report in the weekly bishopric or presidency meeting the progress of their particular assignments.

The bishop or branch president under the direction of the Lord should inspire and motivate his counsellors to act in their offices in all diligence. Through the close cooperation and teamwork of all three, the labours performed on behalf of the members will be increased many times. The successful leader is one who has learned how to delegate responsibilities to his counsellors.

1. Assignments to Counsellors should be specific.
2. Counsellors should have predetermined freedom to act.
3. Counsellors should have authority to perform their tasks.
4. The Counsellor should study and understand his assignments or Auxiliary programmes, only then can he properly guide and appraise the progress for the Bishopric or Presidency.

MAY WE ALL  
LEARN  
OUR DUTIES

THE home teaching programme re-emphasizes a basic fundamental of Church organization; that the priesthood quorum is the Church unit directly responsible for the welfare of its members. All other ward or branch programmes are aids or "auxiliaries" to the priesthood quorums. The home teachers are representatives of the quorums to the families. One of the goals of home teaching is to enrich and develop a feeling of brotherhood within the quorums.

Although the bishop or branch president has the responsibility for home teaching in the ward or branch, Melchizedek Priesthood members serving as home teachers function under their quorum or group leaders and visit homes of their own quorum members or their widows.

The high priests visit homes of high priests; seventies, homes of seventies; and elders, homes of elders. The available elders and Aaronic Priesthood must assume and carry on as possible, the home teaching responsibilities within the missions. They may be assisted (when so authorized by the mission president) by the full-time and district missionaries who may work with the part-member families and those recently converted to the Church.

Homes headed by Aaronic Priesthood over 21 are visited by home teachers called by the bishop or branch president and supervised by



## MELCHIZEDEK PRIESTHOOD

by President MAX A. BRYAN of the British Mission

the general secretary of Aaronic Priesthood over 21 in the ward or branch. This also applies to families without the priesthood, and when deemed advisable to new convert families.

Homes headed by members of the Aaronic Priesthood under 21 are visited by home teachers called by the bishop or branch president and supervised by the general secretary of Aaronic Priesthood under 21 in the ward or branch who also, as requested, recommends teachers and priests for home teaching assignments.

It is most important for good priesthood quorum and group functioning that the home teaching programme is carried out in the wards and stakes as outlined, and that the branches and districts in the missions follow the ward and stake pattern as far as possible.

The priesthood leader responsible for home teaching in a ward will be the quorum president or group leader. In a branch it will be the group leader, who may also be the branch president in the smaller branches. Where a branch has only local Aaronic Priesthood members available as teachers, the home teaching responsibility will rest with the senior missionary who has been given the responsibility as branch president or presiding elder.

The priesthood leader in the ward or branch should call (after consul-

tation with, and the approval of the bishop or branch president) home teachers to visit the homes of the families which will be assigned to him by the bishop or branch president. He should supervise the home teachers under his leadership, always giving encouragement and help wherever possible.

The elders group leader in a branch will make a list of the active priesthood members and divide them into pairs, trying if possible to place an elder as senior companion over each pair. If there are insufficient priests, he will use teachers. Deacons may assist teachers, priests, and elders, but cannot assume leadership of a pair of home teachers.

The bishopric will assign the families to the priesthood leaders as outlined in the handbook. The branch presidency, assisted by the elders group leader will divide the families in the branch into three groups:

1. Active families attending regularly.
2. Partially active families who attend occasionally.
3. Inactive families who seldom or never attend.

The families should then be grouped into teaching units of not more than 5 families who live in close proximity to each other and assigned by the branch presidency to the elders group leader.

The elders group leader, with the

approval of the branch presidency, should then assign a teaching unit to each pair of teachers. This unit should include at least two active families with the balance from the partly active families. If enough teachers are available some inactive families can well be included. The cardinal principle being; first the active families; second the partly active families; third the inactive families.

The priesthood leader will see that each assigned family is visited at least once before the 20th of each month and that he receives a written and oral report from each pair of home teachers. The ward priesthood leader will pass his reports to the bishopric who will see that his reports reach the stake president by the 5th of the month. The branch priesthood leader will pass his reports to the branch presidency. The branch presidency will report to the district presidency who in turn will report to the mission presidency by the 5th of the month.

The Melchizedek Priesthood quorum presidents will assist the mission presidency by teaching the principles of this work in elders quorum and group meetings. The elders group leader will report monthly to the quorum presidency on the needs or progress in his branch.

"May we all learn our duties and act in the offices in which we are appointed, in all diligence."



## Our Books of Remembrance

by SYGER T. HASENBERG

THE new Priesthood programme lists the Genealogical responsibility in this order:

- a. The responsibility rests with each individual.
- b. The Priesthood leader sets the example for the home.
- c. A Book of Remembrance in every home.
  1. To be written by inspiration ;
  2. Their children to be taught ;
  3. A Genealogy of the family.
- d. Family taught by example.
- e. The true Patriarchal Order of the Priesthood.

In our pre-existence we fought for individual responsibility ; we did not want Satan to accept the responsibility of our salvation and thus take away our free agency. We actually fought for the right to choose for ourselves and won. All of this would be of no avail if we now turn a deaf ear to the responsibility placed before us.

The second Article of Faith states, "We believe that men will be punished for their own sins and not for Adam's transgressions." In other words, the Lord will punish no-one else for the things we do wrong. The same applies to sins of omission. If we omit to do our duty we alone will suffer. No-one else will gain blessings for the Genealogical work you do and no-one else will be punished for

what you do not do. It has been said, "The greatest suffering is regret."

The Priesthood leader of the home must set the example for his family. If a man is worthy of holding the Priesthood, he is also worthy of calling upon the Lord to bless him and his family in their every need. He is then the spiritual leader in his home and accepts the responsibility of their spiritual growth. He teaches them under divine inspiration and because of this, his actions are to be an example. The Lord gives him every help in reaching this goal, and as he travels through the Priesthood programme he is taught what his every action should be and encouraged to follow these teachings.

Adam kept a record of his faithful posterity and called this record "A Book of Remembrance."

*"And then began these men to call upon the name of the Lord, and the Lord blessed them ; And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration ; And by them their children were taught to read and write, having a language which was pure and undefiled." (Moses 6:4-6.)*

It was recorded according to the pattern given by the finger of God.

*"For a book of remembrance we have written among us, according to the pattern given by the finger of God ; and it is given in our own language." (Moses 6:4-6.)*

The people of the Book of Mormon were also commanded to keep similar records and even today we are given the same instructions.

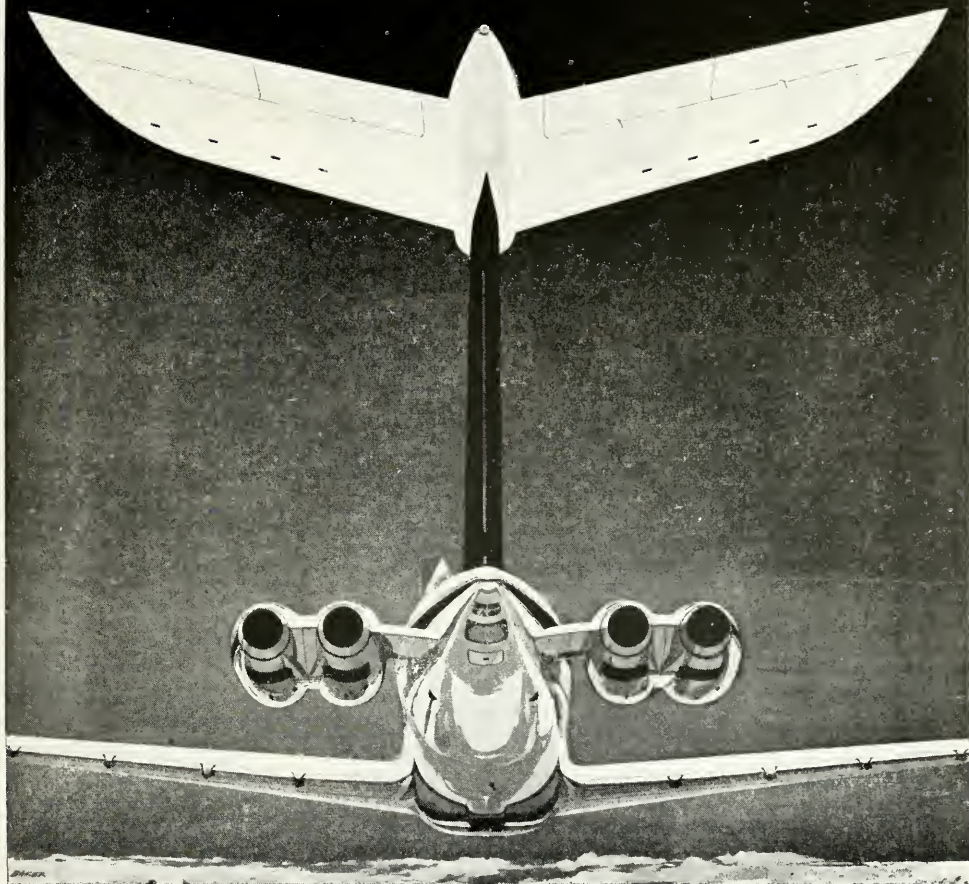
We often hear the expression that "we are a record-keeping people." The Lord requires this of us for many reasons. The scriptures tell us that we will be judged out of the books. If no records were kept this would be impossible. Many of the scriptures were preserved through accurate record keeping. Many of us have been thrilled by becoming acquainted with our ancestors through the records they kept of themselves. The history of the world has been greatly added to through personal records of a person or persons, who have recorded personal experiences.

Our records are to be written by inspiration, if we stay in tune with the Lord, he will make known to us the things that we should inscribe in these personal records. The correct way to keep them can be found out by attending Genealogical classes or by asking the Bishop or Branch President, who now assumes personal responsibility.

CONTINUED ON PAGE 431

You can choose from 15 types of aircraft flying with 20 world-wide airlines

**BUT ONLY ONE STANDS OUT  
HEAD AND SHOULDERS ABOVE THE OTHERS**



# THE B.O.A.C. VC10



TRIUMPHANTLY SWIFT, SILENT, SERENE

B R I T I S H   O V E R S E A S   A I R W A Y S   C O R P O R A T I O N



# Activities will keep you close to the boys

A SUCCESSFUL Aaronic Priesthood Programme for 1965 begins with our planning in December. Before the new year arrives we should have made our plans for the coming year to include areas of mental, physical and spiritual activities.

In addition to the regular Sunday Aaronic Priesthood programme, the following activities should be considered a minimal programme for 1965. During the next year, a stake or district programme for the Aaronic Priesthood youth will include the following:

1. Commemoration of the anniversary of the restoration of the Aaronic Priesthood on the Saturday and Sunday in May approved by the First Presidency as detailed by the Presiding Bishopric. This is normally on Saturday and Sunday nearest May 15. Consideration should be given to including Aaronic Priesthood Adults for leadership as well as for participation on these occasions. Saturday activities may include pilgrimages to historical sites, athletic tournaments, hikes or other worthwhile events which appeal to young men. It should be a day of recreation well planned and supervised by Aaronic Priesthood leaders. Plans for celebrating the anniversary on Sunday always include the presentation of a programme during the sacrament meeting in each ward or branch as suggested by the Presiding Bishopric.

2. An Aaronic Priesthood banquet should be held during the first quarter of 1965 at which time Certificates of Achievement for 1964 are



to be presented. This banquet should also be held on a stake or district basis. It provides an excellent opportunity to encourage and enthuse young men in their Priesthood responsibilities. Aaronic Priesthood banquets may include: (1) Father, (2) Fathers and Mothers, (3) Mothers and Sons.

The activities of the Aaronic Priesthood should not be planned so as to violate either the letter or the spirit of the Sabbath Day. It is preferred that all Aaronic Priesthood bearers be in their home ward or branch on Sunday, where they may attend their meetings, fill priesthood assignments, and otherwise keep the Sabbath day holy. Wherever possible, public transportation facilities, legally licenced and protected by liability insurance are to be used for transporting Aaronic Priesthood members and their leaders when travelling.

The Saturday activity in connection with the Aaronic Priesthood commemoration and the Aaronic Priesthood banquet are to be carried out on a stake or district basis. Every effort should be made to include young men from isolated areas in

order that each may feel the strength of the Priesthood programme. Stake Presidents and Mission Presidents have the responsibility to see that the year's programme of activity becomes an actuality.

In addition to the two stake or district programmes outlined above additional activities may be conducted by branches and wards. Some of the activities which wards and branches may participate in are:

1. A ward or branch banquet in addition to the stake or district banquet.

2. Occasional outings for fathers and sons. Care should be exercised to avoid offence to otherwise inactive fathers who go along just to be with their sons, or inactive boys who go along to be with their fathers.

3. Activities under the direction of quorum advisers should be given consideration and emphasis. These activities may include any type of wholesome entertainment, indoors or out-of-doors, for fellowship purposes. The quorum adviser will not conduct such an event until the details and the date are cleared with, and approved by, the bishopric or branch presidency.

4. Temple excursions to be baptized for the dead are commendable activities for youth of the Aaronic Priesthood.

## BANQUETS

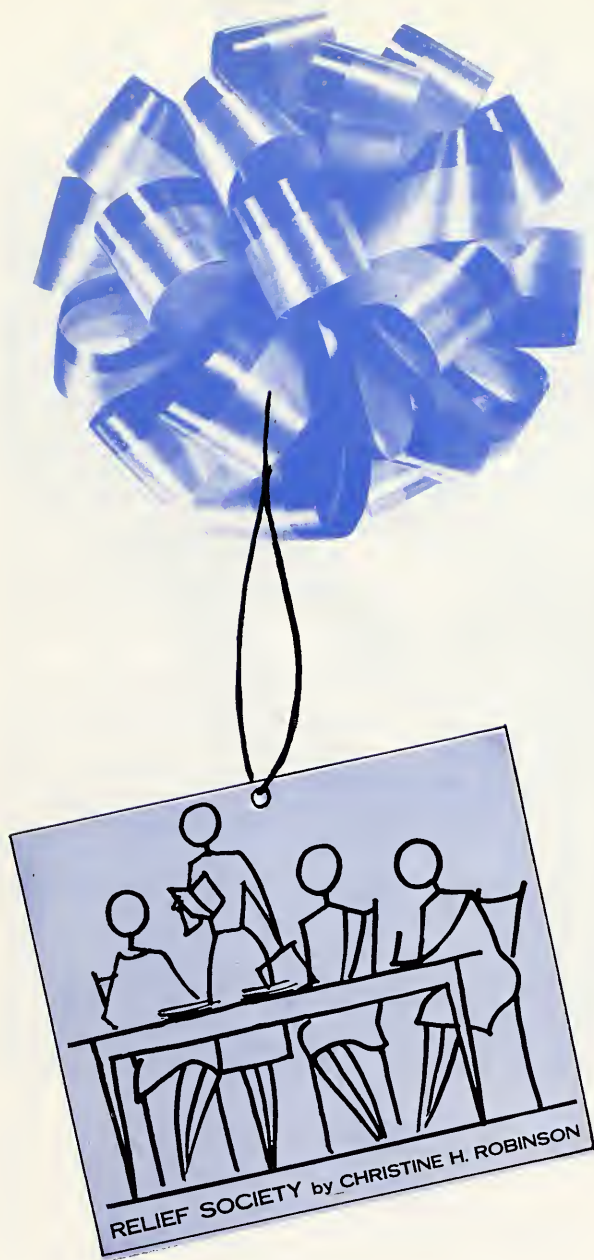
The following suggestions are given to provide guidance so that Aaronic Priesthood banquets may be well done:

by PHIL D. JENSEN  
President, N. Scottish Mission

1. Begin the banquet promptly at the appointed time, which should be as near the usual hour for the evening meal as possible.
2. Provide adequate help in order to serve the banquet quickly and clear the tables promptly.
3. Experience has demonstrated that it is better to present a programme after the banquet has been served and the tables have been cleared.
4. Avoid the use of dancing or other numbers by girls when they are not properly and adequately dressed. The usual professional dancing costume is not considered to be adequate clothing when girls are performing before young men of Aaronic Priesthood ages.
5. Avoid too many "special speakers." Many otherwise successful Aaronic Priesthood socials have become unattractive to young men because there were too many speakers.
6. If a guest speaker is on the programme, do not ask him to speak during the serving of the banquet or the clearing of the tables. His address should be the closing part of the programme, except where the presiding authority desires to express appreciation and give encouragement to everyone present, following the guest speaker.
7. Above all, however, we encourage a programme where those present are the main participants. It is thrilling to see the talents of the group used in such events.



*Terry Medwin, who plays Outside-left for Tottenham Hotspurs and Wales, was the guest speaker at an Aaronic Priesthood feast and social put on by the London Stake. This was one of the most successful Aaronic functions organised by the London Stake. A large turn-out of boys saw films on model motor racing, and heard wonderful talks on health and the need for looking after our bodies by Sgt. Gordon Farley, who is a member of the church and physical training instructor in the R.A.F. Terry Medwin, who is not a member, added his own testimony to that of Sgt. Farley's on the need for keeping fit and healthy.*



# A right

AS emphasized in our Mission Relief Society Handbook, the First Presidencies of the Church from the time of the Prophet Joseph Smith to our present Prophet, President David O. McKay, have made clear that the primary responsibility of Relief Society is to develop in every member of the organization a firm and abiding testimony of the truthfulness of the Restored Gospel.

We must help our sisters to organize their lives in accordance with the teachings of the Church, so that salvation, exaltation, and eternal happiness in the Celestial Kingdom may come to them. In order to achieve this great objective, we must have well-planned Relief Society meetings conducted in an atmosphere of dignity, spirituality, and friendly formality.

It is important for us to remember that the atmosphere of our meetings affects the attitudes of those in attendance and has a determining influence upon whether or not lessons presented are appropriately learned.

What influences determine the atmosphere under which our meetings are conducted?

Here are a number of specifics to which we should pay careful attention.

- I. Although we want sisterly love and a feeling of sincere friend-



# atmosphere is so important

liness to permeate our meetings, we can achieve these through formally conducted meetings. This is true even with small groups, as few as two or three sisters. It is purely a matter of our own attitudes and the extent of our planning. When the Prophet Joseph Smith organized the society, he pointed out that even the first meeting followed strictly parliamentary procedures.

II. As indicated, to have formal type meetings, they must be properly planned. We must know in advance who is going to conduct the meeting, the agenda to be followed with the proper allocation of time for each item and the teaching tools to be used. These tools would include song books, lesson materials, visual aids, work meeting equipment — all of these should be available and properly distributed so that there is no confusion while the meeting is in process. Schedule your work so that you have allowed yourself time to achieve perfection and can be poised and comfortable.

III. There should be a proper delegation of responsibility by the president to her two counsellors. We suggest that the president

and her counsellors take turns in conducting the meetings and establish a schedule so that each sister knows when her turn is to come. In the meeting, the officers should sit together in the front, the person conducting and the teacher presenting the lesson, should stand facing the group during their presentations. In order to set the right example, it is graciously suggested that the officers pay careful attention to their own personal appearances so as to establish the proper tone for the meeting.

IV. The physical appearance of the room in which the meeting is held should be appropriate and conducive to a spiritual uplifting atmosphere. This is true whether the meeting is held in a rented hall or in one of the sister's homes. The room should be well lighted, properly ventilated and comfortable seating arranged well in advance. If the meeting is held in a rented hall, a clean white table cover with some attractive decorations on the table can add much to an otherwise drab appearance.

V. Appropriate music is absolutely essential to the proper meeting atmosphere. If possible, prelude music should precede the open-

ing of the meeting. If the room does not have a piano, tapes are available and recorders may be borrowed from the proselyting elders. The congregation should sing even when the meeting is being held in a sister's home. Here, it may be necessary to sing quietly so as not to disturb the neighbours. Songs should be appropriate and chosen well in advance of the meeting.

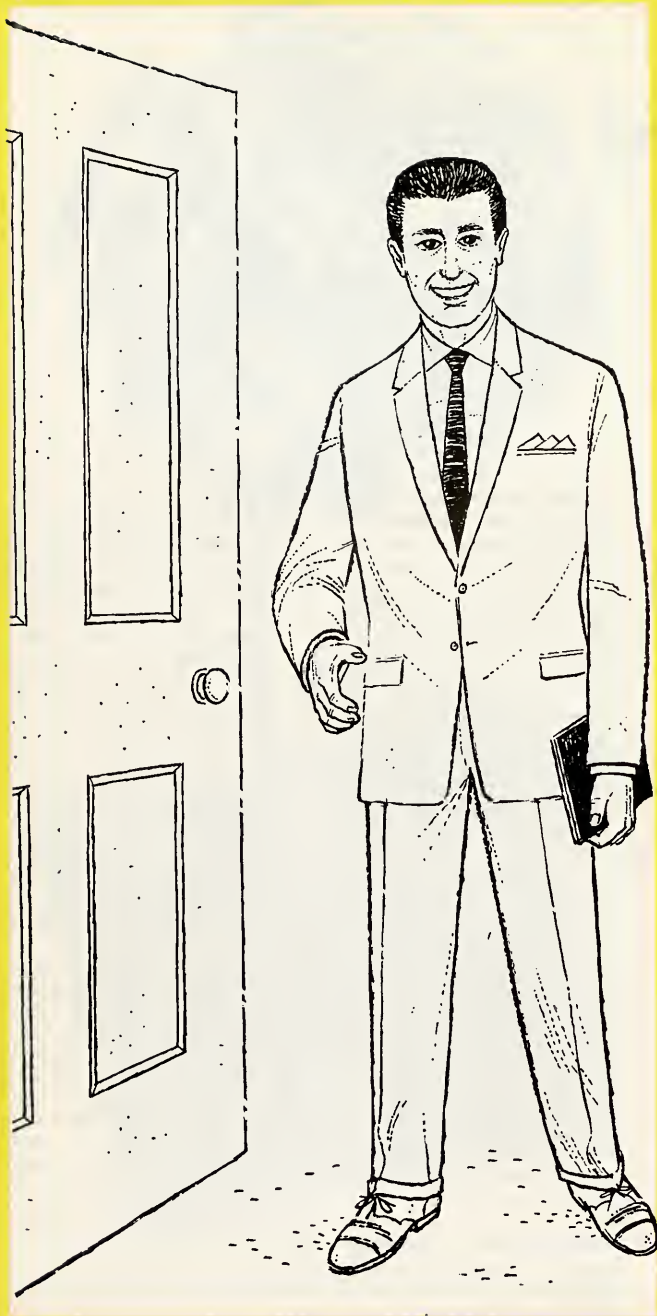
VI. The meeting should start and close on time. Carelessness in this requirement often leads to inconvenience and discouragement on the part of the sisters and may set habits which are difficult to break. Let us always start and close our meetings on time.

A spiritual and uplifting atmosphere is largely a matter of decision and attitude on the part of Relief Society officers. If you want these kind of meetings, you can have them together with all the warmth, friendliness, and sisterly love with which they should be accompanied. This atmosphere comes from you and should become a natural and expected part of your meetings if you are in tune with your Heavenly Father. The capability of a good leader may be measured by the extent which she develops right attitudes and good behaviour patterns in those whom she leads.

## SUNDAY SCHOOL

by President O. PRESTON ROBINSON,

# Welcome the



WHEN President David O. McKay came to England to officiate at the ground breaking of the beautiful chapel built in the Welsh town of Merthyr-Tydfil, where his mother was born, he left the ceremony with this song ringing in his ears:

*"We'll keep a welcome in the hill-sides,*

*We'll keep a welcome in the vales,  
This land of song will still be singing,  
When you come again to Wales.*

*This land of song will still be singing  
With a love that never fails.*

*We'll kiss away each hour of herith,  
When you come again to Wales."*

As we all know, President McKay was so thrilled and impressed with this spirit of welcome and this invitation to return that he did return in August 1963, and dedicated the completed, beautiful chapel built on this choice site.

This is the type and spirit of welcome we want to establish in all of our Sunday Schools! We want everyone who enters our doors to feel so wanted and welcome that this warm spirit of friendship will touch their hearts and motivate them to come again and again and become regular, devoted and happy attenders of Sunday School.

We believe Sunday School attendance is the heart of activity in the Church. The vast majority of those who attend Sunday School regularly also are regular attenders at Sacrament meetings and are active in all other areas of their Church responsibilities.

### Who Needs Our Welcome?

Everyone who attends Sunday School must feel the warm, welcome spirit of friendship. This applies to our regular members and, particularly to our new members and to the "strangers" who come through our

# m with a hand clasp

doors. One of the wonderful characteristics of this great Church of ours and one which so favourably impresses those who visit us for the first time, is the spirit of welcome—the warm hand clasp—that is extended to them. Let us never be so busy nor so preoccupied as to overlook or forget this important gesture of friendship.

## Why A Warm Welcome?

In our great church we communicate both through the spoken word and through the spirit. A good many of our converts tell us that the thing which impressed them most in our Church services was the warm spirit of friendship and the feeling of “being wanted” which was extended to them when they first attended.

Friendship, brotherhood, a spirit of love, understanding and courteous thoughtfulness—these are the basic elements of a sincere Christian attitude. Jesus said, “I am come that they might have life and that they might have it more abundantly.” We teach a Gospel of joy. Our scriptures tell us, “Men are that they might have joy.” A genuine spirit and feeling of welcome at our Church services is the first step toward achieving this Gospel of joy. Let us make sure that all who attend Sunday School feel this spirit of genuine, friendly welcome.

## How To Keep Welcome

To make sure that your Sunday School extends a genuine warm hand of welcome, you should select and train special greeters who can recognize new-comers and ward members who need a special welcome. Select greeters who genuinely enjoy this opportunity, not those who think of it as an unimportant duty. Among your officers and teachers or among your regular Sunday School attenders, you will find individuals with outgoing

personalities whose enthusiasm and friendliness are infectious. These are the people who should be selected as greeters and who should be stationed at the doors to welcome all who come into Sunday School. Where possible, a member of your Superintendency might be given the assignment to serve as a greeter. His presence at the door will add an atmosphere of genuine sincerity to your desire to make all who attend feel welcome.

Our welcome should not be overdone. Exaggerated enthusiasm may display a feeling of insincerity. What we want at the door is genuine, natural friendliness. This is the spirit of the Gospel. This is the spirit which makes such lasting impressions and which causes so many of our converts to tell us that they were so impressed with the friendly way in which they were received into our services.

A spirit of welcome should extend throughout the Sunday School services. It should be reflected in the spirit of the member of the Superintendency who conducts the exercises. It should be felt in the opening song and in the opening prayer. It should permeate the song practice, the 2½-minute talks and even the administration of the sacrament.

An attitude of welcome is a spirit of friendliness which can and should be a part of the entire Sunday School service. It should and can permeate the opening exercises, the devotional services and extend on into the classroom teaching.

If we seek to establish an attitude of welcome it will have an uplifting influence upon the whole Sunday School and will help all who attend to enjoy the true spirit of reverence so important and necessary to the successful operation of our Sunday Schools.

CONTINUED FROM PAGE 424

possibility for the direction of the Priesthood Genealogical programme in the Ward, or the persons who have been called to instruct in the Ward or Branch.

Our children are to be taught the importance of this work and also shown how it is to be done. Family night is an ideal time for this. The earlier a child learns to do this, the stronger it will become a habit.

This Book of Remembrance is to be a genealogy of the family. The dictionary defines genealogy thus, “regular descent of a person or family from a progenitor,” or one might say a pedigree record of our ancestors. In some cases this is only a matter of copying from books that have been carefully kept by progenitors, but in most cases it means hundreds of hours spent in research work and many, many written letters. Again there are people appointed in the Ward or Branch to assist you and give you every help possible.

Item “D” states that the family is to be taught by example and item “B” says the Priesthood leader sets the example, he should take the initiative, but both parents working together set the example of harmony in this important work.

On November 13 the Genealogical Society will be 70 years old. Never in this period of time has Genealogical work been stressed so hard by the leaders of the Church as in our time. Never has the need for example been greater. Even our younger children are encouraged to enter into this work. The parents must set the example, must teach their children, must be worthy of inspiration if the opportunity to partake of the Gospel is to be given to every one.





THE WONDERFUL WORLD OF MIA

## Our opportunity to

IN the great Sermon on the Mount, the Master said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." In the month of December as our minds and planning turn toward Christmas, how fitting that we should design our lives through our actions to be "Christlike."

Just what does it mean to be "Christlike"? The list of virtues is almost endless and goes as far as our understanding of Him and His message of peace and salvation.

In MIA it is our opportunity to build Christlike virtues into our youth through activity. This begins with ourselves. The principle of love is so close to the Saviour; and love of each other, love of the Lord, love of the Church, and love of the Gospel should characterise our programme for December. MIA is a programme for training young men and women to become an influence for good among their fellowmen. We are not concerned with the kind of influence achieved by manipulating minds, sell-

ing people things they do not need, wheedling, or unrighteous control over others, but rather moulding virtuous principles into the pattern of the lives of Latter-day Saints through the programme of activity in the MIA.

To do this we must have our young men become involved. They must be part of the planning, the programming and the execution of those plans. Someone has said: "Self supervision is the beginning of influence with others." We cannot hope to lead others unless our own lives are well ordered, and we are seen by others to be completely organized.

Brigham Young said:

*"There are Elders who wish to preside over branches of the Church when they cannot preside over the least child they have. Learn first to preside over your own person, your passions, and desires, then preside over your wife and then your family, and then you might be able to preside over a branch of the Church."*



by President and Sister A. RAY CURTIS  
of the South-West British Mission

## build Christlike virtues

Can we become leaders of men and women unless we try first to manage our own lives? Having done this we can then proceed to lead other people.

Y.M. Athletes can and will play an important part in bringing the much needed male population of the Church up in the Mission Field. There is a keen interest being shown in sports for the young men of the church here. Our All-British Conference next year will bring together the best from each zone and will be the beginning of continued competition year after year. *Please refer now to the All-British Conference programme for detailed instruction* and get started in your branch or ward now. As we hold our athletic events, be sure you adhere to Church Standards.

### WHY NOT ORGANIZE A YOUNG MARRIED GROUP IN YOUR WARD OR BRANCH?

One of the most stimulating groups of any Branch or Ward is a

Young Marrieds group or class. Their aim is to provide all young married couples in the Church with opportunities for social and intellectual experiences which will increase their interest in and devotion to the Church. The programme combines social, religious and recreational opportunities for all interested groups. This intermingling of married groups on an adult level can and will do much to unite branches and eliminate strife that sometimes exists. The key, of course, is to include everyone and make the programme one of activity and participation. All it takes is one good couple to get it started. There is much flexibility in what can be done.

The Young Married's Handbook will be found to be invaluable. To give you an idea, there should be one discussion meeting held each month. Meetings can be held weekly, but sometimes it is a good idea to meet only every other week. Such things as musical groups flourish since everyone likes to sing, also cultural functions,

invited guest speakers, etc. How to begin? Read below:

"The ingredients which combine to assure a successful year in Young Marrieds do not fall together by chance. It is a rare instance when a successful programme will result without painstaking planning and preparation. The following suggestions will be helpful in getting off to a good start

1. Organize early—before the first meeting is announced, it is important that 2 to 4 energetic couples be selected to serve as a membership committee. These people should be chosen in consultation with the MIA executives and the member of the bishopric / branch presidency representing MIA. The members of this committee will assist in personally inviting all young married couples in the ward to the

CONTINUED ON PAGE 440

## THE PRIMARY PAGE

conducted by Sister EILEEN R. DUNYON of the Primary Association General Board

# Making attendance exciting

**D**URING the month of December there are three Primary meetings to be held. The first two are regularly scheduled Primaries with outlined lessons. The third week a Primary Christmas party is to be held. This may be at the regular Primary time or it may be at some other time that is convenient for all to attend. (See November 1964 "Millennial Star" for a suggested Christmas party to use.) During the Christmas week Primary will not be held but children are encouraged to keep the true Christmas spirit in their homes and in their hearts during this holiday time.

In connection with the regular December Primaries the children should each make a small gift to present to someone. Use the suggestions in your lesson books or feel free to substitute simple, inexpensive suggestions of your own.

Now is the time to look forward to the coming Primary year. In January as the weather grows colder and the days shorter, children are often absent from Primary. This is the time to make Primary attractive to the children and to give them a greater desire to attend. Use your free time during the holiday season to prepare attendance charts which will stimulate the children's interest. Use pictures from Christmas cards, wrapping paper from gifts, etc., to make the charts colourful and attractive.

Each class should have an attendance chart ready to be introduced the first Primary day in January.

Here are some suggestions for them:

### PILOT B.A.F. CHART

Make a paper Pilot wings for each child in your class. (See illustration.) Draw a circle in the centre of the wings. In the top half of the circle write the name of a child. In the bottom half, print the letters BAF which means "Bring a Friend" to Primary. Divide a piece of paper about 9 in. x 12 in. into two columns. Head one column "In Training" and the other one "In Flight."

Each Primary day at the beginning of the class all badges should be posted in the "In Training" section of the chart. When the roll is called, each child who has brought a friend to Primary that day may move his badge from the "In Training" side of the chart to the "In Flight" column. The badges may be secured to the chart with pins, with drawing pins, or with circles of tape which have been rolled with the sticky side out and placed on the back of each badge.

After Primary the teacher should move all of the badges back again to the "In Training" side of the chart so that they are ready to use again the following week.

### PROMISED LAND CHART

This chart can be used by any group, or could be used for the entire Primary if the Primary is not large. A sheet of paper about 9 in. x 15 in.

is divided lengthwise about 4 in. from the bottom by drawing a wavy line to indicate water. Cut a strip of paper 1 in. wide and paste the bottom edge to the top of the water leaving the top edge free so that a small paper boat with a tab at the bottom can be inserted behind the strip. (See illustration.) Divide the water into 2 in. intervals. At the first division on the left side of the chart write the smallest number of children whom you could expect to attend Primary. At the other side of the chart, at the last division, write a figure representing the largest number of children that you could expect to attend. At each of the other intervals write numbers which occur between the least and the greatest number, increasing by twos or by fives depending upon the size of your Primary. Make a calendar at the top of the chart writing the dates of each month on which Primary is held. Each Primary day have a child circle the date on the calendar. He uses a bright colour if the attendance is greater than last week. He uses a black or brown colour if the attendance is less than last week. Choose a child to move the boat along the water to indicate how many children are in attendance that day.

The goal is to let the boat from the one side of the water to the promised land at the other side. Often the whole atmosphere of a Primary is changed if the children know that a reverent child will be chosen to come forward and move the boat into its

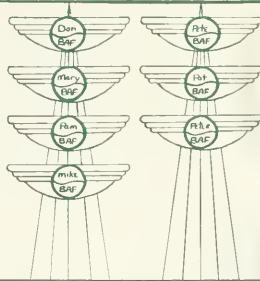


# BAF Pilot Chart

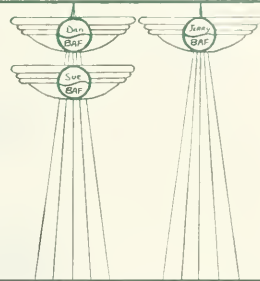
## In-Training

## In-Flight

I CAME TO PRIMARY



I BROUGHT A FRIEND TO PRIMARY



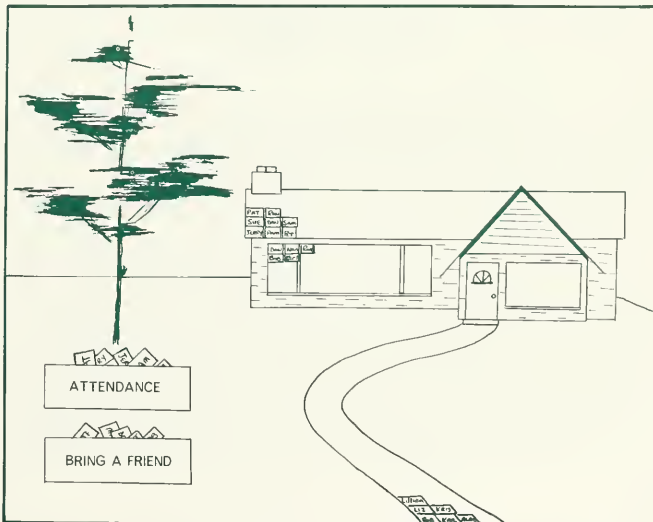
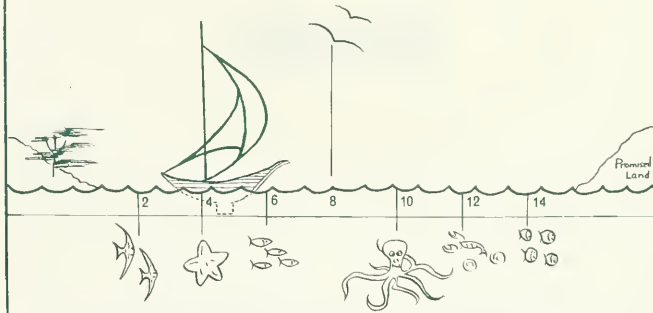
position for that day or to circle the date on the calendar.

### LIHOMA HOME CHART

This chart is made by tracing the Lihoma home on to a piece of paper which is about 6 in. wider than the home. Colour the home to make it as attractive as possible. If you do not have the Lihoma home, then draw a picture of an average home. Make a path leading to the door. In the space that is left on the paper, at the side of the home, cut two pieces of paper about three inches wide and one and one half inches deep. Paste these on the chart leaving the top open to form pockets. Fill each pocket with small pieces of paper. The top pocket should contain paper the same colour as the roof of the house, the bottom pocket should contain paper the same colour as the pathway leading to the house. Each time that a girl attends Primary she may take a slip of paper from the top pocket, write her name on it and paste it to the roof of the house. Each time that she brings a friend to Primary, both she and her friend may write their names on a slip of paper from the bottom pocket and paste them on the pathway, indicating that they are on the path which leads to the Lihoma home of true happiness in the gospel. (See illustration.)

Each of these charts could be used for two or three months or until such time as the children have lost interest in them. At such time, develop a new chart or another idea to stimulate the children always to be in attendance.

JAN	FEB	MAR	APR	MAY	JUN
1	7	6	3	1	5
8	14	13	10	8	12
15	21	20	17	15	19
22	28	27	24	22	26
29				29	





# **TWO NIGHTS OF DAYLIGHT**

## **A CHRISTMAS STORY FOR CHILDREN**

by Sister DETA PETERSEN NEELEY

THE ninety-second year of the reign of the judges, was a time of great anxiety for the people of the Lord. They watched and waited in breathless anticipation, for the birth of the Saviour. Throughout all the ages, prophets of God had told the people that there would be certain signs that would tell of His coming. Samuel, the Lamanite Prophet, had told them that in five years, they could expect the Saviour's birth. It was now time for His coming and yet, there had been no signs. Those whose faith was not strong, began to doubt the prophets. Perhaps, they had been misled, they told themselves. This thought cast them down into the depths of despair. However, to those of strong faith, there was no doubt. They watched and waited with great courage.

On the other hand, the wicked rejoiced. While they said that the prophets were liars; yet they were afraid that the prophets told the truth and that they would be punished for their sins. So now, when the signs failed to appear, they took new heart and began threatening the people of the Lord. They told them they were deceivers and should be punished, by death, unless the signs soon came to pass.

When Nephi, son of Nephi and grandson of Helaman, heard their threats, he grieved over their wickedness. So great was his sorrow that he went into the hills and bowed down to the earth and cried out to God. He prayed all day long, for his people who were about to be destroyed, because of their faith in the prophecies. Just as day was ending,

the voice of the Lord came to him, saying:

"Lift up your head and be of good cheer. Behold, the time is here and on this night, shall the sign be given, and on the morrow, I shall come into the world to fulfill all that has been spoken by the mouth of my Holy Prophets."

Nephi praised God for His goodness, then he arose and started back to Zarahemla. He was no longer tired. New strength seemed to fill his physical body while his soul was lifted up in joy. Never before, had he felt such great happiness. The sun would soon be setting; but in spite of that fact, it would still be light.

About half way down the mountain side, Nephi became aware that the sun had set; yet, lo and behold, it was as light as mid-day. He looked down at the beautiful valley below him and saw the great city of Zarahemla, spread out in all its glory. The dazzling white light caught up the gold dome of the temple and made it stand out among all the other buildings. There were no shadows. The light seemed to fill every nook and corner of the entire valley. It was a wonderful sight to behold and, in that moment, he bowed his head and praised God, once again. He must hurry, he told himself. His people would need him. He would go, at once, to the temple.

In order to get to the temple, it was necessary to pass his own house. His young son, Nephi the Fourth, saw him just as he was passing by and ran after him as fast as he could go.

"Wait father, wait, I've something

to tell you." Catching up with his father, he grasped him by the tunic.

"I'm in a hurry, my boy. Tell your mother, I will be at the temple," he said, freeing himself from his son's grasp.

"But father, I wanted to show you something. Look, the sun has set, but it does not grow dark. Mother says this means that the Holy Baby is born. May I see him?"

Nephi, touched by his son's eagerness caught the child up in his arms and carried him into the garden, placing him on a bench beside him. With great patience, he explained how the new baby would be born in a far off land. But, some day, He would visit them in the precious land of promise.

"Run to your mother, now," Nephi said. "I am needed at the temple. I must baptize all those who will surely be convinced of the truthfulness of the gospel, now that they have seen the holy signs."

"But, father, what will we do about going to bed?" asked the little boy, looking very puzzled.

Nephi smiled down at his son and said, "Go to bed and you'll see how easily you will go to sleep, if you just ask God to bless you, this night. You see, son, this is a Holy night and all the children, everywhere, will be blessed with Heavenly peace." Then, kissing his son upon the forehead, he hurried away to the temple. When he reached it, he found a great multitude, talking excitedly. They were so astonished to behold God's sign, of dazzling white light, when there should have been darkness.

There were many, who had not

believed the words of the prophets. And now, they remembered how they had planned to destroy those who had believed. The very thought of their wickedness, made them so afraid that they fell to the earth, as if they were dead. They knew, now, that the Son of God would soon appear. All the people upon the face of the whole earth, from the east to the west, both in the land north and in the land south, fell to the earth in astonishment. They knew that the prophets had told them, of these things, for many years.

There was no darkness all that night and when morning came, the sun arose in its proper order. They knew it was the day that the Lord should be born. When the sun set, that evening, it remained light again. The people knew that the words of the prophets, had been fulfilled. A new star appeared—the most brilliant star in all the heavens. It came to mark the great event of the coming of the Saviour.

Nephi went forth among the people, with many other Christians, baptizing those who repented of their sins. Once again, there was peace in the land. Nephi proclaimed, to the people, that the time should be counted from the day of the Christ Child's birth. And thus began the year one.

One evening, Nephi's little boy came running to him where he sat, by an open window, reading from the plates of Nephi, and said, "Oh, father, have you seen the new star?"

"Yes, my son. It was sent to guide the wise men to the birthplace of the little Lord Jesus."



## NEWS FROM STAKES AND MISSIONS



A section of the 500 Irish Saints who attended the Halloween dinner-dance on the Saturday evening of the Irish Mission's Autumn Youth Conference. The conference was held in the Holywood Road Chapel in Belfast. M-Maids acted as waitresses at the dinner, while the "spooky" decorations were provided by the M. Men and Gleaners. Ensigns, Van-guards and Beehive girls supplied the table decorations.

## IRELAND'S AUTUMN YOUTH CONFERENCE

Within ten minutes of the dinner being over, the hall was cleared of tables and the dance was in progress. Here are shown couples who demonstrated three dances - the Cha-cha-cha, the Polka and Swing. In the background can be seen the centre-piece of the decor - a giant black and orange spiders web, complete with owner and victims.



On the Sunday evening, a special member fireside was held in the Hollywood Road Chapel, when the theme was taken from Paul's letter to Timothy, "Be thou an ensample of the believers . . ." President and Sister A. Ray Curtis, of the South-West British Mission. Sister Curtis's talk was made more effective with some excellent visual aids. President Curtis gave constructive help on establishing a branch budget.



Members of the Cavehill Branch presenting a dramatized theme play at the Sunday evening fireside. The theme play was especially written for the occasion by Sister Joan Farbus.



A Youth quartet from Bangor, Co. Down, who sang during the Sunday evening programme. This Autumn Youth Conference was one of the most successful presented by the Irish Mission.



Girls of the Irish Mission taking part in a fancy dress parade during their MIA Summer Camp at the foot of the Mourne Mountains. They stayed in the picturesque stone cottage, which can be seen behind them. In all their sixteen MIA-Maids and Laurels at the camp under the direction of Sisters Mary Doherty and Caroline McGougan. During their stay they were visited by the Hollywood Rover Scout troop, and with them took part in a campfire sing-song in the Tollymore Forest.



Elder Graham Pearce and Sister Crystal Rosemarie Bone cutting the cake after their wedding. Both are members of the St. Austell Branch in the Cornwall District. Elder Pearce is the Branch President, and Sister Pearce is the District Y.W.M.I.A. Secretary.



## Christlike Virtues

CONTINUED FROM PAGE 433

opening activity. They will also assist with arrangements and activities.

2. The activities of the meeting should be planned especially well. Involve as many persons as practical. The first meeting should be a social event. At a convenient time during the evening an enthusiastic explanation of the Young Marrieds' programme should be made. The group should decide how often and when they should meet. (It is recommended that the group meet at least once a month for

the study course and once a month for a recreational event. Some groups will want to meet more frequently for study or activity.) A brief presentation of the course of study should be made. Class officers may be elected at this or a subsequent meeting.

3. Above all, have a good time. (Young Marrieds' Manual, 1964-65, page 20.)

Stay within the high plane of activities for which the Church is known. Keep within the scope of the manual. Use this group as a proselyting tool. This can bring joy unmeasured if properly directed. Be sure to work through the MIA leaders of the Branch or Ward.

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## Our Christmas Message

by President HUGH B. BROWN

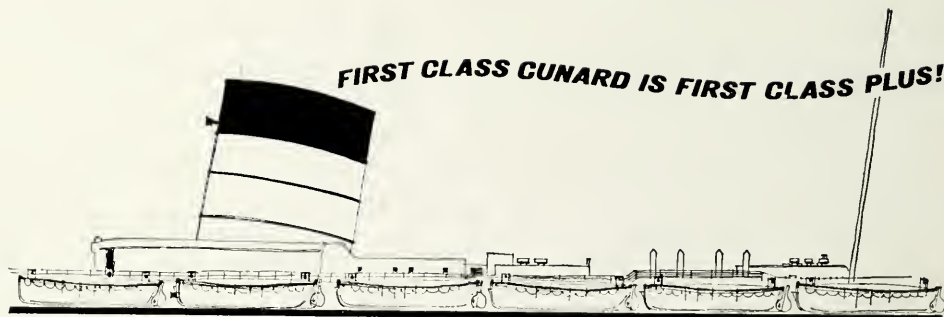
JOHN, while on the Isle of Patmos, saw in vision things to come :  
Saw an open door in heaven, and beheld the sacred throne.  
And he saw the throne's Incumbent, heard the heavenly choirs sing,  
Heard them shouting sweet hosannas unto Christ, their Lord and King.

And he saw another angel with a message heaven sent;  
Saw him bring to earth the Gospel, calling nations to repent;  
Saw the lake without a bottom, and the dragon bound with chains;  
Saw one thousand years of concord, while in peace the Master reigns.

And he saw the holy city, new Jerusalem restored :  
With the one who was the Christ Child reigning as its King and Lord.  
Then he saw the small and great ones stand before the sacred throne  
To be judged out of the records, saw the Lord select his own.

What then is our Christmas message ? Dare we talk goodwill and peace  
In a world where all seems chaos, where enslaved millions seek release ?  
Was it just an empty promise when the angels hailed his birth,  
Or was their song inspired prediction of eventual peace on earth ?

Yes ! this is our Christmas message : Jesus, though of humble birth  
Was Jehovah—is Messiah ! Once again he'll come to earth !  
Let us then throughout the Yuletide join the heavenly choirs and sing  
Praises to the Christ our Saviour : He our Lord shall be our King.



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